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THE
GOSPEL ACCORDING TO
S. JOHN

ILLUSTRATED

(CHIEFLY IN THE DOCTRINAL AND MORAL SENSE)

FROM

Ancient and Modern Authors.

✓
BY JAMES FORD, A.M.,

LATE PREBENDARY OF EXETER,
AND FORMERLY OF ORIEL COLLEGE, OXFORD.

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Saint John the Evangelist.

THE COLLECT.

MERCIFUL LORD, WE BESEECH THEE TO CAST THY BRIGHT BEAMS OF LIGHT UPON THY CHURCH; THAT IT, BEING ENLIGHTENED BY THE DOCTRINE OF THY BLESSED APOSTLE AND EVANGELIST, S. JOHN, MAY SO WALK IN THE LIGHT OF THY TRUTH, THAT IT MAY AT LENGTH ATTAIN TO THE LIGHT OF EVERLASTING LIFE; THROUGH JESUS CHRIST OUR LORD. AMEN.

NOTICE.

THE Author feels encouraged to undertake a second Edition of these "Illustrations," not so much by the sale of the first, as by the repeated assurances, which he has received from many Clerical brethren, of the assistance, hereby afforded them in their Ministration of God's Holy Word. Indeed, it was anticipated from the beginning, in a leading Theological Review, that such would in all probability be the chief use of his work—to "suggest and supply Sermon-thoughts." What use, than this, more important, and valuable? To what higher honour can an Author aspire, beyond that of aiding, even in the least degree, the "servants of the Most High God, who shew unto us the way of Salvation?"

But, however thankful for the measure of past success, the Author is so far from presuming upon it, that he recognizes the obligation, resting upon him, to remedy every defect in the first impression, and to do his utmost in rendering these "Illustrations" more complete, and more serviceable. With this view he has removed some of the Notes, that he might introduce, in their stead, passages, regarded by him as having superior claims. He has added to the carefully selected Scripture-References; and has also verified numerous extracts, by consulting the original Authors—a task, indeed, of no great labour, as he happily possesses nearly every one of them in his well-stored Library. The Volume before us, moreover, has now its own proper Index of the principal Contents—an advantage, which it shares with each second Edition of the preceding Gospels.

For the information of those, who are not acquainted with

this Illustrative Series, he wishes to state, that his design is not so much to furnish a formal and exact Commentary, as to supply matter for serious thought, and aids to holy meditation. References to Sacred history and customs, together with verbal criticisms, are, for the most part, avoided; in order that the chief stress may be laid on the great Truths, more intimately connected with the faith and obedience of Christians. The Doctrine, Sacraments, and Discipline of the Church of England form the Rule, in strict conformity with which the quotations are made—"the Pillar of the Truth," around which, from whencesoever derived, they harmoniously meet; thus bearing witness to her Catholic teaching. Lastly, as the Notes relate principally to doctrine and practice, so the literal sense of Scripture is preferred; though occasionally symbolical comments, where, in the main, sound, and conducive to edification, have been admitted.

THE GOSPEL ACCORDING TO S. JOHN.

IN the Holy Scripture are contained the words of eternal Life. It has God, for its Author; Salvation, for its end; and Truth, without any mixture of error, for its matter. *John Locke.* (Letter to the Rev. Mr. King.)

To prove, that the Book of God, which we honour, as His Word, is this necessary Revelation of God and His Truth, which must and is alone able to lead us in the way to our Eternal Blessedness (or else the world hath none) comes in "a cloud of witnesses;" some for the infidel, and some for the believer; some for the weak in faith, and some for the strong; and some for all. For then, first, comes in the Tradition of the Church, the present Church; so, 'tis no heretical, or schismatical, belief: then, the testimony of former ages; so, 'tis no new belief: then, the consent of times; so, 'tis no divided, or partial, belief: then, the harmony of the Prophets and them fulfilled; so, 'tis not a devised, but a forespoken, belief: then, the success of the doctrine, contained in this Book; so, 'tis not a belief stifled in the cradle; but it hath spread through the world, in despite of what the world could do against it, and increased, from weak and unlikely beginnings, to incredible greatness: then, the constancy of this truth; so, 'tis no moon-belief: for, in the midst of the world's changes, it hath preserved its Creed entire through many generations: then, that there is nothing carnal in the doctrine; so, 'tis a chaste belief. And, all along, it hath gained, kept, and exercised more power upon the minds of men, both learned and unlearned, in the increase of virtue

and repression of vice, than any moral philosophy, or legal policy, that ever was. Then comes the inward light and excellency of the Text itself; and so, 'tis no dark or dazzling belief. And, 'tis an excellent Text; for, see the riches of natural knowledge, which are stored up there, as well as supernatural. Consider, how things quite above reason consent with things reasonable. Weigh it well what Majesty lies there, hid under humility; what depth there is with a perspicuity unimitable; what delight it works in the soul, that is devoutly exercised in it; how the sublimest wits find in it enough to amaze them; while the simplest want not enough to direct them. And then we shall not wonder, if (with the assistance of God's Spirit, who alone works faith and belief of the Scriptures, and their Divine Authority, as well as other Articles) we grow up into a most infallible assurance—such an assurance, as hath made many lay down their lives for this truth. Ps. xix. 7—11; cxxxviii. 2, 4; Isa. xxxv. 8; Heb. v. 14; Acts xx. 32; 2 S. Pet. i. 16. *Abp. Laud.* (Conference with Fisher. S. xvi. Num. 34.)

The design of S. John in writing his Gospel was to convey to the Christian world just and adequate notions of the real nature, character, and office of that great Teacher, who came to instruct and redeem mankind. For this purpose, he studiously selected for his narrative those passages of our SAVIOUR's life, which most clearly displayed His Divine power and authority, and those of His discourses, in which He spoke most plainly of His own nature, and of the efficacy of His Death, as an atonement for the sins of the world. The object, which this Evangelist had in view, is very clearly stated in chap. xx. 31. It was not to accumulate as many instances, as possible, of the miraculous power exerted by JESUS; but only those, which most distinctly illustrated His peculiar Office and Nature. "Many other signs truly did JESUS in the presence of His disciples, which are not written in this Book; but *these* are written, that ye might believe, that *Jesus is the Christ, the Son of God*; and that believing ye might have life through His Name." This expression seems to prove, that those persons are wrong, who suppose that S. John wrote his Gospel merely to supply the defects and omissions of the other Evangelists. The real difference between

them is, that *they* wrote a history of our SAVIOUR's life; but S. John, of His Person and office. xix. 35. *Bp. Blomfield.* (Lectures on the Gospel of S. John.)

Mark and *Luke* wrote, but by report; and *Matthew* saw, but in part; but *John* writes what he had felt, heard, and seen himself (and he felt, heard, and saw more than they all); for he not only felt the Word of Life with his mortal hands, but the bosom of his Blessed Saviour, supporting the leaning burden of his own sinful body. He not only heard the voice of the FATHER at Jordan, but the cry also of the SON on the Cross; he not only saw CHRIST in glory on Mount Tabor, but in infamy on Mount Calvary, when all the rest were shifting for themselves. . . . This admirable historian begins his Gospel beyond Moses, before the beginning of the world, and ends his Revelation beyond all historians with what shall be after the end of the world. This disciple was the beloved of his Master, and so loving to Him, that he equalled the love of women; for he was with them, the last at the Cross, the first at the Sepulchre; and outran Peter, for all his zeal. He was so full of charity, that to his care only our dying SAVIOUR left His Blessed Mother. . . . I beseech the Spirit, that, in love to the truth, I may always believe what the Spirit of love hath indited, and the beloved disciple hath written. 1 S. John i. 1—4. Dan. ix. 23. *Wm. Austin.* (Med. on S. Thomas's Day.)

Examine, from the time that he was "the beloved disciple," while his Master, JESUS CHRIST, was upon the earth; behold him in his other cognizances, that he was an unspotted virgin, a patient Confessor, an Evangelist, that soared higher than his fellows; an eagle in his Gospel, but a dove in his Epistles, where every line is encased with jewels of love; the aged Patriarch, who had long survived all the Apostles; the oracle, that resolved all the Churches in their controversies; finally, that supernatural man, that left not his like behind him, and, since his days, his equal did never rise up after him. Put all this together, and mark what a sanctified vessel this was to "see the souls under the altar," and all those things, which the Angel told him should come to pass in the days to come. (See *Illustr.* xx. 30, and xxi. 22.) *Bp. Hacket.* (Serm. on Rev. vi. 9.)

They, that will presume to comprehend whatever they are commanded to believe, and those, that will believe nothing, but what they are able to comprehend, are alike insolent, if not pernicious. 'Tis true, God by the Gospel hath revealed and brought to light many things, which before appeared only, as He Himself, "in a *cloud*;" namely, concerning the Divine nature, Persons, properties, and the Eternal Being, and the Incarnation of His SON; but still, as God Himself is said to do, these also "dwell in *light*, which no man can approach unto:" which he, that will needs gaze and pry too near to, must be dazzled into blindness, and be only so much the more in the dark. But he, that proudly does conceit his little spark of reason can bear up with that Divinity of brightness, and enlighten him to look through all those inaccessible discoveries, with Lucifer's assuming he hath reason to expect *his* fall. The one of these (the Schoolman) that will needs clear all mysteries; the other (the Socinian) that will take them away—the one, that with his pencil will presume to figure Him, who is "the brightness of God's glory," and trace out the lineaments, by which that everlasting FATHER did impress "the character and express Image of His Person on Him;" the other, that with a bold hand dashes out the Person from the Nature—the one, that will untie the knots of the Hypostatic Union; and the other that will cut them, and the Union too, asunder—the one, that will needs prove by reason whatsoever is in Scripture; and the other, that, speaking of CHRIST's satisfaction, saith, "for my part, if it were not only once, but oftentimes set down in holy Scripture, yet would I not therefore believe it," (Socinus, *De Servatore*, lib. iii. 6.)—neither the one, nor the other, of these receive Revelation, "as a little child;" nor like young Samuel—"Speak, LORD; for Thy servant heareth!" Ps. cxxxi. *Dr. Allestree*. (Serm. on S. Mark x. 15.)

Matthew wrote for the Hebrews; Mark, for the Italians; Luke, for the Greeks; the great herald John, for all. *S. Greg. Nazianzen*.

S. Luke's Gospel was addressed to *Theophilus*, a lover of God. A Divine love must qualify us, as it did him, to "know the certainty of those things, wherein we have been catechized." So,

in regard to every part of Scripture, love is the key of a right understanding, but especially in regard to the mysteries of Revelation, and, therefore, to this Gospel of *S. John* : For, as JESUS "is in the bosom of the FATHER," (i. 18,) and as John "leaned on the bosom of JESUS," (xiv. 23,) so must we have an endearing fellowship and communion with GOD, in order to penetrate into His heart and draw out the hidden riches of His Word.—Let us, then, before we open this Blessed Book, hear the GOD of love saying unto us, through the disciple of love, "Lovest thou Me?" xxi. 15. *J. F.*

Me tēnero juvenem deducti carminis orsu
 Concelebrare juvat, vultum qui nube coruscum
 Cæruleâ, qui signa super volventia mundi
 Ambrosium caput, et stellanti tempora crine
 Festâ luce tulit, radiis insignis et auro.
 Tu mihi, tu venies in carmina læta vocatus ;
 Tu mihi sanctus eris, molli cui pube nitentes
 Primævoque genæ vernant in flore Joannes ;
 Gratia cui nectit Divina monilia collo,
 Cui rores pleno desudat ab ubere cœlum,
 Cui sedet ante pedes, famulis interlita plumis,
 Obsequio tumefacta suo regina volucrum.

Tarq. Gallutius. (Carm. Lib. i. 8.)

CHAPTER I.

IN the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

- 1 It is an injury common to all the Evangelists (as Irenæus notes) that all their Gospels were severally refused by one sect of heretics or other; but it was proper to S. John alone to be refused by a sect (the *Alogiani*,) that admitted all the other three Evangelists. . . . His whole Gospel is comprehended in the beginning thereof: in this first chapter is contracted all that, which is extensively spread and dilated through the whole Book. For, the first part of the chapter is the manifestation of the *Divine Nature* of CHRIST, in His Eternity, in the distinction of Persons, in the Equality with the FATHER. The second part layeth down *the office* of CHRIST—His Prophetical, His Priestly, His Royal office: and then the effect, the working, the application of all; that is, *who* were to preach all this, to the ends of the world—*the calling of the Apostles*. Dr. Donne. (Serm. on S. John i. 8.)

Filius tonitrús est qui loquitur, et tonitruum est quod loquitur. He, who here speaks to us, is *Boanerges*, the son of thunder; and what he says sounds, like thunder. Ps. xxix. *Rad. Ardens.* (Hom. ult. in Nat. Domini.)

This name *Verbum* is most excellently given to our SAVIOUR; for, it expresses His Nature in one, more than in many others. Therefore S. John, when he names the Persons in the Trinity, (1 S. John v. 7,) chooses rather to call Him *Verbum*, than *Filius*: for *Verbum* is a phrase more communicable, than *Filius*. *Filius* hath only reference to *Patrem*, that begot Him; but *Verbum* may refer to him, that conceives it; to him, that speaks it; to that, which is spoken by it; to the voice, that it is clad in; and to the effects, it raises in him, that hears it. So CHRIST, as He is *Verbum*, not only refers to His FATHER, that

begat Him, and from whom He comes forth; but to all the creatures, that were made by Him; to the flesh, that He took to clothe Him; and to the doctrine, He brought and taught, and which lives yet in the hearts of all them, that obediently do hear it. He it is, that is *Hoc Verbum*; and any other, prophet or preacher—he is but *vox*. S. Luke iii. 4. *Verbum* is *interior mentis conceptus*; and *vox* is but *signum intentionis*. S. John was but a sign, a voice; not worthy to untie the shoe latchet of this Word. CHRIST is *interior conceptus*, the inner conception, “in the bosom of His FATHER;” and that is properly *Verbum, the Word*. And yet, the Word is the intention uttered forth, as well as conceived within: for CHRIST was no less the Word in the womb of the Virgin, or in the cradle of the manger, or on the altar of the cross, than He was in *principio*, “in the bosom of His FATHER.” For, as the intention departs not from the mind, when the word is uttered, so CHRIST, proceeding from the FATHER by Eternal Generation, and, after, here by Birth and Incarnation, remains still in Him and with Him in Essence; as the intention, which is conceived and born in the mind, remains still with it and in it, though the word be spoken. He is, therefore, rightly called *Verbum*, both by His coming from, and yet remaining still in, the FATHER. Judg. xiii. 18; Isa. ii. 1; ix. 6; Ps. cxxxviii. 2; xlviii. 10. *Wm. Austin*. (Medit. for Christmas Day.)

What is said thus far seems, as if S. John was anticipating an inquirer, who might ask, for instance—when was the Word? *In the beginning*, that is, from eternity—where was the Word? *With GOD the FATHER*—what is this Word? This Word is *God*. In this sense, Eternity answers to *when*; the Personal distinction from the FATHER to *where*; the sameness of Essence with the FATHER to *what*. He then gathers all these into one, adding, “*The same was in the beginning with God.*” Gen. xxxii. 29; Judg. xiii. 17, 18; Ex. iii. 13; Prov. xxx. 4. *Pompeo Sarnelli*. (Dichiarazione del cap. primo dell’ Evangelio di San Giovanni.)

Tell me, does the radiance of the sun proceed from the substance itself of the sun, or from some other source? Any one, not deprived of his senses, needs must confess, that it proceeds from

the substance itself. Yet, although the radiance proceeds from the sun itself, we cannot say, that it is later in point of time than the substance of that body; since the sun has never appeared without its rays. Now, if, in the case of these visible and sensible bodies, there has been shewn to be something, which proceeds from something else, and, yet, is not after that, from whence it proceeds, why are you incredulous in the case of the invisible and ineffable Nature? This same thing then takes place, but in manner, suitable to that substance. For, it is for this reason, that S. Paul calls Him "Brightness," (Heb. i. 3,) setting forth thereby His being from Him, and His Co-eternity. Again, tell me, were not all the ages and every interval created by Him? Any man, not deprived of his senses, must necessarily confess this. There is no interval, therefore between the SON and the FATHER; and, if there be none, then He is not after, but Co-eternal with, Him; for before and after are notions implying time; since, without age or time, no man could possibly imagine these words: but GOD is above time and ages. Isa. xliii. 10. *S. Chrysostom.* (Hom. in loc.)

- 2 GOD, who is the living fountain of all perfections, spent an entire Eternity in the contemplation of His own excellencies, before any creature was made. In the moment, appointed by His wisdom, He gave the first being to the world. Three distinct orders of natures He formed; the one, purely spiritual; the other, purely material; and, between both, one mixed, which unites the extremes in itself. This is man, the abridgment of the Universe, allied to the Angels in his soul, and to material things in his body, and capable of the happiness of both; by his internal faculties enjoying the felicity of the intellectual, and by his external tasting the pleasures of the sensitive world. Man's greatest excellency was a perfect conformity to the Divine pattern. "GOD created man in His Own Likeness; in the Image of GOD created He him." 1 Thess. v. 23; Ps. viii. *Bates.* (Harmony of the Divine attributes, Ch. 1.)

GOD is eternal *à parte ante*, and *à parte post*—by an Eternity past (you must bear with impropriety of speech in this matter) and by an Eternity to come. There never was any point of time, wherein He was not; there never shall be any point of time,

wherein He shall cease to be. Rev. i. 8. . . . This world and all things therein had a beginning; and there was once nothing in existence, besides the Almighty GOD, the FATHER, the SON, and HOLY GHOST, the Blessed Trinity in Unity, which from all Eternity enjoyed Itself; nor at all needing any thing without Itself, any created being, to add to its felicity. For, GOD made not this world for any essential good, that should thereby accrue unto Himself; for, all things owe all, that they are, or have, unto Him; but with a design to communicate His goodness to certain beings without Himself, which should therefore depend on Him, and adore and glorify Him, as the Author and fountain both of their being and well-being. Isa. xliii. 7, 10, 21. *Bp. Bull.* (Serm. on Ps. xxxix. 4.)

Regnabatque potens in Majestate Creandi,
Et facienda videns, gignendaque mente capaci
Sæcula despiciens, et quicquid tempora volvunt
Præsens semper habens, immensum mole Beatâ
Regnum erat Ipse Sibi.¹

Claudius Marius Victor.

3 All things were made by Him; and without Him was not anything made that was made.

4 In Him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehendeth it not.

3 The beloved disciple, preaching that most precious doctrine of a Lamb, slain to "take away the sins of the world," in order to evince the sufficiency of CHRIST'S Sacrifice for this blessed purpose, affirms, that *all things were made by Him; and without Him was not anything*—no, not so much, as one single being, or any being, however excellent—*made*. The Apostles, I observe, delight to use this method of displaying the honours

¹ These beautiful verses are well translated by Archbishop Leighton (Lecture iii.)—"Vested with all the majesty of Creative power, comprehending in His infinite mind all the

creatures to be afterwards produced, having all the revolutions of time constantly present to His all-seeing eye, and being an immense and most glorious kingdom to Himself."

of the Redeemer and establishing the faith of His people. See Col. i. 15, 16; Heb. i. 2, 3. *Hervey*. (Reflections on a flower garden.)

The Heavens cry, that it was God, who bowed them, and came down to be a man, for our sakes. The sun cries, "It was my LORD, who was crucified in the flesh, at the light of whose Divinity I was afraid and withdrew my beams." The earth cries, "It was He, that formed me, who suffered, which made me quake and tremble at the horrid catastrophe." The sea cries, "He was not my fellow-servant, who walked with one of His disciples upon my back." The temple cries, "He, that was worshipped here, is now blasphemed; and therefore I rend my garments." Nay, hell cries, "He was not a mere man, who descended hither; for, whom I received, as a captive, I found to be the Omnipotent God." And, if we ask the Heavenly powers, and desire the Angels, and Archangels, and the whole host of Heaven to tell us "Who was He, that appeared on earth, and was crucified in the flesh?" They will all answer aloud, in the words of the Prophet David, "The LORD, the God of Hosts; He is the King of Glory: to Him be glory and dominion for ever and ever. Amen." Ps. xix. 1; ciii. 22. *Proclus*. (Orat. xiii. In Sanctum Pascha.)

The Socinians have not purged mystery out of the Scripture; they have only changed its place. They have taken mystery out of the doctrine of the Scripture, where it was venerable, and worthy the Majesty of God, and they have placed it in the phrase of the Scripture, where it is opprobrious, and repugnant to God's sincerity. For example, expounding S. John i. 1, they say, that, *in the beginning was the Word*, signifies no more, than that CHRIST *was*, when He was born; that *the Word was with God*, signifies nothing else, but that CHRIST was taken up into Heaven to receive instructions for His subsequent errand; that *the Word was God*, signifies no more, than that He was God's messenger; that *all things were made by Him*, and *without Him nothing was made, that was made*, signifies only, that He was to preach the Gospel, by virtue whereof men were to be made new creatures Alas, that these men would let reason and modesty work on them so far,

as to restore mystery to its proper place in the Book of God ; to let it be in things, where it is adorable, and to remove it from words, where it is ridiculous : that they would not give covert to their obstinacy under this deluding axiom—“ We cannot believe what we will ; we must have reason for what we believe ! ” that they would have allowed Thomas to have spoken truth and plain sense in the form of his confession, xx. 28. . . . Reason has a proper province to act in ; for, although it is not to prescribe the matter of our belief, (Revelation does that,) yet is it a proper judge whether such or such a matter is revealed, or no ; for, this consists only in apprehending the sense of plain words, which every man’s understanding has an equal right to pretend to. S. Matt. xi. 25—30. *Dean Young.* (Serm. 2, on Rom. i. 22.)

- 4 CHRIST is not so little, as a name and notion. He is a Nature, and Spirit, and Life in us. Heb. iv. 12, 13. *Dr. Whichcote.* (Aphor. Cent. iv. 355.)

All spiritual happiness is in GOD, and inseparable from Him ; and there is no possibility of the creature’s receiving any, but by being in Him. The Gospel only teaches the necessity of this union, and the precious means and mystery of it, by CHRIST. I do not think it is in the power of GOD to make anything to be our Happiness, but Himself. Ps. xxxvi. 9. *Adam.* (Private Thoughts. Ch. 3.)

We find in GOD all the excellencies of light, truth, wisdom, greatness, goodness, and Life. Light gives joy and gladness. Truth gives satisfaction. Wisdom gives learning and instruction. Greatness excites admiration. Goodness produces love and gratitude. Life gives immortality and ensures enjoyment. *Jones* (of Nayland.)

CHRIST is “ GOD manifest.” He is the *Word*—GOD heard : He is the *Light*—GOD seen : He is the *Life*—GOD felt. 1 S. John i. 1—4. *C. Wolfe.* (Appendix to Sermons.)

- 5 *Mysticè factum est ut Christus in nocte nasceretur ; Lux Veritatis futuræ ignorantia tenebris.* It was mysteriously ordained that CHRIST should be born in the night-time, as the Light of Truth rising amid the darkness of ignorance. xii. 46 ; Isa. lx. 2 ; Eph. v. 8. *Tertullian.*

In the first and second verses, mention is made of a state before the creation of the world; in the third verse, the world's creation; in the fourth, the time of man's uprightness; in the fifth, of his decline and fall. *Bengel.*

In this and at verse 10, we have the blindness of the Gentile; at verse 11, the blindness of the Jew, in its more aggravated form. Thus, "Scripture concludes all under sin." The doctrine of universal guilt, here simply stated, is expanded by the Apostle, (Rom. i. and ii.) while, in both cases, the statements are introductory to the preaching of the Gospel of the grace of God—the manifestation of "the Lamb of God, who taketh away the sin of the world." Verse 29; Conf. Rom. iii. *J. F.*

Though the windows of the East be open, yet every eye cannot behold the glories of the Sun; as saith Photinus, "The eye, that is not made solar (*ἡλιοειδής*), cannot see the Sun." The eye must be fitted to the splendour; and it is not the wit of man, but the spirit of the man—not so much his head, as his heart—that learns the Divine philosophy. Eph. i. 17, 18. *Bp. Taylor.* (Serm. on S. John vii. 17.)

Proles Parentis optimi,
Et par Parenti optimo,
De Luce verâ vera Lux,
Verusque de Deo Deus :
Jam fuscatur ignorantia
Caligo crassa pectora,
Et nubilis erroribus
Mentes tenebræ contegunt.
Exurge, Sol purissime,
Mundoque da diem suum,

Nostramque noctem illuminans
Erroris umbram discute.
Dissolve frigus horridum,
Arvumque nostri pectoris
Calore lampadis Tuæ
Humore purga noxio.
Ut irrigatus Cœlitus
Roris Beati nectare,
Et centuple cum fœnore
Cœleste semen proferat.

Buchanan. (Hymnus in Christum.)

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true Light, which lighteth every man that cometh into the world.

7 Both the S. Johns, the Evangelist and the Baptist, make this the sum and substance of their ministrations—to discover this light. “This is the message we declare unto you, that God is light, and in Him is no darkness at all.” (1 S. John i. 5.) And it was the Baptist’s employment *to bear witness of this light*; not that CHRIST needed S. John’s testimony. *Suo utitur testimonio Lux, non alieno suffragio*, saith S. Ambrose. We see the sun by the sun’s light. John was but *lucerna latens*. Who lights up a candle to see the sun? But, as S. Augustine resolves it, *Propter infirmos, propter incredulos, propter non intelligentes, Sol lucernas quærebat. Fulgorem Solis lippitudo ferre non potest*. The world’s weak eyes could not, otherwise, behold it. Ps. civ. 2. *Bp. Brownrig.* (Serm. on S. John iii. 19.)

All men.—Such a Saviour, as is proclaimed “to the ends of the world,” to all the world,—a Saviour in the mountains, in the heights of presumptuous sins; and a Saviour in the valleys, in the dejections of inordinate melancholy too—a Saviour of the East, of rising and growing men; and a Saviour of the West, of withering, declining, languishing fortunes too—a Saviour in the state of nature, by having infused the knowledge of Himself into some men then, before the light and help of the Law was afforded to the world; a Saviour in the state of the Law, by having made to some men, then, types, accomplishments, and prophecies, histories, (viii. 56; Heb. xi.)—a Saviour in the state of the Gospel; and so, as that He saves some then for the fundamental Gospel’s sake; that is, for standing fast in the fundamental Articles thereof, though they have been darkened with some ignorances, or have strayed into some errors, in some circumstantial points—a Saviour of all the world, of all the conditions in the world, of all times through the world, of all places of the world—such a Saviour is no man called, but CHRIST JESUS only. Obad. i. 21; (Refer to S. Matt. i. 21. *Bp. Pearson.*) *Dr. Donne.* (Serm. on Ps. vi. 4, 5.)

8 He was the morning star; but he received not his light from himself. It was the Grace of Him, whose forerunner he was,

which blazed and shone forth in him. *He was not the light, but a partaker of the light.* Ps. xxxvi. 9. *Origen.*

John is something truly great, of vast merit, of exceeding grace, placed on a high eminence. Admire him we must, but how? As a mountain height, which, unless irradiated by the sun, abides in darkness. Therefore raise your thoughts to Him, who illumines this mountain top, elevated for the very purpose of first receiving the light, *ut oculis tuis sauciis nunciet*, and so of imparting it to your eyes, otherwise pained with so great a glare. *Joannes lumen illuminatum; Christus lumen illuminans.* John was a light lighted; CHRIST was a light giving light. Eph. v. 14. *S. Augustine.* (Hom. ii. in Joannem.)

9 Let this light be but that natural light, which only man and every man hath; yet that light makes him capable of the supernatural light of Grace: for, if he had not that reasonable soul, he could not have Grace; and even by this natural light he is able to see the Invisible God, in the visible creature, and is inexcusable, if he do not so. But, because this light is, though not put out, brought to dimness, by man's first fall, therefore John Baptist *came to bear witness of that light, that all men, through him, might believe.* GOD raises up a John Baptist in every man; every man finds a testimony in himself, that he draws curtains between the light and him, that he runs into corners from that light, that he doth not use those helps, which GOD hath afforded him, as he might. S. Matt. vi. 23; Rom. ii. 14, 15. *Dr. Donne.* (Serm. on S. Matt. xii. 31.)

While the Church of GOD was in its state of infancy, and contained within the Ark—that state being a dispensation of natural religion—the light of nature, whereby it was then illumined, was represented by the *Tzohar*.¹ This luminous sub-

¹ This excellent writer, whose work on the Proper Lessons of the Church is to be ranked with that of his lay-brother, Mr. Nelson, on the Fasts and Festivals, favours the notion of Mr. Parker, that the window in Noah's Ark was not the aperture commonly so

called, but some bright luminous substance to be hung up in the Ark to give light. In support of his theory, he notices that the windows, mentioned in Genesis vi. 16, and viii. 6, are expressed by two quite different Hebrew words, *Tzohar* and *Hallon*.

stance, which man had some hand in forming and disposing (Gen. vi. 16,) but not without the direction and efficiency of God, is a lively emblem of that light of natural reason, which He has given us to cultivate and improve, for the benefit of ourselves and others, especially in the great concerns of Religion. This light, which even the Gentiles had, was sufficient to have led them to the knowledge of the true God, and, by the visible works of the creation, to understand His "Eternal power and Godhead." Rom. i. 10. The second light, which God gave to His Church, was Revelation. By this light His Word and Will have been made known to us in the Holy Scriptures; the religion of nature commenced revealed; and the lesser light of natural reason was not extinguished by, but absorbed in, Revelation. This further light was typified to us by the *Shechinah* in the tabernacle, and by that bright cloud by day and pillar of fire by night, which conducted the Israelites through the wilderness. The third light was the Gospel, or Christian Religion: and this is represented by that noblest and brightest of all the heavenly luminaries *the sun*—CHRIST Himself, who is therefore styled "the Sun of Righteousness," having now arisen on His Church "with healing in His wings." This is the Light, which constitutes our present day. The last and most perfect light of all will be that of Glory, which shall never set, nor ever change. But this light none shall ever behold, who neglect the use of those lesser lights, who advance not gradually from reason to Revelation, from Revelation to faith, from faith to glory. *Wogan.* (On the Lessons. Sexages. Sunday.)

Est Natura liber primus, Scriptura secundus;

Altera Posse docens, altera Velle, Dei.

Jo. Rainerus. (Chiliad. Epigram.)

10 He was in the world, and the world was made by Him, and the world knew Him not.

11 He came unto His own, and His own received Him not.

12 But as many as received Him, to them gave He

power to become the sons of God, *even* to them that believe on His Name ;

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

10 As God was already our Creator, so He would likewise be our Redeemer ; *ut familiarius diligeretur ab homine*, that our love might not be divided between the Creator and the Redeemer. *S. Augustine.* (Manual c. xxvi.)

The passions, which agitate and engross men's minds, put them in continual distraction ; or, else, the false prejudices, arising from the passions, have shut their eyes to this grand spectacle (of the works of the Creation.) A man, eagerly interested in an affair of consequence, which takes up his entire thought, would pass several days in a room in adjusting his affairs, without minding either the proportions of the apartments, the ornaments of the chimney, or the pictures, which surrounded him. All these objects, though constantly present to his eyes, would make no impression upon him. In this manner live mankind. Every thing presents them the Deity ; yet they can see Him on no side. Men pass their life without having observed this sensible representation of the Divinity : so much the fascination of the senses blinds the eyes of the understanding. Often indeed they will not open them ; but affect to keep them closed for fear of finding Him, whom they seek. Lastly, what should contribute most to clear their sight tends only to cloud it the more ; I mean the constancy and regularity of those motions, which the Divine wisdom has established in the universe. "These things have grown contemptible by being constantly renewed," saith S. Augustine ; *assiduitate viluerunt*. (See at xiv. 9.) *Fenelon.* (On the Existence of God, s. 3.)

11 *He came.*—That phrase, "He came," (1 S. John v. 6,) is to be diligently observed. In the style of the New Testament writers it signifies, as much as, that He manifested Himself to be the Messiah, or CHRIST ; He made it appear, that He was sent of God. "Art Thou *ὁ ἐρχόμενος*, He that cometh?" S. Matt. xi. 3, that is, as Grotius well explains it, He, that is pro-

phesied of by Jacob, our father, under the phrase of coming (Gen. xlix. 10; "until Shiloh come.") . . . the Person, that is, whom GOD had promised from the beginning of the world to *send* into it; His *Shiloh*, that is, as De Dieu hath excellently expounded it, the seed of Judah, and the SON of GOD, who in the fulness of time was to receive commission from GOD, and take upon Him the government of the world. Ver. 15, 27; iv. 25; S. Matt. xxi. 9. *Bp. Patrick.* (JESUS and the Resurrection, &c. p. 1, ch. 5.)

His own.—This simple expression may serve to confirm the important truth, that all the manifestations of GOD, made by Him to His ancient people, were made in the Person of His SON. viii. 56, 57. (1 Cor. x. 9; Heb. xi. 26.) *J. F.*

Hæc est summa delicti, nolle agnoscere, quem ignorare non possis. This is the height of guilt, when we refuse to acknowledge Him, of whom we cannot be ignorant. Isa. i. 1—4; 2 S. Pet. iii. 5. *S. Cyprian.*

12 *Faith* truly justifying is nothing in the world, but the *receiving* of CHRIST. CHRIST, and His sufferings, and full satisfaction, was once on the Cross tendered, and is ever since by the Gospel and its Ministers offered to the world; and nothing, required of us but a hand and a heart to apprehend and receive: and "to as many, as received Him, He gives power to become the sons of GOD." (i. 12.) So that faith and infidelity are not acts properly determined to the understanding, but indeed to the whole soul; and most distinctly to the will, whose part it is to receive, or repel, to entertain, or resist, CHRIST and His promises, the Author and Finisher of our salvation. Now this receiving of CHRIST is the taking, or accepting of, the righteousness of CHRIST and so making it our own. . . . It is "revealed to faith;" is declared, that we might believe; that, we may go out of ourselves, finding no life or righteousness in ourselves, and lay hold on that, which is offered us by CHRIST. Rom. i. 17; iii. 22; Phil. iii. 9. *Dr. Hammond.* (Serm. on S. Matt. x. 15.)

The act of *receiving*, as an act, does not justify us; but we are justified by that, which is received and apprehended by us. (Refer to S. Luke viii. 48. *Bp. Barlow.*) *Bengel.*

10—12 The first of these three verses seems to represent the condition of heathens and unbelievers ; the second, of Jews, Mahometans, and heretics ; the third, of Christians, properly so called ; that is, of Catholics. *J. Keble.* (Pref. to Sermon.)

13 When it pleased GOD to bring Abraham and his family into Covenant with Him, that family consisted of three classes of persons ; first of all, there were his own children ; secondly, there were those, who were born of his men-servants and maid-servants ; thirdly, there were those slaves, whom he purchased and adopted. All these three classes were admitted into Covenant with GOD, by reason of their relation to Abraham. " Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, and circumcised them." Gen. xvii. 23. Of these classes Ishmael was *born of blood*, as being his own flesh and blood, as we say ; those *born of the flesh* were the other children, born in his house, not his own ; and those *born of the will of man* were those, who, having no right to his protection, being yet bought of his own free will, acquired a right by purchase and adoption. To these three classes were the benefits of the first Covenant confined. . . . The truth, which S. John here announces, is that to *all*, who *received* the message of the LORD JESUS, *all*, who believed on His Name and submitted to His Ordinances, to *all* those He gave the same *power*, even to *become sons of God*. iii. 16, 17 ; Rom. x. 13. *G. Cornish.* (Sermon on S. John i. 11, 12.)

Christianus non de Christiano nascitur ; nec facit generatio, sed Regeneratio, Christianum. A Christian mother does not give birth to a Christian child, it is not natural birth, but a second Spiritual birth, which makes a Christian. Eph. ii. 3. *Tertullian.*

Quid agit liberum arbitrium ? Breviter respondeo—salvatur.

What part does man's free will perform in his conversion ? I answer briefly—it is saved. Eph. ii. 10. *S. Bernard.*

Believe—born of God.—Faith, if it be truly so, is like CHRIST Himself, when He was Emmanuel, GOD upon the earth ; ἐνσαρκωθεῖσα, an incarnate faith, cut out and squared into limbs and lineaments ; not only a spiritual invisible faith, but even flesh and blood, to be seen and felt, organized for action ; it is

to speak, and breathe, and walk, and run the ways of God's Commandments. S. James ii. 18, 26. *Dr. Hammond.* (Serm. on S. Luke xviii. 11.)

14 And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the FATHER,) full of grace and truth.

14 Instead of saying "the Word is made man," the Evangelist saith, "*The Word is made flesh*;" denominating the whole man, consisting of body and soul, by a part. (1 S. Pet. iii. 20.) But, perhaps, because the *flesh* is more remote from the Divine Nature, the Evangelist, willing to signify the bountiful mercy of God, mentions the flesh, that this unspeakable love might astonish us; that, for the sake of our salvation, He should assume a nature so very different, and unlike to His own. The soul has some relation or likeness to God; but there is no communion or likeness between Him, and flesh: therefore, as I think, the Evangelist useth only the name of flesh; not because the soul was not assumed, but that we might the more admire and wonder at the Mystery. (Refer to S. Luke i. 31. *Peter Chrysol.*) Isa. lviii. 7. *Theophylact* (in loco.)

When it is said, *the Word was made flesh*, to shew the truth of His manhood, it is added, *and dwelt among us*. If CHRIST's Body had been only a phantom and apparition, in all probability it would have suddenly disappeared, (Judg. xiii. 15—21,) but He *dwelt among us*, and conversed familiarly with men a long time, and gave them sufficient opportunity to know, that He had a true and real body of flesh. (1 S. John i. 1, 2.) CHRIST so put on our nature, when He was *made flesh*, as never to desert it again: He carried it through the agonies of death, and delivered it from the power of the grave, and dwells in it for ever in His throne of Glory. What words can declare, what mind can conceive, the honour and dignity, this way conferred upon our nature? What Angel, what Archangel can explain it? None in heaven; none upon earth; none but that Word, who was *with* GOD, and *was* GOD, and *was made flesh*, and *dwelt among us full of grace and truth*, "GOD!—what more glorious!

Flesh!—what more vile! GOD, dwelling in flesh—what more wonderful!” saith Augustine. Ps. xlv. 6. *Hurrión.* (Serm. iii. on 1 Cor. iii. 2.)

The Divine and human Nature (in the Person of CHRIST) are both ever carefully joined, and to be joined, together. When S. Matthew had begun his Gospel thus, “The book of the generation of JESUS CHRIST, *the Son of David*”—one nature, His Humanity; S. Mark was careful to begin his thus: “The beginning of the Gospel of JESUS CHRIST, *the Son of God*”—the other Nature, His Divinity: but S. John, he joins them; *Verbum caro factum est*, “the Word became flesh:” *Verbum*, the Word—there is *Dominus*; and *caro*, the flesh; that is, *Natus*. Zech. xiii. 7; Isa. ix. 6; Jer. xxiii. 5, 6. *Bp. Andrewes.* (Serm. on S. Luke ii. 10, 11.)

The true sense of the original is *He tabernacled amongst us*; and then it is added, *We beheld His glory*: for where the true tabernacle is, there must also be the glory of it. Here then we have the manifestation of CHRIST in the flesh, signified by the dwelling of God’s Presence in the tabernacle; than which there can be no higher proof of His Divinity to those, that understand the thing in this light. . . . Well therefore might He say of His Body, “Destroy this Temple; and in three days I will raise it up again:” for, it was both a tabernacle, and a Temple, in a stricter sense, than had ever been before. The Godhead had occasionally dwelt in “the buildings made with hands;” but with it He abode continually. The use, our SAVIOUR made of this term, amounted to an assertion of His Godhead to the Jews; but, as the Jews did not then understand the sense of His expression, so are many Christians as blind to it at this day. ii. 11; xii. 41; Col. ii. 9. *Wm. Jones.* (On the Figurative language of Scripture. Lect. 5.)

Non plenitudo abundantiae, sed plenitudo redundantiae; not the fulness of plenty only, but an overflowing of fulness: *non plenitudo vasis, sed fontis*, a fulness not in the vessel, but in the fountain. See verse 16. *Apud Edw. Leigh.* (in loco.)

Some one has well said, that in the work of Creation GOD shewed us His *Hand*; but that in the work of our Redemption He shewed us His *Heart*. Ex. xxxiii. 23. *J. F.*

Non Deus in carnem versus ; Deus accipit artus,
 Non Se permutans, sed Sibi membra levans.
 Unus in ambabus naturis, verus in ipsis ;
 Æqualis matri hinc ; par Deitate Patri.
 De Patre natus habens Divina, humanaque matris ;
 De Patre, sublimis ; de genetrice, humilis.

Venantius Fortunatus. (Lib. viii. Carm. 5.)

Regem perennem Rex perennis protulit,
 In Se manentem, nec minorem tempore,
 Quia tempus Illum non tenet ; nam fons retrò
 Exordiorum est, et dierum, et temporum,
 Ex Patre Christus : hoc Pater, quod Filius.

Hic Se videndum præstitit mortalibus ;
 Mortale corpus sumpsit Immortalitas ;
 Ut, dum caducum portat æternus Deus,
 Transire nostrum posset ad cœlestia :
 Homo est peremptus ; et resurrexit Deus !

Prudentius. (Peristephanon. Hymn. x.)

15 John bare witness of Him, and cried, saying,
 This was He of whom I spake, He that cometh after
 me is preferred before me : for He was before me.

16 And of His fulness have all we received, and
 grace for grace.

17 For the law was given by Moses, *but* grace and
 truth came by JESUS CHRIST.

18 No man hath seen God at any time ; the only
 begotten SON, which is in the bosom of the FATHER,
 He hath declared *Him*.

15 In these words, first, he taketh to himself a priority of time,
 speaking of CHRIST ; *He, that cometh after me* : for so He
 came after him into the womb, at His conception ; into the
 world, at His nativity ; unto His office, at His Baptism ; always
 after John, and at the same distance. Secondly, he attributeth
 unto CHRIST a priority of dignity, saying ; *He is preferred*

before me, as appeareth by the reiteration of these words, *He it is, who, coming after me, is preferred before me; whose shoe's latchet I am not worthy to unloose*. Thirdly, he rendereth the reason or cause of that great dignity, which belonged to CHRIST, saying, *for*; or, rather, *because He was before me*. And, being the cause must be supposed different and distinct from the effect, therefore the priority last mentioned cannot be that of dignity. For to assign anything, as the cause or reason of itself is a great absurdity; and the expression of it a vain tautology. Wherefore, that priority must have relation to time or duration, as the very tense, *He was before me*, sufficiently signifieth, and so be placed in opposition to His coming after him. viii. 58; Micah v. 2. *Bp. Pearson*. (Expos. of the Creed.)

- 16 We all *receive* of His *fulness grace for grace*, as all the stars in heaven are said to light their candles at the sun's flame. For, though His Body be withdrawn from us, yet by the lively and virtual contact of His Spirit He is always kindling, cheering, quickening, warming, enlivening, hearts: nay, this Divine life, begun and kindled in any heart, wheresoever it be, is something of GOD in the flesh, and, in a sober and qualified sense, Divinity Incarnate, and all particular Christians, that are possessed of it, so many mystical Christs. Col. i. 27; ii. 3, 9, 10. *R. Cudworth*. (Serm. on 1 S. John ii. 3, 4.)

As a child, in generation, receiveth from his parents member for member; or, as the paper from the press receiveth letter for letter; the wax from the seal, print for print; or, as the glass from the image receiveth face for face; so do we from JESUS CHRIST receive *grace for grace*; that is, for every Grace, that is in CHRIST, there is a grace in us, in some measure and proportion, answerable and agreeable to the same in Him. S. Matt. v. 38; Rom. viii. 29. *Edw. Leigh*. (in loco.)

This is the wonderful virtue of the Spirit of CHRIST in His members, that it nourisheth itself. Therefore, sometimes the Spirit is called "fire," (Isa. iv. 4; S. Matt. iii. 11,) and sometimes, "oil," (Heb. i. 9; 1 S. John ii. 27,) to note, that the Spirit is nutriment unto itself. That grace, which we have received already, is preserved and excited by new supplies of the

same grace; which supplies we are sure shall be given to all, that ask them, by the virtue of CHRIST's prayer (S. John xiv. 16;) by the virtue of His FATHER's promise (S. John xvi. 7;) and by the virtue of that office, which He still bears, which is to be Head, or vital principle, of all holiness and grace unto the Church. *Bp. Reynolds.* (Expos. Ps. cx.)

Other things, that fill us, proportion themselves to, and take up, whatsoever capacity they find: it is not so with CHRIST; whatsoever He filleth He enlargeth; and, the more we have of Him, the more capacity we have, the more capacity of glory; for that is that, wherewith He filleth. All other things deal worse with us; they straiten our capacity, or fill us with vanity. . . . This should be to every one of us his votive prayer; "To Thee, O CHRIST, I consecrate *totum me et totum mei*, my whole self and all, that is in me; humbly desiring, that nothing may inhabit me, but Thyself, and that, which cometh from Thee!" Ps. lxxxi. 11; 2 Cor. vi. 12. *Bp. Lake.* (Serm. on Hagg. ii. 7.)

The work of Holiness is nothing but Grace; and the reward of Holiness is nothing but *Grace for grace*. *Bp. Reynolds.* (Serm. on Hos. xiv. 2.)

17 The Law is given, that Grace might be sought; and Grace is given, that the Law might be fulfilled. Neither indeed was the Law to blame, because it was not fulfilled; but it was the fault of our carnal wisdom; this fault was to be discovered by the Law, and to be remedied by Grace. Rom. viii. 1—6. Gal. iii. 19—24. *S. Augustine.* (Ep. 44.)

Love is the end both of Law and Gospel. S. Augustine sets out the several links of this chain of salvation, and how they depend one of another. First, *Lex adducit ad fidem*; the Law—that sends us to faith; then *fides fundit orationem*, faith—that pours out prayer; then *oratio impetrat Spiritum*, prayer obtains the Spirit; then, *Spiritus diffundit charitatem*, the Spirit—that inspires us with love; *Charitas implet Legem*, and love, 'tis "the fulfilling of the Law." Here is the whole frame and fabric of a Christian; Faith, that lays the foundation; but love, that sets up the wall, and lays on the roof, and brings all to perfection. Gal. v. 6; 1 Cor. xiii. *Bp. Brownrig.* (Serm. on 1 S. John v. 3.)

The Law is the Gospel hidden : the Gospel is the Law revealed.
S. Augustine.

These four divine attributes, Mercy, Truth, Righteousness, and Peace, parted at the fall of Adam, and met again at the Birth of CHRIST. Mercy was ever inclined to serve man, and Peace could not be his enemy ; but Truth exacted the performance of GOD's threat—"The soul that sinneth it shall die;" and Righteousness could not but give to every one his due. JEHOVAH must be "true in all His ways, and righteous in all His works." Now there is no religion upon earth, except the Christian, which can satisfy the demands of all these claimants, and restore an union between them ; which can shew how GOD's Word can be true, and His work just ; and the sinner, notwithstanding, find mercy and obtain peace. Rom. iii. 26. A GOD incarnate reconciled all things in heaven and earth. When CHRIST appeared in our nature, the promise was fulfilled and "Truth sprung out of the earth." And now, "Righteousness, looking down from heaven," beheld in Him everything, that she required ; an undefiled birth, a holy life, an innocent death, a spirit and a mouth without guile, a soul and a body without sin. She saw, and was satisfied, and returned to earth. Thus all the four parties met again in perfect harmony. Truth ran to Mercy, and embraced her ; Righteousness to Peace, and kissed her. And this could only happen at the Birth of JESUS, in whom the tender mercy of our GOD visited us, and who is the Truth ; who is "made unto us Righteousness," and who is "our Peace," (S. Luke i. 78 ; S. John xiv. 6 ; 1 Cor. i. 30 ; Ephes. ii. 14.) Those, that are thus joined, as attributes in CHRIST, ought not, as virtues, to be separated in a Christian, who may learn how to resemble his Blessed LORD and Master, by observing that short but competent rule of life, comprehended in the few following words : "Shew Mercy, and speak Truth ; do Righteousness, and follow Peace." *Bp. Horne.* (Comment. on Ps. lxxxv. 10, 11.)

GOD by means of Moses gave unto us the Law only, but by means of JESUS CHRIST He gives *grace* unto us ; justifying us in the justice, executed on CHRIST Himself ; and He gives unto us *truth*, giving unto us His Spirit, which teacheth us

every truth. Isa. xl. 2; Rom. v. 15—18. *John Valdesso.* (Divine Considerations, 75.)

Grace, in opposition to the curse of the Moral Law; *truth*, in opposition to the figures of the Ceremonial Law. *Bp. Reynolds.* *Grace* comprehends all the perfections of the will; *truth* all the virtues of the understanding. *Dr. Preston.*

18 Who can endure the fierce rays of the Sun of Justice? Who shall not be consumed by His beams? Therefore the Sun of Justice took flesh that, through the conjunction of that Sun and this human body, a shadow might be made. Deut. v. 24, 25; Job xxxiii. 6, 7; 1 Tim. i. 17; vi. 16. *Guillielmus.* (in Cant. ii.)

I have been sometimes inclined to think, that the reason why GOD tells Moses, "Thou canst not see My face; for there shall no man see Me, and live," might be, that, as transcendent objects destroy the sense, so lovely and glorious a Sight (whose continuance shall make our Happiness in Heaven,) would let in joys, and would create desires, too mighty for frail mortality to sustain. The ravished soul, being shewn such game as that, would bate so eagerly, that she would break those leashes, that tie her to the body, and thereby hinder her flight to that wished union; and the glad heart, too narrow a receptacle for so much joy, to make room for such guests, would stretch unto a rupture. . . . It is not, perchance, more a privilege of the next life that we shall then "see God," than that we shall survive that glorious Sight, which is too dazzling an object for mortal eyes, till, to use S. Paul's expression, "our mortal shall have put on immortality." Gen. xxxii. 30; Ex. xxxiii. 20; Jud. xiii. 22. *Hon. R. Boyle.* (Some motives to the Love of God. S. 12.)

Why dost Thou hide Thy face? Haply Thou wilt say, "None can see Thy face, and live." Ah, LORD, let me die, that I may see Thee; let me see Thee, that I may die: I would not live, but die: that I may see CHRIST, I desire death; that I may live with CHRIST, I despise death. 2 Cor. v. 8; Phil. i. 21—24; Rev. xxii. 20. *S. Augustine.*

Wherein doth this *declaration* consist; or, how was it made by the SON? Not by word only, or by declaration of His Will, but by

matter of fact, or real representation. xiv. 9. *Dean Jackson.*
(Treatise on the Essence of God, &c. B. vii. S. 3.)

Joannis magni celebris sententia præsto est;
Haud unquam testata Deum potuisse videri
Quisque hominum vidisse Deum memoratur, ab Ipso
Infusum vidit Natum : nam Filius hoc est,
Quod de Patre micans Se præstitit inspicendum
Per species, quas possit homo comprehendere visu.
Nam mera Majestas est Infinita, nec intrat
Obtutus, aliquo ni Se moderamine formet.
Hoc vidit princeps generosi sanguinis Abram,
Jam tunc dignati terras invisere Christi
Hospes homo, in Triplicem Numen radiasse figuram :
Hoc conluctantis tractârunt brachia Jacob.

Prudentius. (Apotheosis. Contra hæresin, quæ Patrem
passum adfirmat.)

19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou ?

20 And he confessed, and denied not ; but confessed, I am not the CHRIST.

21 And they asked him, What then ? Art thou Elias ? And he saith, I am not. Art thou that Prophet ? And he answered, No.

22 Then said they unto him, Who art thou ? that we may give an answer to them that sent us. What sayest thou of thyself ?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the LORD, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why

baptizest thou then, if thou be not that CHRIST, nor Elias, neither that prophet?

- 20 Their first demand was, “Art thou the *Christ*?” and he answered, “I am not.” From whence it clearly appeareth, that there was a general expectation among the Jews of a Messiah to come: not only so, but it was always counted among them an article of their faith, which all were obliged to believe, who professed the Law of Moses; and whosoever denied that, was thereby interpreted to deny the Law and the Prophets. iv. 25; vii. 27; S. Luke iii. 15. *Bp. Pearson.* (Expos. of the Creed.)
- 21 It is a great matter, when honoured and praised by others, not to rejoice, to reject all vain pomp; or, if any part of it be justly bestowed, to convert it wholly to the benefit and salvation of them, that do us honour. The strength of this enemy (vain-glory) no man knoweth, but he, that hath combated it. For, although it is easy for a man not to desire praise, when it is denied him, yet it is difficult not to feel delighted with it, when it is proffered. vi. 15; xii. 14; Prov. xxvii. 21; Acts x. 26; xiv. 15. *S. Augustine.* (Ep. 64 ad Aurelium.)

Tangit honos animum? rectæ pete mentis honorem:

Maximus hic tibi, nec invidiosus, erit.

Non potiora, bonæ quàm sint suffragia mentis,

Quæve ferant animo gaudia plura pio . . .

Si purum te pura tui dant scrinia cordis,

Omnia securæ plena quietis erunt . . .

Quid pulchrum, quid turpe, datis dignoscere factis

Quisque valet; mentem non nisi nosse Deus . . .

Hæc tibi sidereâ Sanctus demittit ab aulâ

Spiritus, et memori tu quoque corde tene:

“Ne tua commendes; neque enim juvet: ille probatur

Quem commendatum vult Sibi sponte Deus.”

Theod. Graswinkelius. (Libri Thomæ à Kempis “De Imitatione Christi” Latino carmine redditi. L. ii. c. 6.)

- 22 It is a dangerous thing to speak of oneself, either well or ill: if well, it is to appear deserving; if ill, it is to appear humble.

P. Crasset.

- 23 The *voice* is most faithful in its office of giving utterance to all

the conceptions of the mind ; but it does not therefore presume to any share in the beauty and excellency of such conceptions. Thus John acted in his relation to CHRIST. To that *Word* he was the *voice*. *Segneri*. (Manna of the Soul, June 25.)

The voice.—Far from being the Messiah, I am nothing, but a voice ; a mere sound, which, as soon as it hath answered the purpose, for which it was uttered, dies into air, and is known no more. Ps. xc. 9. (Refer to i. 1. *Wm. Austin*.) *Fenelon*. That is the direct and shortest way to the Kingdom ; for of all lines the *straight* is the shortest ; and, as every angle is a turning out of the way, so every sin is an obliquity, and interrupts the journey. Prov. iv. 25—27. *Bp. J. Taylor*. (Life of CHRIST, p. i. s. 8.)

How comes it to pass, says S. Jerome, that the preacher and precursor of JESUS CHRIST made choice of *the wilderness* to preach in ? For, the desert seems a place more proper that one should be neither seen nor heard in by anybody, than a place wherein to instruct others. It is, answers the Saint, because he knew very well that example moves more, than words ; and therefore he would by the example of the austerity of his life move men to “bring forth fruits worthy of penance,” and to imitate what he practised. “He was,” says the Gospel, “a burning and a shining light ;” he burnt within himself with the love of GOD ; and he enlightened others by the example of his holy and penitential life. Acts i. 1 ; 1 Cor. iv. 16. *Rodriguez*. (On Perfection. P. iii. ch. 8.)

25 It seems the Jews had a tradition that Baptism should come into the Church with the Messiah ; which they derive, as I take it, from two of the Prophets. (Isa. iv. 3, and Ezek. xxxvi. 25.) . . . John made a way unto this Sacrament ; and it came from heaven : therefore the Pharisees “rejected the counsel of GOD, being not baptized of John.” But, in the fulness of the Gospel, CHRIST confirmed it. For He, that made the promise, was the only able person to set the seal to ratify it. iii. 10 ; S. Matt. xxviii. 19. *Bp. J. Taylor*. (Christian Consolations. v. the Sacraments.)

Nomine venturi præcursor in orbe Joannes
Exhibuit baptisma suum, Dominoque paravit

Ipse viam, memorans cunctis Baptisma futurum,
 Post aliud quod jure datur, quod Trina potestas
 Illustrare solet : sed, quod magis eligit hujus
 Tangere Christus aquas, formam facit omnibus ad Se
 Currere fonte pio ; sacram ne deserat undam
 Ulterius mortale genus, quam corpore mundo
 Et Dominus dignatus erat, cum diluit amnem
 Per famulum mergente Deo.

Arator. (Lib. ii. in Acta Apost. xix. 1—7.)

26 John answered them, saying, I baptize with water : but there standeth One among you, whom ye know not ;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

26 All these, till John, were but types and preparatory baptisms, and John's baptism was but the prologue to the Baptism of CHRIST. The Jewish baptisms admitted proselytes to Moses, and to the law of ceremonies ; John's baptism called them to believe in the Messiah now appearing, and to repent of their sins, to enter into the Kingdom, which was now at hand, and preached that repentance, which should be "for the remission of sins." His baptism remitted no sins, but preached and consigned repentance, which, in the belief of the Messiah, whom he pointed to, should pardon sins. But, because he was taken from his office, before the work was completed, the disciples of CHRIST finished it : they went forth preaching the same sermon of repentance and the approach of the Kingdom, and baptized, or made proselytes, or disciples, as John did ; only they, (as it is probable) baptized "in the Name of JESUS," which it is not so likely John did. And this very thing might be the cause of the different forms of baptisms recorded in the Acts, of baptizing "in the Name of JESUS," and, at other times, "in the Name

of the FATHER, SON, and HOLY GHOST"—the former being the manner of doing it in pursuance of the design of John's baptism; and the latter the form of institution by CHRIST for the whole Christian Church, appointed after His resurrection; the disciples at first using promiscuously what was used by the same authority, though with some difference of mystery. Acts viii. 16; ii. 38; S. Matt. xxviii. 19. *Bp. J. Taylor.* (Life of CHRIST, P. i. S. ix. ch. 6.)

It will possibly be asked; if the rite, which the forerunner of our LORD administered, is not to be considered, as a Christian institute, to what dispensation are we to assign it, since it is manifestly no part of the economy of Moses. We reply, that it was the symbol of a peculiar dispensation, which was neither entirely legal, nor Evangelical, but occupied an intermediate station, possessing something of the character and attributes of both; a kind of twilight, equally removed from the obscurity of the first, and the splendour of the last and perfect economy of religion. "The Law and the Prophets were till John;" his mission constituted a distinct era, and placed the nation, to which he was sent, in circumstances materially different from their preceding, or subsequent, state. It was the era of preparation; it was "a voice," which breaking through a long silence announced the immediate approach of "the Desire of all nations, the Messenger of the Covenant, in whom they delighted." In announcing this event, as at hand, and establishing a rite unknown to the Law, expressive of that purity of heart and reformation of life, which were the only suitable preparations for His reception, he stood alone, equally severed from the choir of the Prophets, and the company of the Apostles: and the light, which he emitted, though it greatly surpassed every preceding illumination, was of short duration, being soon eclipsed and extinguished by that ineffable effulgence, before which nothing can retain its splendour. (Refer to S. Matt. xi. 7. *Bp. Brownrig.*) *Robert Hall.* (Essay on terms of Communion.)

27 It is worth our notice that the most deep and pure humility doth not so much arise from the consideration of our faults and defects (though that also may have its own place), as from a calm contemplation of the Divine perfections. By reflecting

on ourselves, we may discover something of our own sinfulness and misery, and thereby be filled with a kind of boisterous and turbulent grief and indignation; but, by fixing our eyes on the infinite Greatness and Holiness of God, we are most fully sensible of our own meanness. This will sink us to the very bottom of our beings, and make us appear as nothing in our own sight, when beheld from so great a height. And this is really the greatest elevation of the soul; and there is nothing in the world so noble and excellent, as the sublimity of humble minds. iii. 27—31; Job xxiii. 15. (Refer to S. Matt. v. 3. *Dr. Horneck.*) *H. Scougal.* (Serm. on Prov. xii. 26.)

28 The very name, *Bethabara*, doth contain a monument of the children of Israel's first passage there into the land of Canaan; and then the place is not without a mystery; the choice thereof giveth us to understand, that the history of Joshua was performed in JESUS, that the waters of Baptism were become a passage from earth to heaven, from the condition of nature to the condition of Grace; and that, even while we live in this vale of misery, we are thereby enrolled among the Saints. Isa. li. 10; Heb. iv. 8. *Bp. Lake.* (Serm. on S. Matt. iii. 16, 17.)

Bethabara, being interpreted, is *domus transitus*, the house of passing over, even in all likelihood where Joshua divided Jordan, and passed over into the land of promise: this is the circumstance of the place, which I propounded to be taken, that, as Joshua brought the twelve tribes at that very standing through the river into that pleasant land, which was promised to Abraham, so JESUS will bring us, through the sprinkling of water, into the Kingdom of Heaven. iii. 5; 1 S. Pet. iii. 21; Titus iii. 5. *Bp. Hacket.* (Serm. on S. Matt. iii. 13.)

29 The next day John seeth JESUS coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is He of whom I said, After me cometh a man which is preferred before me: for He was before me.

31 And I knew Him not: but that He should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the SPIRIT descending from heaven like a dove, and it abode upon Him.

33 And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the SPIRIT descending, and remaining on Him, the same is He which baptizeth with the HOLY GHOST.

34 And I saw, and bare record that this is the SON of God.

29 The cry contains five words; let us (if you please) behold five things; for every word, one. The first, the object; it is a *Lamb*; "Behold *the Lamb*:" the next, the owner; it is *God's* Lamb. "Behold the Lamb of God." The third, His act or office; it is to *bear*; for so S. Peter construes it. 2 Ep. ii. 24. The fourth, the burden; it is *sin*. The last, the bulk of the burden; it is *a world* of sin. . . . Doth not S. John the Evangelist call CHRIST "a Lion?" (Rev. v. 5.) Why then doth S. John the Baptist call Him a *Lamb*? The lion and the Lamb, the prophet Isaiah tells us, shall both "dwell together" in the days of CHRIST: but may they both be together in the Person of CHRIST? Not only in one place together, but also in one case together? Different respects may tie discordant titles unto one subject. His courage against Satan, whom He conquered, His patience among men, whom He suffered, declared there was met in one Messiah the stoutness of a lion, and the meekness of a lamb. S. Bernard's distinction so determines it; *Agnus, in passione*; *Leo, in resurrectione*; He rose like a lion, but He suffered like a lamb. He, that was to yield a double obedience, both active to the Law, and passive to the curse, both by His holiness to merit life for us, and in His

lowliness to suffer death for us, it behoved Him to be both *innocentissimus*, and *patientissimus*; and so, of all brute creatures, likest to the lamb, the meekest and most harmless of the beasts. CHRIST, for these two causes, here is called a Lamb; a Lamb, both for His innocency and His meekness: so harmless, that He never hurt others; so meek, that He resisted not any, that hurt Him. Isa. xi. 6; Rev. xvii. 14. *Dr. Richd. Clerke.* (Serm. on text.)

A *Lamb* is selected, whereby to express the simplicity and gentleness of CHRIST; a male, to shew His courage; "without spot," to declare His innocency. *S. Augustine.*

Observe the higher Heavenly flight of this eagle. S. Matthew, S. Mark, and S. Luke speak of the Baptist's doctrine of Repentance only; S. John soars above them, and, making no mention of repentance, nor of what belongs to men, raises our hearts and hopes above by faith, displaying the wondrous work of the LORD GOD Incarnate, who *taketh away the sin of the world.* (See note at vi. 21.) *J. F.*

S. John entered into the family of CHRIST, while his youth was "unspotted from the world;" and, being led on to still higher degrees of purity and holiness, under the blessed influence of his LORD, who loved him and honoured him with His intimacy, he was of a mind aptly qualified to apprehend the higher mysteries of the kingdom of Heaven. For, if "the pure in heart" have a promise, as of a congenial reward, that they shall hereafter "see GOD," we may believe, that, in such measure, as their hearts are pure, they will have a capacity for some anticipation of this Blessed Vision here on earth. *Dr. Townson.* (Quoted by A. Knox. Correspondence, Letter 170.)

Ecce autem Deus Ipse etiam, ceu cætera turba,
Lustrandi Sese studio, clam tendit ad amnem;
Nil ut inexpertum moribundo in corpore linquat,
Mortali quod fas homini, et subiisse necesse est,
Ne pigeat seros imitari facta nepotes. . . .

His actis Deus evasit, fluviumque reliquit:
Quem vates longo ripam ordine circumfusus
Ostendit, talique abeuntem est voce secutus.

"En, ego quem terris toties jam jam adfore quondam

Pollicitus—Deus, ecce Deus! qui crimina nostra
 Thuricremas agnus veluti mactatus ad aras
 Morte luet, Superoque volens cadet hostia Patri.
 Hunc optate ducem, Hunc vobis optate magistrum!"

Vida. (Christiados. Lib. iv.)

31 *I knew Him not.*—And yet S. John, in a certain sense, knew Him before; for, when a babe in his mother's womb, he leaped for joy at the Divine Incarnation; (S. Luke i. 44;) whence S. Bernard says of him, *Qui per utriusque materni uteri parietes Te cognovit*; and, when JESUS came to him for Baptism, he immediately "forbad Him, saying, I have need to be baptized of Thee; and comest Thou to me?" (S. Matt. iii. 14.) How is this apparent contradiction to be explained? S. Jerome's opinion is hardly tenable: S. John knew Him at first to be the SON of GOD, but knew not, till afterwards, when *he saw the Spirit descending on Him, &c.* that He would save mankind by spiritual Regeneration; but this is the very thing, that S. John had already declared of CHRIST, and consequently, in this sense, *He knew Him*—"He, that cometh after me, shall Baptize you with the HOLY GHOST." Akin to this is the explanation of S. Augustine. *Innotuit per columbam Dominus, non ei, qui Se non norat, sed qui in Eo aliquid non noverat*; The LORD shone upon S. John, not as upon one, who before had not known Him, but as upon one, who was ignorant of somewhat, concerning Him; namely, that the Grace of Baptism proceeded not from the ministry of man, but from the SON of GOD Himself. The best solution of the difficulty may probably be this:—that the expression of *knowing* in the text signifies a more advanced state of knowledge. Thus the terms to know and to believe are frequently used in Scripture (iv. 53; viii. 32; xi. 15; Hosea vi. 3; Phil. iii. 10; ii. 11; iv. 53; 1 S. John v. 13.) S. John knew the LORD and believed in Him before; but now his knowledge and belief were mightily increased and confirmed by the miraculous descent of the Spirit in the shape of a Dove, and by the attestation of the voice of the FATHER—miracles expressly afforded for this purpose, according to GOD's wonted method of strengthening by means of Sacraments the faith of His servants. (See Gen. ix.

12, 13; xv. 5, 17; Ex. iv. 1—7; Judg. xiii. 20, 21; 1 Sam. xvi. 12.) *J. F.*

Though JESUS and John the Baptist were related, yet they were brought up in different countries, and had no manner of intimacy or acquaintance with each other. John did not so much, as know Him by sight, till our SAVIOUR came to His Baptism: and, afterwards, it doth not appear that they ever conversed together. And it was wisely ordered so by Providence, that the testimony of John might have the greater weight, and be freer from all suspicion of any compact or collusion between them. S. Matt. xxvii. 63, 64; xxviii. 13. *Bp. Newton.* (Note on “Paradise Regained,” B. i. l. 271.)

32 *Joannes auditu, visu, tactu, solus capit, tenet, complectitur, Trinitatem*; John alone, of all men, by hearing, (that is, the voice of the FATHER,) seeing, (that is, the form of the Dove,) and handling, (that is, the Body of CHRIST at His Baptism,) understands, and grasps, and embraces the Trinity. *Peter Chrysologus.* (Serm. 43.)

The Fathers observe the allegory, that S. Peter maketh, in comparing Noah's Ark unto the Church, and observe, moreover, that, as the dove brought the olive branch into the Ark, in token that the deluge was ceased, and the world was become habitable again; even so the dove, that lighted upon CHRIST, brought the glad tidings of the Gospel; it was the emblem of *the acceptable year*, (S. Luke iv. 19); it testified that GOD was now *φιλάνθρωπος*, and that men had now communion with Him again. 1 S. Pet. iii. 21. *Bp. Lake.* (Serm. on S. Matt. iii. 16, 17.)

Is CHRIST a *Lamb*? Is the Spirit a *Dove*? Are these two symbols so united and placed in such juxta-position before us? And have we yet to learn “what manner of spirit we are of?” S. James iii. 17. *J. F.*

Pneuma Sacrum, niveæ quod pingitur ore columbæ,

Non est de nihilo, credite; causa subest.

Ille Deus pacis; volucres hæ pacis: amantque

Candida tecta illæ; candida corda, Deus.

Bern. Bauhusius. (Epigram. Lib. i.)

33 He had not a mere glance of this visible Majesty, which did

not make a transient appearance; but he saw it, *remaining on Him*. (Conf. Acts i. 10.) It stayed for some time there, as if intended to make Him its habitation and dwelling-place (Verse 51:) and so it did; for as *he* saw the visible Divine Majesty or glory remaining on Him then, so the thing signified by it continued always; and made *all* see, if they would attend, that He was the Sanctuary, or most Holy place, in which GOD was, and had taken up His residence for ever; (Verse 14.) The HOLY GHOST came down, as a holy oil from the heavenly Sanctuary; which, being poured on Him, in such a glorious Majesty, gave Him authority to be called *the Son of God*, and made Him His King. So John the Baptist acknowledged Him, as soon as he beheld this strange sight, and *bare record* of it unto others, that this Person, thus Anointed, was *the Son of God*. He was now invested with a Royal power; (for that is the meaning of His being Anointed) and we ought to look upon this, as a solemn inauguration of Him in His Kingdom, to which He had now a title given Him, together with some part of a Kingly authority. i. 14; ii. 11; xi. 40; Ps. ii. 6; S. Luke xix. 38; Acts x. 38. *Bp. Patrick*. (JESUS and the Resurrection, &c. Ch. iv.)

Remaining on Him.—The characteristic of miraculous inspiration —(in regard to the Prophets and Apostles)—was that the Presence of GOD came and went. We read of their being *filled* with the Spirit on some particular occasion; as, again, of the Spirit of the LORD departing from Saul, and an evil spirit troubling him and so, again, the Jewish Temple was in one sense inhabited by the Presence of GOD, which came down upon it at Solomon's prayer. This was a type of our LORD's manhood, dwelt in by the Word of GOD, as a Temple; still with this essential difference that the Jewish temple was perishable; and also the Divine Presence might recede from it. There was no real unity between the one and the other: they were separable. But there was such an union between the Godhead and the manhood, that there could be no real separation, no dissolution. ii. 19, 21; Rom. i. 4. *J. H. Newman*. (Serm. on S. John i. 14.)

Baptized with the Holy Ghost.—John's suppression of the men-

tion of *water* is in perfect accordance with the genius of Oriental speech; which, in the exhibition of a complex object, is wont to represent it only by its boldest and most impressive feature. *Robert Hall*. (Tract on the essential difference between Christian Baptism and the baptism of John.)

34 *Is the Son of God*.—To Him belongs that word—*is*; since at all times He is the SON of GOD; but to thee belongs “is now *become*” (Conf. Verse 12,) since thou hast not the Sonship by nature, but receivedst it by adoption: He is SON eternally; thou receivest this grace by advancement. viii. 58; Ex. iii. 14; Heb. xiii. 8. *S. Cyril*. (Cat. Lect. iii. s. 14.)

M.¹ At tu, blande puer, dic quæ testentur Iesum
Esse hunc Messiam? D.² Testantur plurima; nempe
Scripta Prophetarum veterum, miracula multa,
Et doctrina Deo digna, et sanctissima vita. . . .

Testatur sanctus Baptistes, Angelus ille
(Sic visus multis) indutus corpore, et idem
Præcursor Domini clarissimus. Hic venientem
Ad Baptisma suum, cum forte videret Iesum,
“Ecce Dei Agnus,” ait, “qui tollit crimina mundi!”
Denique testatur, super omnia, Sacra Parentis
Vox emissa polo placidas Jordanis ad undas,
Dicentis; “Meus est dilectus Filius Ille,
Ille decus cœli est; Ille est Mea summa voluptas;
Audite Illum omnes: quæ sit via recta docebit;”
Spiritu in Hunc Ipsum, sub imagine nempe columbæ,
Descendente palam, Summumque ungentem Prophetam.

G. Nicols. (Περὶ ἀρχῶν. Lib. i.)

35 Again the next day after, John stood and two of his disciples;

36 And looking upon JESUS as He walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed JESUS.

¹ M, Magister.

² D, Discipulus.

38 Then JESUS turned, and saw them following, and saith unto them, What seek ye? They said unto Him, Rabbi, (which is to say, being interpreted, Master,) where dwellest Thou?

39 He saith unto them, Come and see. They came and saw where He dwelt, and abode with Him that day: for it was about the tenth hour.

35 John represents the preacher of the Gospel. He *stands*, and *sees* JESUS walking, and *saith*, *Behold the Lamb of God*. This means that the preacher should be firm and constant in preaching the Gospel, and that he should diligently contemplate the progress of the life of CHRIST, and not only contemplate, but preach it. 1 Cor. xi. 1. *Ludolphus*. (De vitâ Christi, p. 1, c. 24.)

John *stands* in a mystical sense, the Law having ceased; and JESUS comes bringing the Grace of the Gospel, to which that same Law bears testimony. JESUS *walks* to collect disciples. *Alcuin*.

36 *Looking upon Jesus*.—Can that most amiable and venerable idea of a person, so entirely pure and holy, so meek and humble, so full of benignity and charity towards all (particularly towards ourselves) be otherwise than apt to beget some especial love and reverence towards Him? Heb. xii. 1, 2. *Dr. Barrow*. (Serm. on Col. iii. 17.)

As He walked—the Lamb.—There might have been something in His very look, and whole gesture, and deportment, so meek, unassuming, superhuman, and Heavenly, as silently to attest His Divine character and mission, and of itself to invite the designation of the Baptist—*Incessu patuit Deus!* Acts vi. 15. (Refer to S. Luke, Illustr. xiii. 27. *Bonnell*.) *J. F.*

As He walked.—Such should be the knowledge and grave wisdom of God's Priest, that his very steps, and motions, and whole deportment should be *vocalia*, of a speaking character. *Veritatem mente concipiat*. Let the Truth be inwardly entertained in his heart, and let him announce it, and nothing else, in his dress and deportment, so that whatsoever he does, and

whatsoever he says may be a lesson to the people. Acts iv. 13; 2 Cor. vi. 3, 4; 1 Tim. iv. 12. *S. Jerome.* (De veste Sacerd.)

37 *Following Jesus*, they left John; following the Gospel, they abandoned the Law; and yet they so embraced the Gospel, as to avail themselves of the testimony of the Law. Gal. iii. 24. *Bede.*

38 God meets us in the way. The willing mind is accepted. The sincere desire is blessed. He, who here graciously *turned and saw them following*, was the same God, the same Eternal "I Am," who in like manner encouraged His servant Moses—"When the LORD saw, that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses:" Exod. iii. 4. We should be attentive to every the least intimation of God's Providence and Divine Will, hearken with ever open ears to "what the LORD may say concerning us;" fearing, lest, through ignorance or neglect, we fail to descry the path of our duty, and lose the presence of our God, and frustrate the designs of Heaven for our good. Samuel, though a youth, "let none of His words fall to the ground." (1 Sam. iii. 19.) xxi. 20; Gen. xxiv. 27; Ps. xxvii. 9. *J. F.*

Where dwellest Thou?—For they considered that matters of so great import should not be discussed in any ordinary place. CHRIST did not inform them where He lived, though this was the request made; but He straightway bids them *come* themselves thither: first, that He might teach us, how wrong all delay is, in seeking what is good, and how it is sure to be attended with loss; then, to shew, that mere knowledge of the place, where CHRIST dwells, or where His Church is seated, is not sufficient, unless by faith we actually go there, and *see* with an eager gaze of our minds the holy Mysteries there performed. Cant. i. 4, 7; Ps. lxxiii. 1, 2; S. Luke ii. 15. *S. Cyril.*

39 *Come and see.*—That is a great mistake, which proceeds from the not distinguishing the belief, whereby we embrace Christianity itself in general and in gross, and the belief, whereby we assent to the particular doctrines thereof; especially such, as concern matters spiritually, and above the reach of our understanding to find out or comprehend. As for the first, I

say, that Christianity does not propound itself as immediately evident, nor requires a precipitate assent to it; but offers good reason for itself, and invites men to inquire, consider, and judge, about its truth. Never was any religion so little liable to this censure; none ever so freely exposed itself to a fair trial at the bar of reason: it desires of men an *ἐν γνώμῳν ἐξέτασις*, a candid and discreet examination for its sake, and their own. Other religions have, for their justification, insisted upon the example of ancestors, the custom of times, their large extent and prevalence among many people, their establishment by Civil laws, and the countenance of secular power, (arguments extrinsic to the matter and very weak in themselves) declining all other test or trial by reason. . . . The teachers and defenders of Christianity proceeded otherwise. Confiding in the truth and reasonableness of their cause, they excited men to lay aside all unreasonable prejudices, to use their best understandings, to apply themselves to an industrious and impartial search of the truth. Acts xvii. 11; 1 Thess. v. 21. *Dr. Barrow.* (Expos. of the Creed.)

I have carefully perused these Holy Scriptures, and am of opinion, that the Volume, independent of its Divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written. *Sir Wm. Jones.*

I find more sure marks of authenticity in the Bible, than in any profane history whatsoever.¹ *Sir Isaac Newton.*

40 One of the two which heard John *speak*, and followed Him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the CHRIST.

¹ This weighty observation was made by the great Philosopher, when he was writing his commentary on the Book of Daniel, and was addressed to Dr. Smith, Master of Trinity College,

Cambridge, who narrated the anecdote to Bishop Watson. See the Bishop's third letter to Gibbon in his Apology for Christianity.

42 And he brought him to JESUS. And when JESUS beheld him, He said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

40 Of the two disciples, who followed CHRIST, upon S. John's testimony, one is named (*Andrew*) and the other is not named. No doubt, but the other is also written in the Book of Life, and long since enjoys the blessed fruit of that, his forwardness. But, in the testimony of the Gospel, written for posterity, only Andrew is named, who sought out his brother, Simon, and drew him in, and so propagated the Church, and spread the glory of GOD. They, who testify their faith by their works, give us the better comfort; and posterity, the better example. It will be but CHRIST's first question at the last Day, "What hast thou done for Me?" If we can answer that, He will ask; "What hast thou suffered for Me?" And, if we can answer that, He will ask at last; "Whom hast thou won to Me? What soul hast thou added to My Kingdom?" Our thoughts, our words, our doings, and our sufferings, if they bring but ourselves to heaven, they are not witnesses; our example brings others; and that is the purpose and the end of all we have said. John Baptist was a witness to us; we are so to you; be you so to one another. Dan. xii. 3; S. Luke xxiv. 18; Acts xi. 24. *Dr. Donne.* (Serm. on S. John i. 8.)

41 S. Andrew was the first convert among the Apostles; he was especially in our LORD's confidence; thrice is he described as bringing others to Him: S. John i. 41; vi. 8, 9; xii. 22; lastly, he is little known in history, while the place of dignity and the name of highest renown have been allotted to his brother Simon, whom he was the means of bringing to the knowledge of his SAVIOUR. Our lesson then is this: that those men are not necessarily the most useful men in their generation, nor the most favoured by God, who make the most noise in the world, and who seem to be principals in the great changes and events recorded in history; on the contrary, that, even when we are able to point to a certain number of men, as the real instru-

ments of any great blessings, vouchsafed to mankind, our relative estimate of them, one with another, is often very erroneous; so that on the whole, if we would trace truly the hand of God in human affairs, and pursue His bounty, as displayed in the world, to its original sources, we must unlearn our admiration of the powerful and distinguished, our reliance on the opinion of society, our respect for the decisions of the learned or the multitude, and turn our eyes to private life; watching, in all we read or witness, for the true signs of God's Presence, the graces of personal holiness, manifested in His elect, which, weak as they may seem to mankind, are mighty through God, and have an influence upon the course of His Providence, and bring about great events in the world at large, when the wisdom and strength of the natural man are of no avail. 1 Sam. ix. 21; xvi. 11, 12; S. Luke xvii. 20; S. Jude 16. *J. H. Newman.* (Serm. on text.)

The force of the word *first* seems to be, that the two, who first saw our LORD, having separated, each to look for a brother or a near friend, to whom he might relate these wonders, S. Andrew, by special providence, lighted first upon S. Peter; and thus, as an ancient writer beautifully remarks, CHRIST laid the foundations of His Church on brotherly love; as He had done also in the Old Testament, beginning that earlier building from Moses and Aaron, who were brethren . . . S. Peter is first in the College of the Apostles; S. Andrew first in coming to our LORD at all; S. James first to receive the crown of martyrdom; S. John first, as "the disciple, whom JESUS loved." But in this one respect S. Andrew stands before all the rest; that they seem to have been converted, more or less, through his instrumentality: a thing, much to be regarded, that natural affection and calm usefulness should be preferred, as instruments to begin that holiest work, before higher, and rarer, and more engaging qualities. Might it not be, that the sacrifices so originated are the least likely to be blemished by proud or self-indulgent thoughts? ix. 28, 29; Numb. x. 29; Isa. ii. 3. *Keble.* (Serm. on S. Luke v. 11.)

The Christ.—What is meant by this term CHRIST? *A Saviour anointed*; or, as in another place it is said (S. John vi. 26,)

more agreeable to our phrase of speaking, a Saviour “sealed;” a Saviour, under GOD’s great seal; that is, not, as those other were, Saviours raised up of a sudden, upon some occasion, to serve the turn for the present, and never heard of, till they came; but a Saviour in GOD’s fore-counsel resolved on, and given forth from the beginning, promised and foretold, and now signed and sent, with absolute commission and fulness of power, to be the perfect and complete Saviour of all And there is yet more particularity in this word CHRIST. Three offices did GOD from the beginning erect to save His people by; and that, by three acts (the very heathen take notice of them) *purgare, illuminare, perficere*; priests, to purge or expiate; prophets, to illuminate or direct them; kings, to set all right, and to keep all right, in that perfection, which this world admitteth. And all these three had their several anointings; Aaron, the priest (Lev. viii. 12;) Elisha, the prophet (1 Kings xix. 16;) Saul, the king, (1 Sam. x. 1.) In the Saviour, which is CHRIST, His Will was, all should meet; that nothing in Him might want to the perfecting of this work. That He might be a perfect Saviour of all, He was all; “a Priest, after the order of Melchizedek,” (Ps. cx. 4;) a Prophet, to be heard, when Moses should hold his peace, (Deut. xviii. 18;) a King, to save His people; whose Name should be *Jehovah Justitia nostra*, (Jer. xxiii. 6,)—David’s Priest, Moses’ Prophet, Jeremy’s King. *Bp. Andrewes*. (Serm. on S. Luke ii. 10, 12.)

- 42 The blessing is in GOD’s calling and ordinance; not in the good parts of the man. Andrew drew Peter; the lesser in GOD’s purpose for the building of the Church brought in the greater. Therefore doth the Church celebrate the memory of S. Andrew, first of any Saint in the year; and, after they have been altogether united in that one Festival of All Saints, S. Andrew is the first, that hath a particular day. He was *Primogenitus Testamenti Novi*, the first Christian, the first-begotten of the New Testament; for, John the Baptist, who may seem to have the birth-right before him, had his conception in the Old Testament, in the womb of those prophecies—of Malachi and of Esay—of his coming and of his office; and so cannot be so entirely re-

ferred to the New Testament, as S. Andrew is. *Dr. Donne.*
(Serm. on S. Matt. iv. 18—20.)

43 The day following JESUS would go forth into Galilee, and findeth Philip, and saith unto him, Follow Me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found Him, of whom Moses in the Law, and the Prophets, did write, JESUS of Nazareth, the Son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 JESUS saw Nathanael coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile!

43 Oh, the incomparable sweetness of the Spirit of JESUS! If we begin to *follow* Him, immediately He *turns* about to speak to us; He graciously asks us, *what we seek*, and kindly invites us to go with Him, and find. And those, O dearest LORD, who have found Thee, Thou wilt suffer to abide with Thee for ever. If they sometimes deprive themselves of Thy happy presence, it is to seek out others, and charitably to bring them to Thee, that they may impart to them the joys they have met, and make them share with them in the same felicity; and Thou wilt receive them alike for Thine, and make Thy joys enough for them all. xx. 15; Ex. iii. 4; Isa. lxiv. 5. *Austin.* (Medit. 38.)

45 The Spirit of GOD in the heart of man abounds in the same blessed fruits at all times. "The greatest of these is charity;" and "charity never faileth." Love prompted *Andrew* and *Philip* to bring friends and brethren to the SAVIOUR at His early Epiphany; and, at His last, when He arose from the dead, it

stirred up the Angels and Mary Magdalene to the same Angelic office of imparting to others the knowledge, vouchsafed to themselves. What a generous mind prizes, it will help others to prize. The Bible, it has been truly said, "knows nothing of a solitary religion;" and again, *Non licet privatam habere veritatem, ne privemur ed.* S. Luke ii. 17, 38; xxii. 32; 1 S. Pet. iv. 10; Numb. x. 29; Ps. cxlv. 4; Zech. viii. 21; Acts xi. 24; 1 S. John i. 1—5; 2 Tim. ii. 2. *J. F.*

The Jews must have understood David their Prince to have been a figure of Messiah. They would not, otherwise, have made his Psalms part of their daily worship; nor would David have delivered them to the Church, to be so employed, were it not to instruct and support them in the knowledge and belief of this fundamental article. Was the Messiah not concerned in the Psalms, it were absurd to celebrate twice a day in their public devotions the events of one man's life, who was deceased so long, as to have no relation now to the Jews, and the circumstances of their affairs; or, to transcribe whole passages from them into their prayers for the coming of the Messiah. Acts ii. 25—36. *Bp. Chandler.* (Defence of Christianity, P. i.)

Concinunt nova veteribus, vetera novis; saith S. Augustine: the two Testaments are like the Seraphims (Isa. vi. 3) crying, each to other, one and the same thing. v. 39; S. Luke xxiv. 44; Acts xxiv. 14; xxviii. 23. *Dean Boys.* (On the proper Psalms for Christmas Day.)

46 S. Augustine, S. Cyril, and Origen incline to that reading of this Scripture, which regards these words as an affirmative—*Surely something good may be expected out of Nazareth.* Now this vindicates Nathanael from any share in the unjust prejudices of the proud and bigoted Jews, and shews him to have been of quite an opposite mind, a man of enlarged charity, as well as of guileless sincerity; which two graces generally go together; those, who are conscious of no wilful evil in themselves, being the last to suspect such evil in others. ii. 1, 11; iii. 46; iv. 9. *J. F.*

Can any good thing come out of Nazareth? was a low, confined, ungenerous thought. Goodness is not limited to, or excluded from, any place: the good are diffused throughout all nations,

all sects, all persuasions, all ranks and orders of men. True charity ever dwells with a largeness of soul, which takes in all mankind, sincerely wishing, that all, who are in any material error, may embrace the truth; and all, that embrace it, may hold a pure faith in a pure conscience. . . . Form as amiable sentiments, as you can, of nations, communities of men, and individuals: if they are true, you do them only justice; if false, though your opinion does not alter their nature and make *them* lovely, you yourself are more lovely for entertaining such sentiments. iv. 17; S. Luke x. 33; xvii. 16; Acts x. 34, 35. *Jer. Seed.* (Serm. on 1 Tim. i. 19.)

Come and see.—Little good comes by disputing. Pride is generally at the bottom of it, and not charity, or the love of truth; and it is seldom managed with decency and candour enough to produce any good effect. Let fall a word “in season,” and wait in patience, till the rain drops upon it from heaven. 1 Cor. i. 20; Phil. ii. 14. *Adam.* (Private Thoughts, ch. 10.)

47 The matter so excellent, and the man so rare, that CHRIST holds them worthy of His mark, and disdains not to be Himself his herald, to proclaim his praise. Not far before, John cried of CHRIST—*Ecce! Behold the Lamb of God!* CHRIST is the crier here—*Ecce! Behold a true Israelite!* Ps. xxxvi. 10; cxxv. 4. *Dr. Richard Clerke.* (Serm. on text.)

Nathanael is esteemed to have been learned in the Law; namely, from his not having been chosen among the disciples by Him, who first “chose the foolish things of the world.” The LORD did afterwards choose orators also; but they would have been proud, if He had not first chosen fishermen. He chose rich men; but they would have said they were chosen for the merit of their riches, unless He had first chosen poor men. He chose Emperors afterwards; but better it is, that on coming to Rome the Emperor, putting off his diadem, should weep at the tomb of the fisherman, than that the fisherman should weep at the tomb of the Emperor. For “God hath chosen the weak things of this world,” &c. *S. Augustine.* (In Enarr. in Ps. lxxv. S. 4.)

48 Nathanael saith unto Him, Whence knowest

Thou me? JESUS answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith unto Him, Rabbi, Thou art the SON of GOD; Thou art the King of Israel.

50 JESUS answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And He saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the Angels of GOD ascending and descending upon the Son of Man.

48 CHRIST speaks of three wonderful things, which are above man: first, Although thou wast very far distant, yet I saw that *Philip called thee*: secondly, Yea, I saw thee before Philip found thee, *when thou wast under the fig-tree*: thirdly, I saw into thy heart, that thou art *without guile*. ii. 25; S. Luke xix. 4, 5; Jer. xxiii. 23, 24. *Edw. Leigh.*

I saw thee.—GOD beholds at once all, that every one of His creatures, whether visible or invisible to us, in the vast Universe, either does or thinks. Heb. iv. 13. *R. Boyle.*

I can do nothing without a million of witnesses. The conscience is, as a thousand witnesses; and GOD is, as a thousand consciences. I will, therefore, so deal with men, as knowing that GOD sees me, and so with GOD, as if the world saw me; so with myself and both of them, as knowing that my conscience seeth me; and so with them all, as knowing I am always over-looked by my accuser, by my Judge. Gen. xvi. 13; xvii. 1; Ezek. viii. 12. *Bp. Hall.* (Med. and Vows, Cent. iii. 84.)

It is an awful moment, when the soul meets GOD in private, to stand the test of His all-searching eye. Gen. iii. 9, 10; Ps. cxxxix. *Adam.* (Private Thoughts, Ch. i.)

49 Nathanael comprehends three things in his confession concern-

ing the Messiah : whence it is gathered that he was learned in the Law, who rightly understood the special sentences of the Prophets concerning the Messiah. First, he calls Him *Rabbi*, according to the opinion of Moses (Deut. xviii. 18;) secondly, he confesseth Him to be *the Son of God*, as the Messias is called (Ps. ii. 7; lxxxix. 27;) thirdly, he confesseth Him to be *the King of Israel* (Jer. xxiii. 5; xxxiii. 15; Zech. viii. 9.) Therefore he speaks of the Essence and office of CHRIST, in which the true knowledge of Him consists; and therefore the article *ô* is added: "Thou art *that* SON of GOD, and *that* King of Israel," i.e. promised and expected. *Polycarp Lyserus*. (in loco.)

Here is the first simple Creed of the infant Church. The Salvation, expanded in the writings of "Moses and the Prophets," is contracted into a few words; but words of mighty power, the germ of all saving Truth. Oh, that no more had been needed to join all Christians together in the unity of this Faith! vi. 69; Acts ii. 38; viii. 37; Rev. xix. 10. *J. F.*

The perverseness of heretics has made it necessary to guard the faith by strong and expressive words, that cannot be eluded . . . We are thus forced to distinguish with the utmost nicety and accuracy, to obviate the cavils and pretences of heretics. . . . The whole design and end of Creeds is to preserve the Rule of Faith, as contained in the Holy Scriptures, and not in the false glosses and corrupt inventions of men. And, when endeavours are used to poison those fountains of truth by ill comments and forced constructions, preservatives must be thought on, to keep the fountain pure, and the Faith sound and whole. As to the primitive Churches, their constant way was to enlarge their Creeds, in proportion to the growth of heresies; that so every corruption, arising to the faith of CHRIST, might have an immediate remedy; without which prudent and wise caution, the Faith would have been lost in a little time, through the wiles and artifices of subtle intriguing men. 2 S. Pet. iii. 16; 1 S. John iv. 1, 2; Gal. i. 8, 9; ii. 5; 1 Tim. i. 13, 14. *Dr. Waterland*. (A critical History of the Athanasian Creed. Ch. x. xi.)

50 *Under the fig-tree*.—We find the *Spouse* sitting under the

shadow of her Beloved, as one under an apple-tree (Cant. ii. 3;) and presently she tells us "His fruit was sweet to her taste." What doth this, her sitting under his shadow, better signify than a soul, sitting under the thoughts of CHRIST (S. Luke ii. 25, 38,) and the precious promises, that grow out of Him, as branches out of a tree? Do but, O Christian, place thyself here awhile; and it were strange, if the Spirit should not shake some fruit from one branch or another, into thy lap. Thou knowest not, but as Isaac met his bride, when he went into the fields to meditate, so thou mayest meet thy Beloved, while walking, by thy meditations, in the garden of His promises. *Gurnall*. (The Christian in complete Armour. Expos. of Eph. vi. 16, Ch. viii. S. 2.)

Thou shalt see greater things, &c.—When men once have embraced the persuasion of the Scriptures being Divinely inspired, that faith is a thing so acceptable to God, that He often discovers to them, to confirm them in their belief, arguments, much clearer than those, that induced them to it, and convinces them of the reasonableness of having submitted their reason to Him, that gave it them. And (as if there were mysteries, in which faith doth more prosperously make way for understanding, than that, as set awork to introduce faith) it happens to them, as it did to the two blind men mentioned in the Gospel, in whom our SAVIOUR first required faith; and, having found that, He then "opened their eyes." iv. 50, 53; xi. 15; S. Matt. ix. 27, &c. *R. Boyle*. (Considerations on the Style of the Holy Scriptures.)

- 51 As Israel saw in a dream the Angels *ascend* and *descend* upon a ladder, reaching from earth to heaven (Gen. xxviii. 12,) so this true Israelite (who, as Greg. Nyssen expresses it, shewed the pure character or mark of that patriarch upon him in his honesty and uprightness of heart—Gen. xxv. 27—) beheld the like vision of Angels, but in a more apparent manner, when he was awake; that he might hereby be confirmed in the faith of JESUS, as Jacob was by his vision in the belief of GOD'S Providence. *Bp. Patrick*. (JESUS and the Resurrection, &c. ch. vii.)

If the Angels descend to the Son of Man, He is here; if they

ascend to Him, He is above. He is above, in Himself; He is below, in His: above, with the FATHER; below, in us. iii. 13; Acts vii. 56; ix. 4, 5. *S. Augustine.*

Whatsoever things are ascribed to GOD in the Old Testament, the same are ascribed to CHRIST in the New. Gen. xxviii. 12. *Grotius.*

It is not enough to shut our eyes in a cloister, in a monastery, to sleep out the temptations of the world; but, since the ladder is placed, the Church established, since GOD and the Angels are awake in the business of advancing the Church, we also must labour in our several vocations, and not content ourselves with our own spiritual sleep—the peace of conscience in ourselves—for we cannot have that long, if we do not some good to others. When the storm had almost drowned the ship, CHRIST was at His ease in that storm, asleep upon a pillow. Now CHRIST was in no danger Himself: all the water of Noah's flood, multiplied over again by every drop, could not have drowned Him. All the swords of an army could not have killed Him, till the hour was come, when He was pleased to lay down His soul. But, though He was safe, yet they awakened Him and said, "Master, carest Thou not that we perish?" So, though a man may be in a good state, in a good peace of conscience, and sleep confidently in it, yet other men's necessities must awaken him; and though perchance he might pass more safely, if he led a retired life, yet upon this ladder some Angels *ascended*, some *descended*; but none stood still, but GOD Himself. Till we come to Him, to sleep an Eternal Sabbath in heaven, though this religious sleep of enjoying, or retiring, and contemplation of GOD, be a Heavenly thing, yet we must awake even out of this sleep, and contribute our pains to the building, or furnishing, or serving of GOD, in this Church. Gen. iii. 19, 23; Prov. xiv. 23; S. Luke xix. 13. *Dr. Donne.* (Serm. on Gen. xxviii. 16, 17.)

An Angelical life is the most excellent we can live; a life, spent between *ascending* in prayer, to fetch blessings from above; and *descending*, to scatter them among men. S. Luke vi. 12, 13. *Abp. Leighton.*

There is a strange movingness, and, if the epithet be not too

bold, a kind of Heavenly magic to be found in some passages of the Scripture, which is to be found no where else, and will not easily be better expressed than in the proper terms of the Scripture. For “the Word of God” (says it) “is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” Heb. iv. 12, 13. Wherefore, that Junius, as himself relates, was converted from a kind of atheist to a believer, upon *the reading of the first chapter of S. John*; that a Rabbi, by his own confession, was converted from a Jew to a Christian by the reading of the fifty-third of Isaiah; that S. Austin was changed from a debauchee into a Saint by that passage of the thirteenth to the Romans and the thirteenth verse; and that another Father, whose fear had made him disclaim his faith, burst out publicly into a shower of tears upon the occasional reading of the sixteenth verse of the fiftieth Psalm—are effects, that I do not so much admire, as I do that such are produced no oftener. Ps. xix. 7—10. *R. Boyle.* (Considerations on the Style of the Holy Scriptures.)

CHAPTER II.

AND the third day there was a marriage in Cana of Galilee; and the mother of JESUS was there:

2 And both JESUS was called, and His disciples, to the marriage.

3 And when they wanted wine, the mother of JESUS saith unto Him, They have no wine.

4 JESUS saith unto her, Woman, what have I to do with thee? Mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever He saith unto you, do it.

1 These circumstances of time, place, persons, are set down to confirm the truth of the miracle. The time was *the third day*: mystically, there are three days of the world; the first, before the Law; the second, under the Law; the third, after the Law. . . . I like the conceit of *Rupertus*, affirming that the conjunction, *And*, doth send the reader to that, which is said before, (i. 35,) "*The next day* John stood, and two of his disciples, &c." This is the first day. The second day is mentioned at ver. 43, "*The day following*, JESUS would go into Galilee." Now, *the third day*, this marriage was in Cana. *Dean Boys*. (On the Domin. Ep., &c. 2 S. after Epiph.)

Our LORD, "coming forth as a Bridegroom," and espousing unto Himself the Church, which He loved, honoured with His Presence His own Institution of holy Matrimony; thus combining the joys of earth with the bliss of Heaven; or, rather, mystically transforming the water of this earth into that wine, which shall for ever make glad the heart of man. But, being a stranger, whence came it, that He was *invited* to the feast? *The general opinion, grounded on tradition, is, that this was the marriage of some relative of the *Mother of Jesus*, who for this cause was invited with her SON and His disciples: hence arose a natural concern, on her part, for the credit of the host, *when they wanted wine*. And yet, in accounting for this invitation, we may bear in mind the fact, told us by the Evangelist, that *Nathanael* was of *Cana in Galilee*, (xxi. 2.) It might have been, through his friendly intervention, that JESUS was *called to the marriage*. If so, let us admire such a proof of a convert's early love to the LORD, his zeal in CHRIST's service, his desire, harmonizing with that of Mary, (ver. 5,) to promote his Master's honour (i. 49;) his brotherly kindness also; for "both JESUS was called, *and His disciples*, to the marriage." *J. F.*

2 The LORD can appear unto us comfortably, though with a sword in His hand, and in the midst of a camp, as He did to Joshua (v. 13;) or, in a flame of fire, as He did to Manoah (Jud. xiii. 20;) or, in a tempest on the sea, as He did to the Holy Apostles; or, at the grave's mouth, as He did to Mary Magdalene; but here He appears unto us at a feast, which is

a time of innocent delight. Ps. xxv. 9; S. Matt. xiv. 30, 31.
Bp. Hacket.

- 3 Want at a wedding doth intimate the discontent and vanity of earthly pleasure, that "even in laughter the heart is sorrowful; and the end of that mirth is heaviness." Prov. iv. 13; Eccles. ii. 1; S. Luke v. 7; ix. 33, 34. *Acosta.* (Conc. 2, in loco.)

I have observed many, who have by speaking fallen into sin; scarcely one, who has fallen by silence. Hence, to know how to be silent is more difficult, than to know how to speak. S. James iii. 2; Prov. xiii. 3. *S. Ambrose.*

Humility, the queen of virtues, brings forth her first-begotten son—silence. Job xxxii. 4—7. *S. Bernard.*

- 4 S. Augustine makes this objection, *Veneratne ad nuptias, ut doceret matres contemnere?* What came CHRIST to the marriage for—to teach us to condemn our mothers? For he resolveth it thus; what CHRIST took of His mother, wherein He was "subject unto her," (S. Luke ii. 51,) was this flesh. Now she would have Him shew a miracle: could He do that by His human nature? No: but, as he saith, *Miraculum facturum non potuit facere secundum humanam naturam, sed secundum Majestatem Divinam*; being to work a miracle, He could not do it by His human nature, but by His Divine nature; and that was out of her latitude: therefore He goeth on, in the person of CHRIST; *Quod in Me tu genuisti, non potest facere miraculum*; that, which I have from thee, as My mother, cannot work a miracle; and it is that only, you may command. *In rebus Divinis, mulier, quid mihi tuum?* In Divine matters, *Woman, what have I to do with thee?* Therefore you are not now *intra seriem*, within your order. But, when He suffered on the cross, He acknowledged her to be His mother, being, as a man, and so to provide for her. S. Luke ii. 49, 51; S. Mark iii. 32, 33. 2 Cor. x. 13—15. *Bp. Andrewes.* (The Moral Law expounded. Fifth Commandment.)

I have often thought, in how ridiculous a light we must appear to intelligent beings of a superior rank, while we are thus meddling with matters, that are "too high for us." A set of children, who should form schemes to govern Europe, to adjust the interfering interests of contending Princes, and to direct their

Sovereign in complicated cases, upon the most critical emergencies, could not appear more absurd to the ablest statesman, than we must do to them, when we sit in judgment upon God's dispensations, scan the whole plan of His Providence, and determine what His infinite wisdom ought to do. No; let Angels and Archangels desire to look into and contemplate the nature of our Redemption; let man be humbly content to enjoy the benefits of it. vii. 3; Acts i. 6, 7. *Jer. Seed.* (Serm. on 1 S. Pet. iii. 18.)

Mine hour is not yet come.—"The most fitting time for the manifestation of My glory is not yet." He may have waited till the want of wine was more generally known and felt; for it is man's extremity, that proves God's opportunity. Thus, if we may pass from the house of feasting to the house of mourning and to the chambers of death, He delayed to visit Lazarus, and "abode two days still in the same place, where He was." This was to render His power in raising a corpse, beginning to "see corruption," more evident and glorious. vii. 6, 8, 30; xi. 6, 40; Ps. xxvii. 16. *J. F.*

Signat tempora propriis
Aptans officiis Deus;
Nec, quas Ipse cœreuit,
Misceri patitur vices.

Sic quod præcipiti viâ
Certum deserit ordinem,
Lætos non habet exitus.

Boetius. (Cons. Philos. Lib. i. Metr. 6.)

5 Implication is enough for Mary's faith. xix. 27; xxi. 19, 20; Acts iii. 22. *Wm. Bridge.*

The Master knows the reasons for his own command; the servant has only to do, what he is commanded. Ruth iii. 5; S. Matt. viii. 9. *S. Augustine.*

Whatsoever He saith.—To obey God rightly is to obey Him, as Supreme Lawgiver; which can never be done, while He only maintains a divided empire in our breasts . . . He, who conscientiously abstains from any sin, solely because it is displeasing to his Creator, will find the same motive operating much farther, and inclining him to forbear every other action, that he knows is offensive to Him. No one great virtue (virtue upon principle) will come single: the virtues, "that be her fellows, will bear her company," and "with joy and gladness"

enter into the same heart. S. Mark vi. 20; S. Luke xxiii. 11. *Jer. Seed.* (Serm. on S. James ii. 10, 11.)

When we find any particular mystery in God's Providential dealings towards us, it does not become us to reason and speculate on such intricacies, and much less to murmur, and to complain of them. Instead of wasting our thoughts and time in this manner, we should give greater diligence in attending to our known duties, obeying the evident Will of God concerning us, while we leave it to Him to clear up every mystery: and this we may the more reasonably expect of His great goodness, when we are careful *whatsoever He saith unto us, to do it.* (Refer to a like practical treatment of God's Mysteries at S. Matt. xxvi. 11.) Gen. xli. 55; Ps. xxxvii.; Deut. xxix. 29. *J. F.*

6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 JESUS saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And He saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was; (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; *but* thou hast kept the good wine until now.

6 This *purifying* does not appear to have been a Divinely appointed Legal ordinance; but one of the "many things," enjoined by the Jewish doctors according to the traditions of men; observe then, the goodness, as well as the power of the LORD, how He mercifully bears with us in our weaknesses and fond devices,

and makes even the beggarly element of our former ignorance to turn to His praise, when, *whatsoever He saith unto us*, we do it. S. Matt. xv. 2; S. Mark vii. 2—4; S. Luke xi. 39. (See at S. Luke xi. 5, *Arator.*) *J. F.*

- 7 How great for the confirming of Baptism is the grace of water in the sight of GOD and of His CHRIST! *Nunquam sine aqua Christus.* Never is CHRIST without water. Forasmuch as He Himself is Baptized with water; called to the marriage, He exhibits the first beginnings of His power in water; when He preaches, He invites the thirsty to His own never-failing water; when He exhorts to charity, He commends, among works of love, the cup of water offered to a poor person; at a well He renovates His strength; upon the water He walks; willingly does He pass over the sea; He ministereth water to His disciples. Even to His Passion this testimony of His to Baptism is continued. When He is delivered to be crucified, *aqua intervenit*, water comes between; witness the hands of Pilate: when He is wounded, water gushes out from His side; witness the soldier's spear. iv. 6, 10; vii. 37; xiii. 5; xix. 34; S. Matt. x. 42; xiv. 25; xxvii. 24; S. Luke xxii. 10. *Tertullian.* (De Baptismo. c. ix.)
- 8 *Draw out now and bear, &c.*—Charity itself, which is the vertical top of all religion, is nothing else but an union of joys concentrated in the heart, and reflected from all the angles of our life and intercourse. It is a rejoicing in GOD, a gladness in our neighbour's good, a pleasure in doing good, a rejoicing with him: and without love we cannot have any joy at all. Job xxxi. 17; Deut. xii. 7, 12, 18. *Bp. J. Taylor.*
- 9 *Called the bridegroom.*—Why did he not call *the servants*? for so the miracle would have been revealed. Because JESUS had not Himself revealed what had been done; but desired that the power of His miracles should be known gently, little by little. . . . He revealed to him, who was best able to understand what was done, reserving the clearer knowledge of it for a future time: since, after the manifestation of other miracles, this would be credible. Thus, when He was about to heal the nobleman's son, the Evangelist shews, that it had already become clearly known: for it was chiefly because the nobleman

had become acquainted with the miracle, that he called upon Him, as S. John incidentally shews, when he says, *JESUS came into Cana of Galilee, where He made the water wine.* iv. 46; Ps. lxxii. 6; S. Matt. xii. 19. *S. Chrysostom.* (in loco.)

He, that made wine on that day at the marriage feast in those six water-pots, which He commanded to be filled with water, the same does every year the like in vines. For, as what the servants put into the water-pots was changed into wine by the operation of the LORD, just so what the clouds pour forth is changed into wine by the operation of the same LORD. But, at the latter we do not marvel, because it happens every year: *assiduitate amisit admirationem*—by constant use it hath lost its wonder. Acts xiv. 17. *S. Augustine.* (Hom. viii. in Joan.)

What you fill the vessel with, you must expect to draw out thence. If water be put in, we cannot, without a miracle, think to draw out wine. What! art thou all day filling thy heart with earth (God not in all thy thoughts,) and dost thou look to draw Heaven thence at night? Gal. vi. 7, 8. *Gurnall.* (Expos. Eph. vi. 18. Ch. xxx. S. 3.)

Unde rubor vestris, et non sua purpura, lymphis?

Quæ rosa mirantes tam nova mutat aquas?

Numen, convivæ, præsens agnoscite Numen:

Lympha pudica *Deum* vidit, et *erubuit*!

Ps. lxxvii. 16. *Crashaw.* (Epigrammata Sacra. Cambridge, 1634.)

10 Christianity, though it be a sober, yet is no sullen or melancholy religion, as some melancholy men have fancied it; but admits, as lawful, even the joys and delights of this world, provided we use them lawfully. . . . But we are to take care that we turn not the goodness of God into wantonness, by abusing the good things of a prosperous condition to riot and excess . . . we must avoid all immoderate affection towards them . . . using them, as a *viaticum*, or bait, as a present support and refreshment in pursuit of a far greater happiness . . . and rejoicing more in the Goodness of God, that gives them, than in the good things themselves. . . . We must use our prosperity, as a help and encouragement to us in His service . . . take care that our joy does not transport us into

pride, or a vain opinion of ourselves, and contempt of others, that are below us (but rather) so rejoice in our own prosperity, as not to forget the adversity of others. 1 Cor. vii. 29—31; Deut. viii. 12, 14; xii. 7; xvi. 11; 1 Tim. iv. 3—5. *Bp. Bull.* (Serm. on Eccl. vii. 14.)

“Remember the days of darkness, for they are many.” The joys of the bridal chamber are quickly past, and the remaining portion of the state is a dull progress, without variety of joys, but not without the change of sorrows; but that portion that shall enter into the grave must be eternal. It is fit that I should infuse a bunch of myrrh into the festival goblet; and, after the Egyptian manner, serve up a dead man’s bones at a feast. I will only shew it, and take it away again: it will make the wine bitter, but wholesome. . . . All those things, that now please us, shall pass from us, or we from them; but those things, that concern the other life, are permanent, as the numbers of Eternity: and, although at the Resurrection there shall be no relation of husband and wife, and no marriage shall be celebrated but the Marriage of the LAMB; yet then shall be remembered how men and women passed through this state, which is a type of that; and from this Sacramental¹ union all holy pairs shall pass to the spiritual, where love shall be their portion, and joy shall crown their heads, and they shall lie in the bosom of JESUS and in the heart of GOD to eternal ages. xix. 41; Eccl. xi. 8; 1 Cor. vii. 29—31. *Bp. J. Taylor.* (Serm. on Eph. v. 32, 33.)

While GOD, as a wise parent, consults our future and permanent interests, and therefore defers our enjoyments, *keeping* His best things to the last, Satan, as a lying deceiver, tempts us by the present and immediate gratification of our bad passions. GOD plainly shews us the perils and sure consequences of sinful compliance; Satan conceals these from us; he shews us “all the kingdoms of the world, and the glory of them” (S. Matt. iv. 8,) but not their vanity. He bids us “eat, drink, and be merry,” regardless of the reckoning to be made hereafter. He appeals to our senses; GOD speaks to our faith. And what

¹ On this use of the term *Sacramental*, see the Homily on Common Prayer and Sacraments.

says He? Read His Word at 1 S. John ii. 15—17; Rom. viii. 18; Gal. vi. 7, 8. Let us not, then, wish to have the mere feeling of this short moment humoured at the certain loss and expense of our permanent and eternal interests; let us pray to GOD to *keep the good wine for us*, and not to suffer us to find rest in any earthly satisfaction; so shall all our joy, in all its abundance, come upon us at the last, and fill our hearts *to the brim*. Prov. xxiii. 31, 32; Heb. xi. 34; xii. 9—12. *J. F.*

11 This beginning of miracles did JESUS in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him.

11 *This beginning of miracles* is as truly an introduction to all other miracles, which CHRIST did, as the parable of the Sower is an introduction to all other parables, which He spoke. (S. Mark iv. 31.) No other miracle would have had so much in it of prophecy, would have served, as so fit an inauguration to the whole future work of the SON of GOD. Ex. vii. 17; 2 Kings ii. 19—22; S. Mark xiv. 25; Heb. vii. 18, 19. *R. C. Trench.* (Notes on the Miracles. S. i.)

It has been observed that *Cana* belonged to the tribe of Asher, of which tribe it was foretold by the patriarch Jacob, that it should “yield Royal dainties.” What was said of its natural fertility may, in the unsearchable wisdom of GOD, have had reference to this Royal feast. Here, again, the despised *Galilee* is honoured by Him, who “chooses the weak things of the world” to “bring to nought things that are.” i. 46; Gen. xlix. 20; 1 Cor. i. *J. F.*

By this *glory* (S. John i. 14) must be understood something, that is resemblant to the glory of His dwelling in the Tabernacle; because the Apostle seems plainly to refer to it, in that he does not only tell us, that the Word “*Tabernacled* among us,” which alludes to His Tabernacling among the Jews, but he also tells us, that “they saw His glory;” which alludes to that glory of the LORD, which the Jews beheld in the ancient Tabernacle. . . . Now, in proportion and correspondence to these, (the manifestations of the Divine Presence in the Ta-

bernacle,) the glory of the Word Incarnate must consist in these four things: 1. In the visible splendour and brightness, with which His Person was arrayed at His Baptism, and, more especially, at His Transfiguration. 2. In those great and stupendous miracles, which He wrought in the course of His Ministry. 3. In the incomparable purity and goodness of His life. 4. In the surpassing excellency and Divinity of His doctrine. Ex. xv. 11; xxiv. 16; xxv. 22; Lev. xix. 2; 1 Sam. iv. 3; Ps. cxxxii. 8; Ezek. xliii. 2. *Dr. J. Scott.* (Serm. S. John i. 14.)

Believed on Him.—Although from the declaration of the Baptist, and from their own observation, they had become satisfied that JESUS was indeed He, “of whom Moses and the prophets did write,” yet their conviction had not amounted to that, which is properly termed *Faith*, until they saw this miraculous testimony to His character. And Nicodemus justly tells us in the next chapter, that this power of working miracles was the expected and most forcible demonstration of His commission from God. iii. 2; vi. 14. *Bp. Sandford.* (Diary, June 14, 1829.)

Prima Suæ Dominus thalamis dignatus adesse
 Virtutis documenta dedit, convivaque præsens
 Pascere, non pasci, veniens, mirabile fusas
 In vinum convertit aquas; dimittere gaudent
 Pallorem latices; mutavit læsa saporem
 Unda suum, largita merum; mensasque per omnes
 Dulcia non nato rubuerunt pocula musto.
 Implevit sex ergo lacus hoc nectare Christus,
 Quippe ferax qui Vitis erat, virtute colonâ
 Omnia fructificans, cujus sub tegmine blando
 Mitis in occiduas enutrit pampinus uvas.

xv. 1. *Sedulius.* (Carm. lib. iii.)

12 After this He went down to Capernaum, He, and His mother, and His brethren, and His disciples: and they continued there not many days.

13 And the Jews' passover was at hand, and JESUS went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting :

15 And when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen ; and poured out the changers' money, and overthrew the tables ;

16 And said unto them that sold doves, Take these things hence ; make not My FATHER'S house an house of merchandise.

17 And His disciples remembered that it was written, The zeal of Thine house hath eaten me up.

13 In all the Evangelists you cannot find, that, when He came to the feast, He differed the least tittle from the custom and order, that was constantly used by the Church at that solemnity. Nay, they, that are versed in the Jews' records and see their customs there, may shew you how He followed the Rubrics and Rituals of that *Passover* from point to point. His manner of sitting at the table, His beginning the meal with a cup of wine, His ending it with a cup of blessing, His using bread and wine, His concluding with a psalm, and indeed His whole demeanour at the meal, compared with the Jews' Rubric and custom for the solemnity, does clearly speak, that He kept close communion with the whole Church in that great symbol of Communion. He, that was to be the Paschal Lamb Himself, and to fulfil what the typical ordinance signified, would not, might not, confound or cross the constant received order of that solemnity. Gal. iv. 4 ; S. Matt. v. 17. *Dr. Lightfoot.* (Serm. on S. John x. 22, 23.)

The honour of GOD is more promoted by His being worshipped publicly, than privately ; because private prayer is piety, confined within our breasts ; but public prayer is piety, exemplified and displayed in our outward actions. It is "the beauty of Holiness" made visible, and in the eye of the world ; it en-

largeth the interests of godliness, and keeps up a face and sense of religion among mankind. vii. 14; x. 23; Isa. ii. 3; Acts iii. 1. *Jer. Seed.* (Serm. on Rom. xii. 1.)

- 14 The *Temple*, or Church, is like the stomach in the body, from whence either good or evil food is digested into the body, and causes either health and life, or diseases and death; and thus, as from a well-ordered Church all good, so from a corrupted one, all evil proceeds. CHRIST, therefore, like a wise physician, first endeavoured to cure the stomach, (Conf. S. Matt. iv. 23; S. Mark i. 21, 39; iii. 1.) . . . Do we experience such storms in the harbour—(i.e. within the courts of God's House?) What will become of us, when we launch out into the deep, that sea of evils; I mean, the business of the forum, and the city, and the anxieties of domestic life? *S. Chrysostom.*

Our SAVIOUR, whilst He was upon earth, never exercised any Kingly or coactive jurisdiction, but in vindicating His FATHER'S House from profanation; and this He did two several times; once, at the first Passover, after He began His Prophecy, and at His last Passover, when He came to give His soul a sacrifice for sin. (S. Matt. xxi. 12; S. Mark xi. 17.) The vindication of God's House from profanation, (how little account soever we are wont to make thereof) was with our Blessed SAVIOUR the *Alpha* and *Omega*, the first and last, of His care. *Ubi incipit, ibi desinit.* The consideration of which, how momentous it is, I leave to yourselves to judge. Lev. x. 3; Acts xix. 37. *J. Mede.* (Serm. on S. Mark xi. 17.)

- 15 Who can deny, that the offence, which a Prince thinks fit to punish with his own hand, must indeed be one of the greatest magnitude? Isa. xxvi. 1. *Segneri.* (Quaresimale. Pred. xxii.) You see how David in this his sacred fury (Ps. lxxxiii. particularly ver 12) was admirably carried against this sin. Well might he therefore say, *The zeal of Thine house hath eaten me up.* (Ps. lxxix. 9.) Yet he spake it not of himself alone, but in the person of our SAVIOUR JESUS CHRIST, who, in prosecution of David's zeal, did that in this case, that He never did at any time else in all His life. In all other cases He shewed Himself, like the Paschal Lamb, that everybody did eat and

devour at pleasure; and, like the sheep, that was dumb before the shearer, even when His very life was taken away. But, when He saw the golden fleece to be taken from the House of God; that is, when He saw the Church, His beloved Spouse, deprived and spoiled of the honour, reverence, duty, and ornament, that belonged to her; then, as David did, He grew into a sacred fury: He leaveth the mildness of the Paschal Lamb, and taketh upon Him the fierceness of the Lion of Judah. Then He beginneth to stir Himself, and to lay about Him: He whippeth out them, that profaned it; driveth out their sheep and their oxen, though they were for the Sacrifice, and overthroweth the tables of the money-changers. He would by no means endure such trumpery to be in His FATHER'S House, nor His FATHER'S House to be made "an house of merchandise;" but much less then, that merchandise should be made of His FATHER'S House itself. O fearful, and most inhuman sin! *Horresco referens*. . . . The time also, when our SAVIOUR pronounced these words, is much to the purpose. For, it was after He had turned out the oxen and the doves; that is, the things for Sacrifice: as though He thereby taught us, that when the sacrificial function of the temple was ended, yet the *Sanctification* thereof to be an House of Prayer for ever remained. Ps. lxxiv. 1—11; lxxxiii. 11—13; 1 Cor. iii. 16, 17. *Sir H. Spelman. (De non temerandis Ecclesiis. A Tract of the rights and respects due unto Churches.)*

What CHRIST, in regard of the natural temple did visibly, that, saith Origen (in S. Matt. c. xxi.) doth He every day invisibly, concerning the spiritual; and believe, that, if He shewed such zeal for the material, He will shew much more for the spiritual; and, if we regard not the judgment, which He executed with a whip, He will one day set upon us with a *two-edged sword*; and, if He struck such terror into the wicked in the days of His humility, judge you what terror He will strike into them in the days of His Glory; and, if we are ashamed of the disgrace of being cast out of the temple, let us fear the vengeance of being cast into Hell. Rev. i. 16; Zech. xiv. 21; 1 Cor. vi. 19. *Bp. Lake. (Serm. on text.)*

These *cords* were the instruments of their unrighteousness; for

with them the oxen were tied up. Thus do our sins become our scourges, as in the case of Pharaoh. But when we read our guilt in its appropriate temporal punishment, shall we not more forcibly be led to repentance, and saved from that far heavier condemnation, which is Eternal? And is there not mercy in this? Ex. vii. 19; viii. 21; 1 Cor. xi. 30—32. *J. F.*

16 He acts in the spirit of a true reformer—with much zeal, and with as much moderation. He casts out the abuses; but doth not forbid the duties of the Temple. He whips out the merchants, but not the Ministers of the House of God; overthrows the tables of the money-changers, but ransacks not the treasury of the Temple; nay, He countenances that, and gives encouragement to it. S. Mark xii. 44. *Bp. Brownrig.* (Serm. on text.)

When our SAVIOUR drove the sheep and oxen out of the Temple, He did not drive them into His own pasture; nor sweep the coin into His own pockets, when He overturned the tables of the money-changers. But we have, in our days, many, who are forward to offer God such zeal, as not only costs them nothing, but wherewith they have gained great estates. 2 Kings x. 16. *T. Fuller.* (Mixt Contemplations on these times, 36.)

It may appear very strange, since turtles were as much needed in the Temple for use, as doves, why He should have only overthrown *the seats of those, who sold doves*, unless there was an evident mystical meaning to be conveyed. S. Matt. xxi. 12; Acts viii. 18, 19. *Isid. Clarius.* (in loco.)

In a Dove the HOLY GHOST descended upon the meek SAVIOUR of the world; whence (as Illyricus and some ancients have guessed) the sellers of doves were whipped out of the Temple, as Simoniacal chafferers of the HOLY GHOST. *Bp. Hall.*

17 This was no frantic or melancholy passion in David (Ps. cxix. 136,) nor in Moses (Ex. xxxii. 19,) nor in CHRIST. Moses was “a very meek man, above all, that were on the earth,” (Numb. xii. 3.) David was “a man, that heareth not, and in whose mouth are no reproofs,” (Ps. xxxviii. 14,) and CHRIST said, “Learn of Me, for I am humble and meek.” Yet, through zeal for God’s House, CHRIST whipped out the buyers and

sellers : David shed forth tears abundantly : and Moses dashed in pieces the tables of GOD's Commandments. All men ought to be patient and gentle in matters, appertaining to themselves ; but in GOD's cause no man must yield, or be patient. 1 Cor. iv. 10—13 ; Gal. i. 8, 9 ; ii. 11. *Bp. Jewel.* (Serm. on Ps. lxi. 9.)

He flew, like a Seraphim, in a flame of *zeal*, about the work of GOD. Zech. iii. 2, 3. *Flavel.*

The Country Parson hath a special care of his Church, that all things there be decent, and befitting His Name, by which it is called And all this he does, not as out of necessity, or as putting a holiness in the things, but, as desiring to keep the middle way between superstition and slovenliness, and as following the Apostle's two great rules ; the first whereof is, "Let all things be done decently,"—the second, "Let all things be done to edification." 1 Cor. xiv. 40. For, these two rules comprise and include the double object of our duty—GOD and our neighbour ; the first, being for the honour of GOD ; the second, for the benefit of our neighbour. So that they excellently score out the way, and fully and exactly contain, even in external and indifferent things, what course is to be taken, and put them to great shame, who deny the Scripture to be perfect. Ps. xciii. 5 ; Eccl. vii. 8 ; 1 Kings xix. 10. *G. Herbert.* (Priest to the Temple, Ch. 13.)

If he were at any time too *zealous* in his sermons, it was in reproving the indecencies of the people's behaviour, in the time of Divine Service, and of those Ministers, that huddled up the Church Prayers without a visible reverence and affection. Isa. i. 12—15. *Life of G. Herbert, by Walton.*

18 Then answered the Jews and said unto Him, What sign shewest Thou unto us, seeing that Thou doest these things ?

19 JESUS answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was

this temple in building, and wilt Thou rear it up in three days?

21 But He spake of the temple of His body.

22 When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the Scripture, and the word which JESUS had said.

18 This method of espousing religious doctrines, only as they should be confirmed by some *signal* and indubitable interposition of the Deity, and their cherishing the vanity and presumption, that heaven would lavish its miraculous signs, whenever they called for them, constitute a striking and very distinguishing feature in the national character of the Jewish people. vi. 30; xiv. 8; xx. 29; 1 Cor. i. 22. *Dr. Harwood.* (Introd. to the New Testament.)

When the Jews here demand *a sign*, it was upon the doing of that, which, if they had attended to, had been a sufficient sign to them: for, His driving the buyers and sellers out of the Temple, being a thing permitted by the Sanhedrim and the priests, how could they think so mean a person in appearance, as our SAVIOUR was, could ever have effected it, had it not been for a Divine Majesty and power, which appeared in Him? It was not then the expectation of miracles, which our SAVIOUR rebuked in the Jews, but their being unsatisfied with the kind and nature of His miracles. vi. 30; S. Matt. xii. 38, 39. (Refer to S. Matt. xxi. 12. *S. Jerome.*) *Bp. Stillingfleet.* (Orig. Sacrae. B. ii. Ch. 9.)

19 Matthew and Mark make the charge, upon which our LORD was condemned to be a threat of *destroying* the Temple; (S. Mark xiv. 58,) "We heard Him say," &c. But they neither of them inform us upon what circumstance this calumny was founded. S. John, in the early part of his history, supplies us with this information. (ii. 19.) This agreement could hardly arise from any thing, but the truth of the case. From any care, or design, in S. John to make his narrative tally with

the narrative of the other Evangelists, it certainly did not arise; for, no such design appears, but the absence of it. *Paley*. (Evidences. P. ii. Ch. 4.)

The efficient cause of CHRIST'S Resurrection was the infinite power of GOD, which being common to all the Persons in the Blessed Trinity, the Resurrection is sometimes ascribed to the FATHER; sometimes, to the SON—*In three days*, said CHRIST, *I will raise it up*—and sometimes, to the HOLY GHOST; for CHRIST was “quickened by the SPIRIT.” CHRIST'S being raised by the FATHER and SPIRIT is not inconsistent with His raising Himself; for “what things soever the FATHER does, these also does the SON,” (iv. 19;) for They, being One in nature, They are also One in operation. The Unity of nature and distinction of Persons is the ground of ascribing this work, sometimes to the FATHER, sometimes to the SON, and sometimes to the HOLY SPIRIT. *Hurrian*. (Serm. 2 on CHRIST'S Resurrection.)

How early in His ministry did our Divine substitute make mention of His death! Sidronius Hosschius beautifully represents Him, as thus “straitened,” even from His youth, “until His Bloody Baptism was accomplished.” S. Luke xii. 50; Ps. lxxxviii. 15.

Ipsa Crucis mora tormentum est Cruce durius ipsâ;

Hanc Puer, hanc causam, cur lacrymetur, habet.

Creverat, et pariter patiendi creverat ardor :

Jamque fabri patris non leve tractat opus.

Ah! quoties, dum solus erat, fabrilia signans

Instrumenta oculis, talia verba dedit.

“*Malleus, en! clavique, et trabs, transversaque ligna,*

Jussaque porrigimus brachia; Lictor, ubi es?”

Sic ait, exertasque manus, corpusque trabali

Aptat amans trunco, vulneribusque parat.

Sidronius Hosschius (Elegia 2, de Christo patiente.) *J. F.*

20 The devil was never friend to Temple-work; and therefore that work is so long a-doing. Zech. iii. 1; Ezra iv.; Nehem. iv. *Gurnall*. (Expos. Eph. vi. 11, Ch. 1.)

21 When we have learnt from this narrative the holiness of God's House, the reverence, with which we are to regard it,

and the zeal, with which we should contend against its profanation and neglect, is this our lesson complete? Far from it. Those last words, forming, as they do, the comment of the HOLY SPIRIT upon the saying of the Son of Man, lead us forwards within the veil, to a "greater and more perfect Tabernacle," a Temple "not of this building." (Heb. ix. 11.) In the earlier dispensation, indeed, the LORD was in His Temple; and so it was hallowed: but a higher state of Communion was to come. "He spake of the Temple of *His own Body*" (τοῦ σώματος αὐτοῦ.) His disciples thought of *their* Temple: we are wont to speak of *our* Church. But "let our words be few" (Eccl. v. 2:) for we are on the threshold of the Holy of Holies. These are but veils to screen the mystery. That, which lies within them—Oh, let us not deal too rudely with the wrappings, which enfold it!—is the Blessed Verity of the Incarnation of the SON of GOD . . . and, as a Body was "prepared for Him" to be the Temple of His Divinity, so, through the same SPIRIT, by the perpetual extension of the same mysterious energy, a Heavenly principle is infused into our earthly nature, making it also the Temple of GOD, by His most HOLY SPIRIT indwelling—CHRIST, incarnate by the SPIRIT, the Giver of life—we, begotten again by the same SPIRIT unto a lively hope, and made partakers of the Divine nature; if so be, we may grow up to the full measure of His perfect stature. (1 Cor. iii. 16; vi. 19; xv. 45; 1 S. Pet. i. 3; 2 S. Pet. i. 4.) . . . Henceforward, after His pattern and His teaching, His disciples also *spake of the Temple of His Body*; no longer of *that*, which He made the Tabernacle of His sojourn in humility—nay, not even of that spiritualized and glorified Body, wherein He rose from the dead; but of that more mysterious Body, which reveals His Incarnation in all the plenitude of its significance and power, "the fulness of Him, that filleth all in all," the fulness, wherein the whole dispensation of GOD's grace, His kingdom, His relation to mankind, was complete. Eph. iv. 9, 10; i. 10; iii. 10.

Robert Scott. (Serm. on text.)

The Jewish Temple was perishable; the Divine Presence might recede from it. There was no real unity between the one and the other; they were separable. But CHRIST implies in these

words such an union between the Godhead and the manhood, that there could be no real separation, nor dissolution.

i. 33. *J. H. Newman.* (Serm. on S. John i. 14.)

His death, it is a dissolution of the Temple; His Incarnation admits of no dissolution; His Deity was united to His soul and body, when by death they were parted from themselves. His soul departed; that was the soul of the SON of GOD: His body interred in the grave; it was the body of the SON of GOD. *Quod semel assumpsit, nunquam deposuit.* His Godhead supported His soul *in triduo mortis*, and embalmed His body, when it lay in the grave: as a man, drawing the sword out of the scabbard, holds the sword in one hand, and the scabbard in the other: they are asunder in themselves, but both are held and supported by the same man. 2 Cor. v. 1; Phil. i. 23. *Bp. Brownrig.* (Serm. on S. John ii. 19.)

The Personal Union of GOD and man in CHRIST—His death dissolved it not. In CHRIST's humanity there was indeed a loose; body and soul were sundered; that was all: the Jews could go no further; Satan's self could not. CHRIST was whole, still. Somewhat parted in the person; but nought departed from the person. Though soul were severed from the body, yet both remained fast to the Deity. The Godhead was both with the Spirit in Paradise, and in the corpse in the sepulchre at once. The knot of the Word's Incarnation is indissoluble. *Dr. Richard Clerke.* (Serm. on S. Luke xxiii. 46.)

22 *They believed the Scriptures, &c.*—Those Christians, which have lived since the Apostles' death, and never obtained the wish of S. Augustine to see either CHRIST upon earth, or S. Paul in the pulpit, have believed the writings of Moses and the Prophets, of the Apostles and Evangelists, in which together is fully comprehended whatsoever may be properly termed matter of Divine faith; and so "the household of GOD is built upon the foundation of the Apostles and Prophets," who are continued to us only in their writings, and by them alone convey unto us the truths, which they received from GOD, upon whose testimony we believe. xx. 29—31. *Bp. Pearson.* (Expos. of the Creed.)

Verse 17. *They remembered.*—The declared use of prophecies is

posterior to the facts they adumbrate; whence the intervening obscurity of those writings is no just ground of complaint. S. John xiii. 19; 2 S. Pet. i. 19, 20. *Bp. Hurd*. (Introd. to the Study of the Prophecies, &c. Disc. 4.)

Some one of the Fathers has observed, that reading of the Scriptures, though sometimes apparently unproductive at the time, if it be honestly pursued, will not fail, sooner or later, to produce its fruits. xiv. 26. *Bp. Jebb*. (Correspondence with A. Knox. Vol. ii. p. 263.)

23 Now when He was in Jerusalem at the passover, in the feast *day*, many believed in His Name, when they saw the miracles which He did.

24 But JESUS did not commit Himself unto them, because He knew all *men*,

25 And needed not that any should testify of man : for He knew what was in man.

23 In this chapter we have commended to us the Sanctification of holy *places* (ver. 16,) and of holy *times* (vers. 13, 23.) The Temple was sanctified by His Holy Presence; the Passover Feast by His miraculous power. In the Church, and in her Ordinances, He is present still, and “mighty to save,” when with S. Peter and S. John we go up together into the Temple at the hour of prayer. S. Luke ii. 27, 38; Acts iii. 1. *J. F.*

25 It is GOD’s peculiar property to stand in *need* of nothing—*τὸ ἀνευδεές*. Prov. xxii. 2, 3; S. Matt. xxi. 3. *S. Chrysostom*.

He knew, &c.—*Grande profundum est homo*, man is a great deep, whose very hairs are numbered before Thee, O LORD; and yet his hairs are capable of being more easily counted than the motions and affections of his heart. *S. Augustine*. (Confess. L. iv. c. 16.)

GOD has five hidden treasures, which He so reserves to Himself, that the key to open them is granted to none. The first is His power to create out of nothing, whereby He is LORD of all; the second is the honour and glory, which to Him alone are due from His creatures; the third is the avenging of injuries; the

fourth is the determination of the time of the final Judgment ; His last treasure is the knowledge of the thoughts of man's heart.¹ Isa. xl. 8 ; Rom. xii. 19 ; S. Matt. xxiv. 36 ; Jer. xvii.

9. *Hæftenus.* (Schola Cordis, Lib. i. S. 19.)

The close of the last chapter records His Omnipresence (ver. 50,) and here we trace His Omniscience, that penetration of the human heart, which belongs only to God, and is so claimed by Himself, as being His exclusive prerogative. Jer. xvii. 10. These things we may suppose to be recorded by S. John, in proof of his main design in this Gospel,—the declaration of CHRIST's essential Godhead. i. 48 ; xx. 31. *J. F.*

Tu, Deus, exactâ lustras indagine mores ;

Tu rigidus vitæ censor es Ipse meæ.

Seu sedeo, seu surgo, mihi Tu semper adhæres ;

Et pectus nil, Te quod latet, intus habet . . .

Undique dum cingis, fibras dum pectoris omnes

Excutis, obsidio me nimis arcta premit . . .

Tu, qui cuncta vides, famuli, Deus, excute pectus ;

Si quid et in tacito fortè recludo sinu :

Si scelus hic latitat, nexam si machinor ullam,

Me quoque sacrilego cum grege dede neci.

Arthur Johnston. (Ps. David. Versio Metrica. Ps. 139.)

CHAPTER III.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews :

2 The same came to JESUS by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God : for no man can do these miracles that Thou doest, except God be with Him.

¹ This ingenious author should have added a sixth, taken from S. Mark ii. 7, with all its blessed fruits and conse-

quences—*who can forgive sins, but God only?* 2 Kings v. 7 ; Ps. cxlvi. 7, 8.

3 JESUS answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God.

1 This Gospel (chosen for Trinity Sunday) expresseth all the Three Sacred Persons, as also their appropriate attributes. It sheweth the Person of the FATHER, (ver. 2.)—*We know that Thou art a Teacher come from God*: the Person of the SON, speaking throughout the whole dialogue; the Person of the HOLY GHOST, (ver. 5.) Unto the FATHER, it ascribeth power—*No man can do, &c.* Unto the SON, wisdom—*We speak that we do know.* To the HOLY GHOST, goodness and love—*The wind bloweth, where it listeth.* Rom. xi. 36. *Dean Boys.* (On the Domin. Epistles, &c. Trinity Sunday.)

We consider the inexpressible mercy of GOD, the FATHER, in that He would accept any satisfaction at all for all our sins. We consider the inexpressible working of the HOLY GHOST, that brings this satisfaction and our souls together; for without that, without the application of the HOLY GHOST, we are as far from CHRIST's love now, as we were from the FATHER's, before CHRIST suffered; but the unexpressible and unconceivable love of CHRIST is in this, that there was in Him a willingness, a propenseness, a forwardness to give Himself, to make this peace and reconciliation between God and man. 2 Cor. xiii. 14; Eph. ii. 18. *Dr. Donne.* (Serm. on Eph. v. 25—27.)

Est Tria Summa Deus, Trinum specimen, vigor Unus.

Corde Patris genita est Sapientia, Filius Ipse est:

Sanctus ab æterno subsistit Spiritus ore;

Tempore nec senior Pater est, nec Numine major:

Nam sapiens retrò semper Deus edidit ex Se,

Per quod semper erat gignenda ad sæcula, Verbum.

Edere sed Verbum, Patris est; at cætera Verbi,

Adsumptum gestare hominem, reparare peremptum,

Conciliare Patri, dextrâque in sede locare.

Spiritus ista Dei complet: Deus Ipse fideles

In populos Charisma Suum diffundere promptus,

Et Patris et Christi virtutem in corpora transfert.

Prudentius. (Præf. in Apotheosin.)

2 The poor Galilean, or vulgar Jew, had liberty to follow CHRIST every hour, not ashamed to be seen at mid-day in His company ; but the conspicuous eminence of Nicodemus's place compels him to repair unto the LORD, like a thief, by *night* ; an ill abodance, that those Heavenly mysteries, wherewith he sought to enlighten his mind, should seem obscure. This man was grown so great in Israel, that he could hardly be taken down to the pitch of childhood, or infancy, into which mould he must of necessity be cast, ere he can be born anew, or receive the Kingdom of GOD aright. Men, in our times, of far greater place, than Nicodemus, may safely profess themselves CHRIST's disciples ; for not to be such in profession, or not to shew themselves openly in the assembly of His Saints, is their greatest shame and ignominy : but so to strip themselves of the flesh, of the world, of all the prerogatives of birth, or secular eminency, as they must, ere they can be regenerated by the SPIRIT, or become new men in CHRIST JESUS, would utterly spoil their goodly fashion in the world's eye Confess CHRIST in speech they may ; but how is it possible they should truly believe in Him, when they "love the praise of men," more than rebuke for His sake, and "receive honour one of another," not seeking that "honour, which cometh of GOD only ?" v. 41, 44 ; Judges vi. 27 ; Isa. xl. 5 ; S. Luke vi. 22, 23. *Dean Jackson.* (Treatise on the Essence of GOD, &c. B. iv. c. 7.)

Nicodemus avoweth three things of CHRIST in this preface, which ought to be found in every good Pastor. He must be for his learning, *Rabbi* ; for his licence, *sent of God* ; for his life, doing such works, as that others may see *God is with him*. 1 Tim. iii. 2 ; iv. 12 ; vi. 11 ; Rom. x. 15 ; Heb. v. 4. *Ardens.* (in loco.)

3 Nicodemus believed, that there was a GOD ; and that it belonged to GOD to teach mankind ; and that it was His way to teach by men ; and that it was man's duty to seek after GOD's teaching from His messengers, and come to them and request it ; and that whoever could give sufficient evidence of His mission from GOD should be heard by men ; and that JESUS CHRIST did truly and undoubtedly work miracles ; and that such miracles, as CHRIST wrought, were an undoubted proof

that GOD was with Him. . . . (Now) the first and great thing, that CHRIST presently falls upon, is to let this man know that thus much will not serve his turn (to confess the miracles and the Divine Mission of CHRIST;) but that he must also truly believe the office, that He is sent upon, even to be the Messiah, the Mediator, and the Redeemer of the world; and must openly be engaged to Him, as such a one, by Baptism, and so own Him and confess Him before the world, and receive His renewing SPIRIT, for the illumination of his understanding, the purifying and quickening of his heart, and the reforming and after-guidance of his life. *R. Baxter.* (Serm. on S. John iii. 9.) These words seem to fall in, and bear the same kind of sense, with those of John Baptist, "Think not to say, we have Abraham for our father" He teacheth, that the Jews must claim an interest in the Messiah by a Heavenly, not an earthly birth. S. Matt. iii. 9; Rom. ix. 7. *Dr. Lightfoot.* (Exercitat. in loco.)

4 Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 JESUS answered, Verily, verily, I say unto thee, Except a man be born of water and of the SPIRIT, he cannot enter into the Kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the SPIRIT is Spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the SPIRIT.

4 Behold a lively pattern of a fleshly and carnal man. He had little or no intelligence of the HOLY GHOST, and therefore he goeth bluntly to work, and asketh, how this thing were pos-

sible to be true ; whereas, otherwise, if he had known the great power of the HOLY GHOST in this behalf, that it is He, which inwardly worketh the regeneration and new birth of mankind, he would never have marvelled at CHRIST's words ; but would have rather taken occasion thereby to praise and glorify GOD. For, as there are three several and sundry Persons in the Deity, so have They three several and sundry offices, proper unto each of Them ; the FATHER, to create ; the SON, to redeem ; the HOLY GHOST, to sanctify and regenerate : whereof the last, the more it is hid from our understanding, the more it ought to move all men to wonder at the secret and mighty working of GOD's Holy Spirit, which is within us. For, it is the HOLY GHOST, and no other thing, that doth quicken the minds of men, stirring up good and godly motions in their hearts, which are agreeable to the Will and Commandment of GOD, such, as otherwise of their own crooked and perverse nature they should never have. Wisd. ix. 13—18 ; 1 Cor. ii. *Homilies*. (For Whitsunday. P. i.)

It seemed to Nicodemus an absurdity that an old man should go again into his mother's womb ; and so it was in *this* sense : it is not so in Solomon's—"The dust shall return to the earth, as it was." It is an old man he here speaks of, a decrepit aged man. He saith, he must go into his mother's womb again. He must ; all must, old and young, when GOD cries, *Revertimini*. The earth is the mother of us : from her we came ; and she looks for us again. GOD hath appointed her, that bore us, to bury us : her womb must entomb us. Ps. xc. 3 ; Wisd. vii. 1, 2. *Dr. R. Clerke*. (Serm. on Eccles. xii. 7.)

- 5 GOD did not think it fit that man should be absolutely happy in the state of innocency without *Revealed Religion*, and the use of *Sacraments*. For, the discovery of what was good and evil was to proceed from a continued communication of Divine Wisdom, which would have been equivalent to a Revelation ; and the trees of Knowledge and of Life were truly Sacramental ; they were outward and visible signs, and means, of grace ; which is the true notion of a Sacrament. And then judge with yourselves, what pride and folly it is for any in this corrupted estate to pretend, that they are too spiritual for such ; or, that they

need them not, in order to Communion with God. Man in his state of perfection needed them; how much more must we in our present condition of corruption and aversion from God? Let us not therefore despise, or abuse, them. Death was the consequence of the violation of the Sacramental tree; and the same is threatened, as the punishment of our abusing the Christian Sacraments. (1 Cor. xi. 29.) The neglecting of them is no less penal. (S. John iii. 5; vi. 53.) . . . The Body and Blood of CHRIST are expressly offered to us in the Sacrament of the LORD's Supper, and we are sure in that the faithful feed on them. And, though their feeding may not be confined to the use of the outward elements, yet, whoever rejects them debars himself of the spiritual food communicated by them; for, when God has appointed means to obtain a Blessing, it is reasonable to believe, that He will never grant it to those, who neglect, or condemn, them. ii. 5. *Abp. King.* (Serm. on Gen. ii. 16, 17.)

Of all the ancients there is not one to be named, that ever did otherwise either expound, or allege, this place (S. John iii. 5) than as implying *external Baptism*. Shall that, which hath always received this and no other construction, be now disguised with a toy of novelty? . . . I hold it for a most infallible Rule, in expositions of Holy Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changeth the meaning of words, as alchymy doth, or would do, the substance of metals; making of anything what it listeth, and bringing, in the end, all truth to nothing. S. Matt. iii. 11; xxviii. 19; S. Mark xvi. 16; Acts ii. 38; viii. 36. *Hooker.* (Eecl. Pol. B. v. Ch. 59. S. 2.)

If any erroneous opinion has pre-occupied men's minds, whatever in Scripture makes against their prejudice, they explain away by treating it as a figurative expression. *S. Augustine.* (De Doctr. Christ. Lib. iii. c. 10.)

Metaphors are a soil, most productive of controversies. vi. 52; S. Matt. xvi. 19. *Luther.*

In matters of faith and Religion, we raise our imagination above our reason; which is the cause why Religion ever sought access

to the mind by similitudes, types, parables, visions, dreams.
1 Cor. ii. 9. *Lord Bacon.*

Remember, thou faithful soul, the greatness of the Grace of God, conferred upon thee in Baptism, and render due thanks to Him. The more plentiful grace is conferred upon us in Baptism, the more diligent must we be in the custody of the gifts conferred. We are "buried with CHRIST in Baptism," (Rom. vi. 4); therefore, as "CHRIST was raised up from the dead unto the glory of His FATHER, so let us walk in newness of life." "We are made whole; let us sin no more, lest a worse thing happen unto us." (v. 14.) We have put on the most precious robe of CHRIST's Righteousness; therefore let us not defile it with the stains of sin. Our "old man is crucified" and dead in Baptism; let the new man therefore live in us. . . . We are made the sons of GOD by spiritual Regeneration, let us therefore live, as it becometh the sons of such a FATHER. We are made the temples of the HOLY GHOST; let us therefore prepare a thankful seat for such a guest. We are received into GOD's Covenant; let us take heed therefore, that we do not serve under the devil, and so fall from the Covenant of grace. Effect in us all these things, O Blessed Trinity in Unity: Thou, that hast given us such grace in Baptism, give us also the grace to persevere in it! Col. iii. 1—12; S. Jude 5, 6. *Dr. John Gerhard.* (Meditations and Prayers. 17.)

Taking occasion from that, which S. Peter saith (I. iii. 20, 21,) that the Ark, wherein Noah saved himself in the flood, was a figure of our Christian Baptism, I consider, that, as Noah, giving credit to the Word of GOD, did believe that the flood would come, and that himself and his should be saved in the ark, not by virtue of the ark, which could not naturally work this effect, but by the Will of GOD, who used this ark for an instrument of safety to him and his; so we also, giving credit to the Gospel of GOD, believe, that CHRIST shall come to Judge the quick and the dead; and we believe, that, all our sins being punished in CHRIST, we and ours shall be saved in that Judgment, being Baptized; not by virtue of the water, which cannot naturally work this effect, but by the Will of GOD, who useth the water for the means of our Salvation. GOD could well

have saved Noah in the flood without the ark; and it seems He took the ark for the means to condescend unto the frailty of Noah, who more easily believed that he should be saved in the ark, than he would have believed that he should be saved without the ark: albeit, he did not trust in the ark, but in the Word of God, who promised to save him in the ark; and so, not the ark, but faith was that, which saved Noah (Heb. xi. 7) with which he made the ark, and put himself in it. . . . Another thing also may be said, that, as the beasts which Noah put into the ark, entered in by the faith of Noah, and were saved in the flood by the faith of Noah, they having neither knowledge of good nor evil to enter into the ark, or to approve their entering in, but being put into it; so the children of Christians, who enter into Baptism by the faith of their parents, and come not to the age to be able to approve, or reprove, that, which their fathers have done; they, because they have not the knowledge of good or evil, shall be saved in the day of Judgment, by the faith, wherewith their fathers have put them into Baptism. In effect, exceeding great is the force and efficacy of faith; I say of that, which, giving credit to the promises of God, stands certain of the fulfilling of them, shewing its assurance by putting in execution that outward thing, which on God's behalf is commanded. This faith saved Noah in the flood by means of the ark; and this faith shall save all us in the day of Judgment, by means of Baptism; us, who, believing the Gospel, shall be "Baptized in the Name of the FATHER, and of the SON, and of the HOLY GHOST," to whom be glory for ever. Amen. Job xiv. 4; xxv. 4; S. Matt. vii. 17, 18. *John Valdesso*. (Divine Considerations, 105.)

- 6 The difference between a religious and wicked man is, that in the one Divine life bears sway; in the other the animal life doth prevail. . . . By a natural or animal life, I understand nothing else but our inclination and propension towards those things, which are pleasing and acceptable to nature; or self-love issuing forth and spreading itself into as many branches, as men have several appetites and inclinations: the root and foundation of the animal life I reckon to be sense. (See at

Illustr. S. Luke xi. 36.) *Scougal*. (Life of God in the soul of man. Discourse 1.)

Ergo animalis homo quondam : nunc Spiritus illum
Transtulit ad Superi naturam seminis, Ipsum
Infundendo Deum, mortalia vivificantem.

1 Cor. xv. 46. *Prudentius*. (Apotheosis.)

8 "So is every one, that *hath been* born of the Spirit." May not the past tense here employed, as at verse 6, suggest to us an important distinction in the manner of the Spirit's operation? (Refer to Gr. ii. 9.) That operation, in the Sacrament of Baptism, is definite and absolute. We are then, once for all, Baptized with CHRIST's Baptism (i. 33) "for the remission of sins," taken out of the corrupt stock of Adam and grafted into CHRIST, so as to become "children of God" and "temples of the HOLY GHOST." Here is no uncertainty; the blessing bestowed is sure and complete, supposing, of course, no obstacle, on our part, to its reception. But then, in regard to those, who "*have been* born of the Spirit," the Spirit is, as *the wind that bloweth where it listeth*: His times, His modes, His measures of operation often are subject to no precise rule; they are variable, mysterious, and indefinable, whether employed for the renewal of the righteous; or, for the conversion of those, in whom the grace received is, through their neglect of it, suspended, or virtually and practically extinct. The above distinction may serve to remove some objections, which, on the ground of this comparison of the Spirit to the wind, have been taken against the great doctrine of Baptismal Regeneration. The uncertainty of Divine agency, declared in that comparison, is perfectly compatible with the fact of His certain Grace, once for all, previously bestowed. In short, the Spirit is given to us in Baptism, and we afterwards trace the nature of His work *ἐν τοῖς γεγεννημένοις*. (Confer 1 S. John iii. 9, where, as here, the perfect, in reference to Baptism, relates to the past, in connection with the present.) It is not of the seed as "cast into the ground," but of the seed, as "springing and growing up," that it is said, *he knoweth not how*. S. Mark iv. 27. 1 Cor. i. 2; iii. 1, 16, 17; vi. 15, 19; xii. 4—6. *J. F.*

If *the Spirit bloweth where it listeth*, we are not certainly to ex-

clude any place or nation from these blessed gales; or, with the Donatists to confine Him to any corner of the world, or to the Church or congregation we are of; as if He could blow nowhere else. Learn *Charity*. 2. If the Spirit bloweth *how* He listeth, we do but shew our folly to prescribe to Him His way: He knows what best He has to do, how best to manage us to Salvation. Learn *discretion*. 3. If it be as *much*, too, only, as He lists, it is not surely our merit or desert, if we have more of Him than others, nor perhaps their demerit always, who have less: whatever it is, it is more than we deserve, both they and we. Let that suffice to humble us and make us thankful. Learn *humility*. 4. If it be only upon whom He pleases, it is certainly sometimes upon some we know not: so we have no reason to pass a censure upon any man's soul. Learn to *think well of all*: and so much the rather, in that, 5. He bloweth, *when* He will. If He has not already, He may hereafter breathe upon him, or her, thou doubttest most. If thou perhaps thyself feelest Him not, within thee now, thou mayest ere long. Learn hence to *despair*, neither of *thyself* nor *any one else*. Ps. lxxxv. 8; cxxxix. 6—8; 1 Cor. xii. 5; Rom. xi. 33; ix. 18; 1 Cor. xii. 1—11; Heb. i. 1. *Dr. Mark Frank*. (Serm. on text.)

This is the difference between nature and Grace; that nature is still uniform and like itself; Grace varies, according to the pleasure of the Giver. When therefore the gracious spirations of the HOLY GHOST are within thee, be thankful to the infinite munificence of that Blessed Spirit, and still pray, "Arise, O North, and come, thou South wind, blow upon my garden, that the spices thereof may flow forth." (Cant. iv. 16.) But, when thou shalt find thy soul becalmed, and not a leaf stirring in this garden of thine, be not too much dejected with an ungrounded opinion of being destitute of thy God; neither do thou repine at the seasons or measures of His bounty. That most free and infinitely beneficent Agent will not be tied to our terms, but will give what, and how, and when, He pleaseth: only do thou humbly wait upon His goodness; and be "confident that He, who hath begun His good work in thee, will perform it unto the day of JESUS CHRIST." Ps. xlviii. 8; Phil. i. 6. *Bp. Hall*. (Balm of Gilead. P. i. S. 10.)

All system-makers cramp and encumber religion by telling you that the mind of a sinner always proceeds through certain stages of conviction, repentance, faith, justification, &c. The mind, when converted, will indeed have the same sense of the nature of sin, of human corruption, of the want of a Redeemer, &c. The end arrived at is the same ; but the ways of arriving at it are various, according to the variety of dispositions, upon which it has to act. Thus, upon a profligate, a drunkard, an extortioner, and upon a man of liberal, generous, independent principles, I am sure the ways of acting are very different. Compare all the different instances of conversion in Scripture, the jailer, Lydia, Cornelius, the thief, and others. But the system-makers adopt a class of converts, and deduce a general rule for their particular case, where there seems to be no general rule in Scripture. This is prescribing laws to God's Holy Spirit. iii. 8 ; Ps. xxiii. 13, 14. *C. Wolfe.* (Remains, p. 163.)

9 Nicodemus answered and said unto Him, How can these things be ?

10 JESUS answered and said unto him, Art thou a master of Israel, and knowest not these things ?

11 Verily, verily, I say unto thee, We speak that We do know, and testify that We have seen ; and ye receive not Our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things ?

13 And no man hath ascended up to heaven, but He that came down from heaven, *even* the Son of man which is in heaven.

9 Our Christian doctrine is called the "mystery of faith," (1 Tim. iii. 9,) not the mystery of reason, or understanding: and they, who are initiated into these mysteries, are called *credentes, non rationales* (S. Augustine.) It is not *intelligendi vivacitas*, but

credendi simplicitas, that must converse in these mysteries. Reason laughs at that in Sarah, which faith in Abraham embraces and rejoices in. Faith looks for a revelation, that God saith it is so ; searches not for demonstration, or reason, why it should be so. *Sufficit pro universis rationibus, Autor Deus.* Ps. cxix. 128 ; S. Luke i. 20. *Bp. Brownrig.* (Serm. on 1 Tim. iii. 16.)

The not distinguishing between Religion, as a rule of life for our present use and well-being here, and, as the means of obtaining pardon for sin and Eternal life hereafter, may have in some measure occasioned the great complaint against the Mysteries of the Gospel. For, mysteries are not indeed the necessary parts of religion, considered only, as a rule of action ; but most necessary they are to it, when considered, as a means of obtaining pardon and Eternal glory. And this further shews how unreasonably men object against the mysterious wisdom of the Gospel ; since all, that the Gospel prescribes to us, as our duty, is plain and evident ; all, that is mysterious, is on GOD's part, and relates entirely to the surprising acts of Divine wisdom and mercy in the Redemption of the world. Consider the Gospel then, as a rule of action, no religion was ever so plain, so calculated upon the principles of reason and nature ; so that natural religion itself had never more natural religion in it. If we consider the end, proposed to us, and the means used to entitle us to the benefit of it, it grows mysterious, and soars above the reach of human reason ; for, GOD has done more for us than reason could teach us to expect, or can now teach us to comprehend. Let us then do our part, which we plainly understand ; and let us trust in GOD that He will do His, though it exceeds the strength of human wisdom to comprehend the length, and depth, and breadth of that wisdom and mercy, which GOD has manifested to the world through His SON CHRIST JESUS our LORD. Rom. x. 6—11 ; Eph. iii. 19, 20. *Bp. Sherlock.* (Disc. S. John vi. 67—69. P. 3.)

The curiosity of seeing into everything, explaining everything, and adjusting it to our weak ideas, is one of the most dangerous diseases of the human mind. ix. 2, 15 ; Job xi. 12 ; Eccles. vii. 10. *Palmer.* (Aphorisms, 1443.)

Qui curiosus postulat totum suæ
 Patere menti, ferre qui non sufficit
 Mediocritatis conscientiam suæ,
 Judex iniquus, æstimator est malus
 Suique, naturæque: nam rerum Parens,
 Libanda tantùm quæ venit mortalibus,
 Nos scire pauca, multa mirari jubet . . .
 Magis quiescet animus, errabit minùs,
 Contentus eruditione¹ parabili;
 Nec quæret illam, si qua quærentem fugit:
 Nescire quædam magna pars Sapientiæ est.

Grotius. (Epigr. Lib. i.)

Nescire velle, quæ magister optimus
 Docere non vult, erudita inscitia est.

Scaliger.

10 Here was the lesson, the reproof, the charge of ignorance, so well adapted to the spiritual condition and necessity of the "man of the Pharisees," the *master of Israel*; for, without becoming humble, as a little child, he could not believe and be born again, "nor see the Kingdom of God." What God tells us to be necessary for our Salvation, He will work in us, bearing with our infirmities, when we submit to His discipline, though the process give us pain. Rom. ii. 17—20; Rev. iii. 17, 18. *J. F.*

He, that does not know those things, that are of use and necessity for him to know, is but an ignorant man, whatever else he may know besides. 1 Cor. viii. 2. *Abp. Tillotson.*

11 Speaking in the singular, *I say*, He immediately annexeth that, which followeth, in the plural, *We speak*; where passing on the sudden from *I* to *We*, and so to *Our witness*, He intimateth that He was One of that Plural, of whom Moses spake in the Creation. Gen. i. 26; Isa. vi. 8. (Conf. Hebr. Job xxxv. 10; Eccles. xii. 1; Hagg. ii. 7; S. Matt. iii. 15.) *Edw. Leigh.* (in loco.)

Since the most illuminated understanding in this world sees only in part, and cannot have a perfect or adequate idea of things, that shall be more fully revealed hereafter, reason should

¹ *Quæ faciliè parari potest.*

confine itself within its own province, and not attempt the knowledge or explanation of such *arcana*, as are confessedly out of its reach. It is a very just observation of Lord Bacon's, "that he laboureth in vain, who shall endeavour to draw down Heavenly mysteries to human reason; it rather becomes us," says that great philosopher, "to bring our reason to the adorable throne of Divine truth." The heathens have prettily couched this moral in that excellent fable of the golden chair, with which neither gods nor men were able to draw Jupiter down to the earth; but he could with ease draw them up to Heaven. If this observation, even of an apocryphal writer, (Wisd. ix. 16,) was but well weighed, the great advocates for the all-sufficiency of reason would surely be more modest and humble, nor would the credibility of mysteries be so obstinately disputed. Jer. xxxiii. 3; 1 Cor. i. 19, 20; ii. 9—16. *Arnald.* (On the Apocrypha. Wisd. ix. 16.)

Heavenly things, being represented unto us in an earthly form (verse 8,) come clothed to us with our own notions. We can see the sun better, when reflected in the water of a vase than in the firmament; and we can interpret Heaven's language best, when it speaks to us in the language of earth. *Dr. Manton.*

13 The ancient Fathers generally were of opinion that heaven before our LORD's Ascension, was inaccessible, and that no man had ever set foot therein, until our LORD by His actual ascent and ingress did open the passage thither, and removed the bars there. . . . His Blood was (as S. Jerome saith) the Key of Paradise. xiv. 2; Heb. xi. 39; Ps. xxiv. 7, 9. *Dr. Barrow.* (Serm. on S. Mark xvi. 9.)

The Son of man came down from heaven, though the flesh did not descend from thence; yet, because He was One Hypostasis, One Person, those things, which belong to God, are attributed to the man; and those things, which belong to man, are attributed to God, the Word; for it is said, that God gave His SON to death, although God is impassible. i. 14; vi. 62; Prov. viii. 20; Acts iii. 15; xx. 28; Rev. xxii. 16. *Theophylact.* (in loco.)

CHRIST, according to His manhood, was placed in earth; but,

according to His Godhead, He filled both heaven and earth. The manhood of CHRIST is *localis*, contained in one place; the Godhead of CHRIST is infinite and in all places How ascended He into heaven, saving that He is very man, contained in one place? How is He present with the faithful, saving that He is *immensus*, infinite and true God? CHRIST, being one, according to the substance of His manhood, was absent from heaven, when He was on earth; and He forsook the earth, when He ascended into heaven. S. Matt. xxviii. 6; Acts iii. 21. *Fulgentius*. (Ad Regem Thrasymun. Lib. ii. c. 7.)

Nec sentire Deus, nec mortem homo vincere solus

Posset; utrumque facit Christus; utrumque fuit.

Joan. Audenus. (Epigr. Lib. iii.)

In the mention, made of our SAVIOUR, we find a lowly title of Him attached to a predicate denoting His glory; S. Matt. xvi. 28; S. John i. 51. And we also find the reverse. S. Matt. xxi. 3; 1 Cor. ii. 8. *Bengel*.

No man—but He.—Because one only hath descended, one only ascendeth. What of the rest? What is to be understood, but that they shall be the members of His Body, that one may ascend? Acts ix. 4; Eph. ii. 5, 6, 21, 22. *S. Augustine*.

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in Him should not perish, but have eternal life.

14 As our LORD lived, so He died—most publicly and visibly; the world being witness of His death, and so prepared to believe His Resurrection, and thence disposed to embrace His doctrine; according to what He did foretell, “I being lifted up from the earth shall draw all men unto Me,” (xii. 32 :) for He drew all men by so obvious a death to take notice of it; He drew all well disposed persons from the wondrous consequences of it to believe on Him: and, *As* (He said again) *Moses did exalt the serpent in the wilderness, so must the Son of man be exalted*. . . . If He had been privately made away, or suddenly

despatched, no such great notice would have been taken of it ; nor would the matter of fact have been so fully proved to the confirmation of our faith and conviction of infidelity. . . . But, as the elevation of that mysterious serpent did render it visible, and did attract the eyes of people towards it—whereby, God’s power invisibly accompanying that Sacramental performance, they were cured of those mortiferous stings, which they had received—so our LORD, being mounted on the Cross, allured the eyes of men to behold Him, and their hearts to close with Him ; whereby, the Heavenly virtue of God’s Spirit co-operating, they become saved from those destructive sins, which from the devil’s serpentine instigations they had received. Acts iv. 20 ; xxvi. 26. *Dr. Barrow.* (Serm. on Phil. ii. 8.)

He doth aptly teach a Doctor of the Law by a figure of the Law. 1 Cor. ix. 20. *Ardens.* (in loco.)

Non solum per hominem, sed etiam per pecudem est figuratus. He did not only take the form of a man, but is disguised in the figure of a beast, (a figure indicating the depth of His humility.) Phil. ii. 5—9. *S. Augustine.*

Moses made the serpent of a metal, that must pass the fire and the hammer, ere it was useful. So, when CHRIST had first passed the furnace, and was melted in the garden, that He dropped again, then they malleted Him with their cruel fists. Ps. xxii. 14 ; S. Matt. xxvi. 67 ; S. Luke xxii. 44. *W. Austin.* (Medit. for Lent and Good Friday.)

In serpente mortuus, in ære eternus. Dead, as the serpent ; durable, as the brass ; (because the fruits of His Death abide for ever.) Heb. xiii. 20. *Isidore of Seville.*

Occisor mortis, dux vitæ, planta salutis,

Adspice, nunc Serpens dira venena fugat.

Et quod supplicii species, et mortis imago,

Jam fuerat miseris, est mihi certa salus.

Ennodius. (Epigrammata, vii.)

- 15 We may note, that Moses did not only *lift up the serpent in the wilderness*, but also lifted up his own hands in prayer to GOD on *the mount*. By the first act, he set before us the cause of Salvation, the merits of the Death of CHRIST ; by the latter he shewed us the means of our spiritual cure—the “*prayer of*

faith, which availeth much." Faith, it has been well said, is, as distinguished from the other Evangelical graces, "the pleading or impetrating principle;" and, in the matter of our justification, it looks only to the Cross of CHRIST. Rom. x. 11—13.

Heb. xii. 2. (ἀφορῶντες.) J. F.

Attenditur serpens, ut nihil valeat serpens; attenditur mors, ut nihil valeat mors. The Jews looked upon a serpent, to be freed from serpents; and we look upon the death of CHRIST, to be delivered from death . . . This is the difference between the figurative resemblance, and the reality itself. The figure brought about temporal life; the reality, whereof that was the figure, bringeth about *life eternal*. 1 Cor. xv. 55—57; Heb. ix. 12. S. Augustine.

Siccine, magne Pater, plectuntur crimina? Sic Tu

Interitu Nati commissa piacula punis?

Sic tu, Nate, meo pœnas à crimine poscis?

Ut per ego gemitus istos per vulnera server,

Supplicium crudele luis, pœnamque nocentum,

Et trabe quadrifidâ pendes, ut scilicet ipse

Morte Tuâ vivam? O nimium miserate dolores,

Dive, meos!

Sic Moses, fugeret dum littus et arva Canopi,

Populeo colubrum ligno suspendit ahenum:

Quem jussi Isacidæ cum religione tueri

Letiferos colubri succos, pestemque cerastæ,

Hydrorumque icto pepulerunt corpore virus.

Gallutius. (Carm. Lib. i. 4.)

16 For God so loved the world, that He gave His only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

17 For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

16 There is such a height, and depth, and length, and breadth, in that Love; such a βάθος in every dimension of it, as none

but an infinite understanding can fathom. "*Sic Deus dilexit*," "so GOD loved the world;" but how much, that *so* containeth, no tongue or wit of man can reach: nothing expresseth it better to the life, than the work itself doth. That "the Word should be made flesh;" that "the Holy One of GOD" should be "made sin;" that "GOD, Blessed for ever," should be "made a curse;" that the LORD of Life and Glory should suffer an inglorious death, and pour out His own most precious Blood to ransom such worthless, thankless, graceless traitors, as we are, that had so desperately made ourselves away, and that, into the hands of His deadliest enemy, and that, upon such poor, and unworthy conditions—*O altitudo!* Love incomprehensible! It swalloweth up the sense and understanding of men and Angels; better to be admired and adored with silence, than blemished with any of our weak expressions. Eph. iii. 14—21. *Bp. Sanderson.* (Serm. on Isa. lii. 3.)

The gradations of Bernard, by which he draws up our souls higher and higher to meditate upon the Divine Love, are these.

1. *Prius nos dilexit.* It was fit the LORD should be sought unto by such underlings as we; yet He began in way of affection, and prevented us, well content, if we would correspond, and answer His office. (Titus iii. 4—7.)
2. *Tantillo dilexit.* He loved us, and ordained to make us a people, when as yet we were not. (Hos. i. 10.)
3. *Tales.* He loved us again in His best Beloved, when we had defiled our creation.¹ (Ezek. xvi. 5, 6.)
4. *Tantus.* Oh, the immenseness of His Love! He, that is greater than the Heavens, said unto us, poor dust and ashes, "Let Me be your SAVIOUR."
5. *Tantum dilexit.* So constant was the passion of His Love, that it brought Him to the Passion of the Cross. (xiii. 1.)
6. *Tam gratis;* of His own free Love; without merits foreseen in us to deserve it, He bequeathed unto us an immortal inheritance; this is the purchase of that Well-beloved, in whom He cannot but be "well pleased." As in the breastplate of Aaron there was written, "Holiness unto the LORD," that the people might be accepted, when he offered incense for them; so the Love of GOD is written with the pen of a diamond on His SON, never

¹ *Mundum immundum.* S. Augustine.

to be blotted out; that, looking upon Him, we might find grace and favour to be received into glory. *Bp. Hacket.* (Serm. on S. Matt. iii. 17.)

CHRIST, catechizing Nicodemus, contracteth the sum of the Gospel into one verse—*God so loved, &c.* S. Matt. xxii. 37. *Bp. Andrewes.* (Pref. to the Moral Law expounded.)

Only Begotten Son.—Here the object is so radiant, that it confounds the sense, and we scarce can see it, when we look upon it; His love at such a height, that our contemplation cannot reach it; and, though in plain terms we are told that it was done, yet we are slow of heart to believe it; and therefore Photinus *adopted* a Son; Arius *created* one; *horruit Marcion*—Marcion was afraid of the very thought: deliver up He might an adopted son, some excellent creature, or a phantasm, but started back, and would not come near to subscribe, that He delivered up His own SON. His own SON in their divinity was a Son, by creation; or a Son, by adoption; or a Son, in appearance, which is not a SON. But this groundless and indiscreet care of God's honour, was a great sin against it To talk of improbability, or incongruity, or impossibility, is to speak against God; if He will deliver Him, His Will be done; and he, that rests in God's Will, doth best acknowledge His Majesty. 2 S. Pet. ii. 1; 1 S. John iv. 1—3. *Farindon.* (Serm. on Rom. viii. 32.)

Damascen teaches us, *to beget*, in God, is not meant of Essence, but of subsistence: not of nature, but of person. The Godhead of the Word, as He is GOD, is of Himself; but the Person of the SON is of the FATHER. CHRIST is *αὐτόθεος*, GOD, of Himself, as He is the Word; but *Deus de Deo*, GOD, of His FATHER, as He is the SON. *Dr. Richard Clerke.* (Serm. iv. on Heb. i. 5.)

17 It is upon the broad grand principles of the Gospel, that I repose: it is not upon any particular promise here or there, any little portions of the Word, which some people seem to take comfort from; but I wish to look at the grand whole, at the vast scheme of Redemption, as from Eternity to Eternity. Ps. xc. 2. *Simeon.* (during his last illness.—See Life by Carus.) Did you ever make experiment, how some cardinal verity of

Scripture is capable of expansion, according to the intellectual power, that is brought to bear upon it? Let us take the greatest—the great “faithful saying, worthy of all acceptance”—namely, that “CHRIST JESUS came into the world to save sinners.” A little child may be made to understand, that the great God sent His dear SON upon earth, not to punish naughty children, but to save them, and to make them good and happy. . . . As regards nourishment and comfort, whether in nature or grace, children get it most from the simplest forms of revealed truth, “the sincere milk of the Word.” And, if the intellect be one of giant grasp, what may it not sweep into the mighty circle of those few words—“JESUS CHRIST came to save sinners?” You observe every word is the thesis, about which may be gathered all the marvellous truths, relating to the natures of God and man; the principles of moral government; and how those principles, developing the perfections of God, accomplished the Salvation of man. S. Luke v. 32; Rom. x. 9. *T. E. Hankinson.* (Lect. on Ps. xxiii. P. 2.)

18 He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten SON of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprovèd.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

18 The sentence of the Law is reversible by an appeal to a higher Court; but that of the Gospel against the refusers of

mercy will remain in its full force for ever. *He, that believes not, is condemned already.* It is some consolation to a malefactor, that the sentence is not pronounced against him; but an unbeliever hath no respite. The Gospel assures the sincere believer that *he shall not enter into condemnation*, to prevent his fears of an after-sentence; but it pronounces a present doom against those, who reject it—*the wrath of God abides on them.* How desperate is the case of such a sinner! To what sanctuary will he fly? All God's other attributes condemn him. Holiness excites justice, and justice awakens power for his destruction; and, if mercy interpose not between him and ruin, he must perish irrecoverably; but he excludes the only means, whereby mercy is conveyed. Salvation itself cannot save the impenitent infidel. . . . Infidelity is an outrage, not to a man, or an Angel, but to the Eternal SON; *because he believes not, &c.* For, the redemption of souls is reckoned, as a part of His reward. (Isa. liii. 10.) Those, therefore, who spurn at Salvation, deny Him the honour of His sufferings, and are guilty of the defiance of His love, of the contempt of His clemency, of the provocation of the most sensible and severe attribute, when it is incensed. This is to strike Him at the heart, and to kick against His bowels. This increases the anguish of His sufferings, and embitters the cup of His Passion. This renews His sorrows, and makes His wounds bleed afresh. Dreadful impiety! that exceeds the guilt of the Jews! They once killed Him, being in His humble inglorious state; but this is a daily crucifying Him, now glorified. Ungrateful wretches! that refuse to bring glory to their Redeemer, and blessedness to themselves; that rather choose (as Tertullian says) that the accuser should triumph in their misery, than their SAVIOUR rejoice in their felicity. It is an aggravation of sin, above what the devils are capable of; for pardon was never offered to those rebellious spirits. Prov. i. 24—31; Heb. x. 29. *Dr. Bates.* (Harmony of the Divine Attributes. Ch. 12.)

He is virtually condemned by the Law of God; his *mittimus* is already made for hell; he is condemned, as a *sinner*, by the breach of the first Covenant: but that condemnation had

never been his ruin, except it had been ratified by the sentence of God, condemning him as an *unbeliever*, for rejecting the Grace, offered in the second Covenant. Job xxxiv. 14; Heb. ii. 1—4. *Flavel*.

The day of Grace may be lost, before the day of death come.

March. (Serm. 2, on S. Luke xxiii. 39—43.)

Future misery is not a foreign imposition by power, but an acquired constitution of mind; it is guilt of conscience, and malignity of spirit. Acts viii. 23. *Dr. Whichcote*. (Aphor. Cent. ix. 809.)

19 Nicodemus had come to JESUS *by night*; and, though our LORD would not reprove severely this sign of weakness in His new convert, yet in the conversation, which ensued, He glances at his timidity, and reminds him that the preferring of *darkness to light* is the ground of the condemnation of infidels. 1 Thess. v. 4—9. *Bp. C. Sumner*. (On the Ministerial character of CHRIST. Ch. 6.)

When men once indulge themselves in wicked courses, the vicious inclinations of their minds sway their understandings, and make them apt to disbelieve those truths, which contradict their lusts. Every inordinate lust and passion is a false bias upon men's understandings, which naturally draws towards Atheism. And, when men's judgments are once biassed, they do not believe, according to the evidence of things, but according to their humour and their interest. For, when men live, as if there were no God, it becomes expedient for them that there should be none; and then they endeavour to persuade themselves so, and will be glad to find arguments to fortify themselves in this persuasion. Men of dissolute lives cry down Religion, because they would not be under the restraints of it; they are loth to be tied up by the strict laws and rules of it; it is their interest, more than any reason they have against it, which makes them despise it; they hate it, because they are reprov'd by it. Jer. v. 30; 2 Tim. iii. 8. *Abp. Tillotson*. (Serm. on 2 S. Pet. iii. 3.)

20 *Hateth the light*.—This is still the cause of that prejudice and contempt, wherewith the Holy Bible is treated by ill men. The wicked hate it, because it condemns their wicked deeds:

the proud despise it, because it contradicts their carnal reason, as foolish or incredible: the covetous deride it, because it reproves their darling passion, the love of money. . . . All these are against the Scripture, because the Scripture is against them. For this reason, they "cut it with their penknives," (see Jer. xxxvi. 23;) that is, they wound its authority by sharp and railing invectives, or mutilate its Sacred truths by false and perverse constructions. They "burn it in the fire on their hearth;" that is, in those fierce disputes and uncharitable heats, which a fiery zeal without knowledge has kindled in the Church. But it is the letter only, that is thus torn and consumed: the Word itself, the substance and spirit, that is in the Scriptures, can never be destroyed. "One jot or one tittle of this shall not pass away, till all be fulfilled." The written Word, like its Author, the Eternal and Co-essential Word, hath its two natures; the outward and visible, the inward and Divine. The external body may suffer, as our LORD's Humanity did; may be perverted, tortured, crucified; but the Sacred truths, therein contained, are impassible, as His Divinity, and cannot be vacated and made of none effect by all the malice of men or devils. Job xxiv. 13, 17; Acts xiii. 46; 1 Tim. ii. 9. *Wogan.* (On the Lessons. 15th Sunday after Trinity.)

It is their wish that there is no God, not their opinion. The interest of their guilt doth make them desire it. Micah ii. 11. *Bp. Wilkins.* (On the principles of Natural Religion, b. i. c. 4.)

Ignorance is a great flatterer, a great soother of conscience, an opiate to the souls of men. While we remain in ignorance of the Revealed Will of God, we shall readily bring ourselves to think, that, whatever it be, it must be a Law of ease and indulgence to human infirmities; under which name of human infirmities we shall include every sensuality, to which we are addicted, every sin we have set our hearts upon, every passion we feel, and every temptation we wish to comply with. The heathen world counted and thought in this manner, because they were ignorant; and many Christians think and act in like manner, because they are ignorant also. "Surely, surely let

us remain in darkness. For what must be the consequence of this knowledge? It is no other, nothing less than to break up my plan of happiness, my pleasures, my enjoyments, or my profits. While I am ignorant I am easy; but this new information will bring with it great disturbance; it will require me to change." 1 Kings xxi. 4, 20; Job xxi. 14. *Paley*. (Serm. on text.)

Frustrà sibi de ignorantia blandiuntur, qui, ut liberior peccent, libenter ignorant. In vain do they flatter themselves that they will be excused for their ignorance, who have themselves chosen ignorance, that they might with less restraint indulge their lusts. 1 Cor. xiv. 38. *S. Bernard.* (De xii. Grad. Humil.)

The sad condition of those, who are afraid of seeing their danger, and of being cured, is more common than is imagined. v. 40. *Bp. Wilson.* (Maxims.)

22 After these things came JESUS and His disciples into the land of Judæa; and there He tarried with them, and baptized.

23 And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to Him.

22 If any one should inquire, in what the Baptism of the disciples of JESUS was better than that of John, we will reply—in nothing; both were alike without the gift of the Spirit; both parties alike had one reason for baptizing, and that was, to lead the baptized to CHRIST. For, in order that they might

not always be running about to bring together those, that should believe, as, in Simon's case, his brother did, and Philip did, in regard to Nathanael, they instituted Baptism, in order by it to bring all men to them easily, and to prepare a way for the faith, which was to be. i. 33; vii. 39. *S. Chrysostom.* (in loco.)

23 In that John baptized not in the same fountains, as CHRIST, but *near to Salim*, and in some of the neighbouring fountains around, he pointed out, in a manner, the difference of the Baptisms; shewing, as in a figure, that his baptism is not the same, as that from our SAVIOUR CHRIST; yet was *near* it, and around it, bringing in a sort of preparation and introduction of the more perfect. S. Matt. iii. 3; Gal. iii. 24; Heb. x. 1. *S. Cyril. Alex.* (in S. Joan. iii. 22.)

26 *He that was with thee, &c.*—Their jealousy and party zeal for their master prompted them to speak thus circuitously and reservedly of the LORD, whom they ought, with that master, to have openly acknowledged to be “the Lamb of GOD.” Mark a similar spirit, S. Luke x. 37, where the bigoted Jewish lawyer seems to shun the mention of the name of the *Samaritan*, lest he should do him honour, and replies more generally, “he, that shewed mercy on him.” (See v. 12.) *He, that was with thee*; as if JESUS had once been John's disciple, and had then forsaken him; *to whom thou barest witness*; as if JESUS had taken an unfair advantage of John's honourable testimony to Him, in order to set Himself up against His former master, to court popularity, and to gain converts at John's expense. Under a form of true words, something like this might have been insinuated. But Oh, how soon was our Blessed SAVIOUR misunderstood, misrepresented, even by those, on whom the light of His Gospel had first dawned! 1 Cor. i. 1—15; S. James iii. 16. (See at S. Matt. xiv. 11.) *J. F.*

Disputes are seldom so managed, as not to produce ill-will. . . .

This speech intimated, that John was in danger of losing both his credit and his disciples by means of one, whom they took for a disciple, like themselves, as they had been baptized by the same master. So ready are men, at every turn, to form parties in religion, and to set up their respective teachers, in opposi-

tion to each other. The consequences of which are, that the hearers waste that time in wrangling about a duty, which should be spent in practising it; and the teachers, if they have not good hearts and steady heads, "preach themselves, instead of CHRIST JESUS the LORD." *All men come to Him*—Great hath been the power of this argument to kindle the flames of emulation and dissension in the Church: and the disciples of John did not doubt, but that the consideration would excite in him those passions, which they felt working in themselves. But John was not framed of materials, liable to take fire from such a spark. S. Mark xii. 32; 1 Cor. iii. 4, 5. *Bp. Horne.* (On the Life and Death of S. John the Baptist, S. 6.)

Reviling includeth bitter and foul language; but detraction may be couched in truth, and clothed in fair language: it is a poison often infused in sweet liquor, and ministered in a golden cup; and it especially respecteth worthy persons, good qualities, and laudable actions, the reputation of which it aimeth to destroy, or to impair. vii. 12; ix. 16, 29. *Dr. Barrow.* (Serm. on S. James iv. 11.)

The Saints can be content to have others go before them, and others overtake them; envy can be content with neither. Numb. xii. 26—30; 1 Sam. xviii. 8; S. Luke xv. 28; Prov. xiv. 30. *Bp. Andrewes.* (On the Moral Law, Comm. 6.)

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the CHRIST, but that I am sent before Him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all.

32 And what He hath seen and heard, that He testifieth; and no man receiveth His testimony.

33 He that hath received His testimony hath set to his seal that God is true.

34 For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto Him*.

35 The FATHER loveth the SON, and hath given all things into His hand.

36 He that believeth on the SON hath everlasting life: and he that believeth not the SON shall not see life; but the wrath of God abideth on him.

27 By this part of S. John's character and conduct in how pleasing a manner are the Ministers of CHRIST instructed that they are to bear testimony to Him, not to themselves; to seek His glory, not their own; that they should take pleasure in the success of their brethren's labours, by which the cause of their common Master is promoted; that the rising lights of the Church should do honour to those, who have gone before them, and the setting ones rejoice to be outshone by those, who are coming after them; that envy and jealousy, in short, ought to have no place among the disciples of the Lamb of God, on whom descended and abode the celestial Dove. (Conf. 1 Cor. iii. 4, with xvi. 12.) Phil. i. 18. *Bp. Horne*. (Life and Death of S. John the Baptist. S. 6.)

28 As the voice most faithfully discloses to all around the conceptions entertained by the mind, without pretending to any share in the excellence, the beauty, the praise, of those conceptions; so did John act in regard to CHRIST—that Word, whose *Voice* he was. i. 23. *Segneri*. (Manna of the Soul, June 24.)

29 John was fitly called *a friend* to this Kingly Bridegroom, for four reasons. First; *ex castitate*, for his chastity. (See Prov. xxii. 11.) John was so "pure in heart," and "gracious in speech," that he had the love of the Bridegroom CHRIST;

though, for the same cause, he felt the wrath of the adulterer Herod. Secondly; *ex similitudine morum*. Likeness of manners makes friendship. They were so like, that they were often taken, for one the other. They were both *valdè humiles*, very humble; (Comp. Ps. xxii. 7, with S. John i. 23;) yet “a worm” hath some substance; “a voice” is in a manner nothing. Thirdly; they were friends *ex similitudine voluntatis*; they both willed the same thing. (Comp. S. Mark i. 15, with S. Matt. iii. 2, and S. Mark x. 19, with S. Luke iii. 13, 14.) Their faces looked one towards another (Ex. xxv. 20,) and they embraced each other with their wings; and John (*Angelus ante faciem*) looked with joy on the face of the great Angel, embracing His doctrine, and agreeing with Him in all things. Fourthly; He was the Bridegroom’s friend *ex officio*, by his place: for, as the *Paranymphus* (so the Fathers call John) prepares the bride with all fitting instruction and ornament, against her spouse come to marry her, so John came to instruct, adorn, and fit the Church for the receiving of her loving Spouse, CHRIST JESUS. *Wm. Austin*. (Medit. S. John Baptist’s Day.)

Rejoiceth.—Is mirth seasonable on the day of marriage? Behold the greatest Wedding, that ever was, is this day solemnized: Heaven and earth are contracted; Divinity is espoused to humanity; a sacred, and indissoluble knot is tied between God and man. The Bridegroom is come forth out of His chamber, (*Verbum Dei de utero virginali*,) clad in the nuptial garment of flesh, and ready to wed the Church, His Beloved Spouse. “Let us therefore be glad and rejoice; for the Marriage of the Lamb is come; and His wife hath made herself ready.” Rev. xix. 7. *Dr. Barrow*. (Christmas Sermon on S. Luke ii. 10.)

CHRIST is the spouse of every soul; the wedlock, wherein they are joined, is Baptism; the place of that wedlock is the Church; the pledge of it remission of sins, and the fellowship of the HOLY GHOST; the consummation, Eternal Life; which those, who are worthy, shall receive. Eph. ii. 5—27. *Theophylact*. Thus early in this Gospel is a second testimony of honour (ii. 2) rendered to the Holy estate of Matrimony; it comes too from

the lips of an austere eremite, who had made himself "an eunuch for the Kingdom of Heaven's sake." By him we are also taught, that, however strict and self-denying we be in our own lives, we should entertain a kind, cheerful, and generous allowance for the innocent recreation, and joys of our brethren. ii. 2, 8; S. Matt. vi. 16. *J. F.*

30 In what was John diminished, and our SAVIOUR advanced, but in this; that the people, seeing the abstinence of John and his retirement from the society of the world, imagined him to be the CHRIST; whereas our SAVIOUR, whom they beheld eating with publicans and keeping the company of sinners, they fancied was not the CHRIST, but only a prophet? But when, in process of time, both JESUS, who was taken for a prophet, appeared to be the CHRIST, and John, who was taken for the CHRIST, was discovered to be but a prophet, then was fulfilled what he had foretold—*He must increase, and I must decrease.* For, both our SAVIOUR "increased" in the esteem of the people, because He was acknowledged to be what He was; and John "decreased," because he ceased to be called what He was not. *S. Gregory.* (Homil. 20 in Evang.)

John, in respect of CHRIST, even before his death, began to burn dim, as candles do, when the day-star appears; besides, Herod put him into a close dark lanthorn, in prison, where he was not much seen; but, all that while, the Sun of Righteousness arose higher, and increased abroad; so that, even then, CHRIST had more disciples, and Baptized more, than the Baptist himself, (iv. 1.) While CHRIST was not seen, but by John's light, He withheld His own beams, that John might shine, and do his office; but now he had sufficiently declared Him, to the end that CHRIST should shine alone, he must go; that he might still go before Him, even in death; *Oportet Illum crescere, me minui*: John must be *capite minutus*, shorter by the head, before CHRIST must be *in cruce extensus*, spread on the Cross. And even the manner of their death signified the growth of their glories; for the body of John was cut off and diminished by the sword, and CHRIST's Body was stretched out and extended by the Cross. (See Illustr. S. Mark vi. 31.) *Wm. Austin.* (Medit. S. John Baptist's Day.)

Opinion of *ourselves* is like the casting of a shadow, which is always longest, when the sun is at the greatest distance; but by the degrees, that the sun approaches, the shadow still shortens, and under the direct meridian light it becomes none at all. 'Tis so with our opinion of ourselves. Whilst the good influences of GOD are at the greatest distance from us, 'tis then always that we conceive best of ourselves; but still, as GOD approaches, the conceit lessens; till such time, as we receive the fuller measures of His graces; and then we become absolutely voided, pure nothing in our own conceit; and GOD appears to be (as really He is) "All in all." S. Luke v. 8; xviii. 13; Job xlii. 5, 6. *Dean Young.* (Serm. on S. Matt. v. 3.)

31 The first and noblest expression of a lowly heart is to apply itself to those things, which are for the honour of GOD. (Conf. Rom. xii. 10, *à fortiori.*) . . . This is a most genuine act of humility; because we are infinitely below Him, derive all from Him, and depend every minute upon Him. . . . He is hereby the more before our eyes; His perfections appear every day to us the more glorious; the vast distance between His Infinite Majesty and us, poor contemptible creatures, begets in us still the greater reverence; His power strikes us with the more piercing awe; the consideration of His all-sufficiency aboundeth the more; and the sense we have of His mercy, kindness, and truth, increaseth daily. In short, the more we entertain our souls with contemplations of GOD's greatness (*above all,*) the more we find ourselves obliged to honour Him; and, the more we study to do that, the lower are our souls apt to sink under the due apprehension of our own meanness. i. 26, 27; Gen. xviii. 27; Job xlii. 5, 6; Isa. vi. 5; S. Luke xxiii. 41. *Pelling.* (Treatise on Humility. Ch. 8.)

"Cum sis *humi limus*, cur non *humillimus*?" The Greek name makes man proud; calls him *ἄνθρωπος*; bids him aspire, look up: but the Hebrew and Latin humble him; bid him stoop, look down. *Adam* is *earth*, and *homo* ab *humo*. Ps. xxii. 6. *Dr. Richard Clerke.* (Serm. on Gen. iii. 32.)

Homo terræ filius, nihili nepos. Man is the son of earth, and the grandson of nothing. Gen. ii. 7. *S. Augustine.*

To mount a ladder, we must first step from the *earth*. S. Luke xiv. 11; Gen. xxviii. 12. *S. Basil.*

32 (To JESUS nothing seems more natural and familiar than the Heavenly state, when He discourses of it.) It is like a Prince, who, having been educated in a splendid Court, could speak with ease of many magnificent things, at the sudden view of which a peasant would be swallowed up in astonishment, and would find himself greatly embarrassed, in an attempt to explain them to his equals at home. *Dr. Doddridge.* (Fam. Expos. Vol. ii. p. 467.)

33 *God is true.*—It is considerable, that the Scripture, in delivering supernatural truths, produces God's Authority, as their only proof, without using any other way of arguing: but, although we cannot demonstrate these mysteries by reason, yet we may give a rational account why we believe them. i. 51; iii. 3; Rom. iii. 4. *Dr. Bates.* (Harmony, &c. Ch. 7.)

34 The FATHER anointed Him with a fulness of His SPIRIT; not such fulness, as John Baptist and Stephen had, (S. Luke i. 15; Acts vii. 55,) which was still *κατὰ τὸ μέτρον*, the fulness of a measure or vessel, a fulness for themselves only; but a fulness without measure, like the fulness of light in the sun, or water in the sea, which hath an unsearchable sufficiency and redundancy for the whole Church. i. 14; ii. 7, 8; Eph. iv. 7; 1 Cor. xii. 11; Rom. xi. 3; Eph. iii. 8; Mal. iv. 2. *Bp. Reynolds.* (Expos. Ps. cx.)

As a Prophet, CHRIST did not receive this, or that particular revelation from GOD; but “*all* the treasures of wisdom and knowledge” were laid up in Him; and He knew the whole mind and counsel of GOD, as coming forth from His Divine bosom. verse 11; i. 4, 9; viii. 2; Col. ii. 3; Isa. xi. 2. *Dr. Owen.* (On the Hebrews. Vol. v. p. 549.)

35 Touching union of Deity with manhood, it is by grace, because there can be no greater grace shewed towards man, than that GOD should vouchsafe to unite to man's nature the Person of His only Begotten SON. Because *the Father loveth the Son*, as man, He hath, by uniting Deity with manhood, *given all things into His hands*. “It hath pleased the FATHER that in Him all fulness should dwell.” The Name, which He hath above all

names, is *given* Him. "As the FATHER hath life in Himself, the SON in Himself hath life" also, by the *gift* of the FATHER. The gift, whereby GOD hath made CHRIST a fountain of life, is that conjunction of the Nature of GOD with the nature of man in the Person of CHRIST; which *gift*, (saith CHRIST to the woman of Samaria,) "if thou didst know," and in that respect understand "Who it is, which asketh water of thee, thou wouldest ask of Him, that He might give thee living water." The union therefore of the flesh with Deity is to that flesh a gift of principal grace and favour. For, by virtue of this grace, man is really made GOD; a creature is exalted above the dignity of all creatures, and hath all creatures else under it. This admirable union of GOD with man can enforce in that higher Nature no alteration; because unto GOD there is nothing more natural, than not to be subject to any change. iv. 10; v. 26; xvii. 21, 22. *Hooker*. (Ecc. Pol. B. v. Ch. 54, S. 3, 4.)

36 He does not say, "shall come," but *abideth* on him. For in this wrath every man is born. Eph. ii. 3. . . . But, when GOD is said in Scripture to be angry, no perturbation in Him is meant, such as affects the minds of men in a state of anger; but the term is transferred from its application to human feelings; and so His vengeance, which cannot but be just, hath received the appellation of anger. *S. Augustine*. (Enchiridion, c. cxxxiii.)

Hath.—Every nature hath its proper centre, which it hastens to. Sin and wickedness is within the attractive power of hell, and hastens thither: Grace and holiness is within the central force of Heaven, and moves thither. It is not the speculation of Heaven, as a thing to come, that satisfies the desires of religious souls, but the real possession of it, even in this life. Men are apt to seek after assurance of Heaven, as a thing to come, rather than after Heaven itself, and the inward possession of it here. Verse 6; vi. 54; 1 S. John v. 11, 15; Phil. iii. 20. *John Smith*. (On the Excellency and Nobleness of true Religion. Ch. 10.)

Consider sin in the curse, that belongs to it; "a roll written *within* and *without*" with curses. Ezek. ii. 10. Look outward; and behold a curse in the creature—vanity, emptiness, vexa-

tion, disappointments ; every creature armed with a sting to revenge its Maker's quarrel. Look inward ; and behold a curse in the conscience—accusing, witnessing, condemning, haling to the tribunal of vengeance ; first defiling with the allowance, and then terrifying with the remembrance, of sin. Look upward ; and behold a curse in the heavens—"the wrath of God, revealed" from thence upon all unrighteousness. Rom. i. 18. Look downward ; and behold a curse in the earth—death ready to put a period to all the pleasures of sin, and, like a trap-door, to let down quiet into hell, when nothing of sin will remain, but "the worm" and "the fire." Look into the Scriptures, and see the curse, there described—an everlasting banishment "from the presence of the LORD," an everlasting destruction "by the glory of His power." 2 Thess. i. 8, 9 ; Ps. xc. 11 ; Rom. vi. 21. *Bp. Reynolds.* (Serm. i. on Hos. xiv. 2.)

Sic vates Regem optatum ostendebat, et amnis
 Pergebat sacri mortales tinguere lymphâ.
 Interea Patris Summi mandata facessens
 Parte aliâ ingentem populum felicibus idem
 Rex lustrabat aquis, Divinaque jussa docebat.
 Id comites vati referunt, passim undique ad Illum
 Purgandos lymphis properare salubribus omnes.
 Ille autem ; "haud," inquit, "tractat Cœlestia quisquam
 Nî datur è cœlo

Vos ipsi audistis, toties quum sæpe rogarent,
 Purâ ego qui populos lustrarem fluminis undâ,
 An Rex ipse forem, tali me haud Nomine dignum,
 Æternumque Illum Regem Dominumque fatentem ;
 Cujus ego haud dignè genibus provolvar, et imos
 Ore pedes, et Sancta pedum vestigia lambam.
 Jamque probata, omnes, læto mea dicta videtis
 Eventu ; expectatus adest nova gaudia portans
 Et jam quod nostrum latè crebescere nomen
 Cœperat, Ille suo postquam se protulit orbi,
 Imminui par est, Ipsumque ad sidera tolli :
 Ille Deo Genitore satus, super æthera, sortem
 Humanam excedens, meritis famâque feretur."

Scipio Capicius. (De Vate Maximo. Lib. ii.)

CHAPTER IV.

WHEN therefore the LORD knew how the Pharisees had heard that JESUS made and baptized more disciples than John,

2 (Though JESUS Himself baptized not, but His disciples,)

3 He left Judæa, and departed again into Galilee.

4 And He must needs go through Samaria.

1, 2 Why did JESUS not baptize? The Baptist had said before, "He shall baptize you with the HOLY GHOST and with fire." Now He had not yet given the Spirit; and it was therefore with good cause, that He did not baptize. vii. 39; S. Luke xxiv. 49. *S. Chrysostom.* (Expos. S. John iii. 22.)

Good reasons may be assigned, why CHRIST did not Himself baptize. 1. By not appearing in this work, He avoided the importunate inquiries, by which the people might have endeavoured to extort from Him a direct answer to the question, whether He Himself was the Messiah. 2. He intended the baptism, administered by His disciples in this intermediate state, just for the same purposes, as the baptism of John; to oblige people to receive the Messiah's Kingdom, when fully revealed; and those, who had been baptized by them before, were on the fuller manifestation of the Gospel to be re-baptized—which, I think, is plain from Acts xix. 3. Now CHRIST might not deem it proper to baptize any Himself, lest they should think that Baptism to be so perfect, as that no other should be needful. 1 Cor. i. 15. *Dr. Doddridge.* (Letters, 23.)

Wherever the Bishop shall appear, there let the people also be; as, where JESUS CHRIST is, there is the Catholic Church. It is not lawful without the Bishop¹ either to Baptize, or to cele-

¹ For this reason "there was a Baptistry, only in the Church, in which the Bishop had his seat." *Fell.* (On

S. Cyprian's Ep. ad Fortunatum; exhortatio ad Martyr.)

brate the Holy Communion : but whatsoever he shall approve of, that is also pleasing to God ; that so, whatever is done may be sure and well done. 1 Cor. xiv. 40 ; Titus i. 5 ; Col. ii. 5. *S. Ignatius.* (Ep. to the Smyrnæans. S. 8.)

The chief priest, which is the Bishop, has the right of giving Baptism, then the Presbyters and Deacons ; yet not without the authority of the Bishop, *propter Ecclesiæ honorem, quo salvo, pax salva est*, because of the honour of the Church, which, being preserved, peace is preserved *Semper is dicitur facere, cui præministratur.* He is always said to do anything, for whom ministerially it is done. Wherefore, "He shall baptize you," S. Matt. iii. 2, must be taken to signify the same, as "through Him ye shall be baptized," or "into Him." But let none be disturbed in their minds, because JESUS *Himself baptized not*. For whereto should He baptize?—To repentance? To what end then His forerunner?—To remission of sins? which He gave with a word?—To Himself? Whom in humility He concealed!—To the HOLY SPIRIT? Who had not yet descended from the FATHER!—Into the Church? which the Apostles had not yet founded! So then His disciples baptized, as ministers, as did John before, as forerunner, with the same baptism of John, and no other ; since there is no other, but that afterwards of CHRIST ; which could not be yet given by the disciples, inasmuch as the Glory of the LORD was not yet completed, nor the efficacy of the Bath prepared through the Passion and Resurrection ; for neither could our death be destroyed, but by the Passion of the LORD ; nor life be restored without His Resurrection. *Tertullian.* (De Bap. S. xvii. xi.)

4 S. Luke xvii. 11. Not only because Samaria lay in the direct road, but for the higher purpose of accomplishing His grace and mercy ; for He knew that He had "much people there," (Ver. 35, 41 ; Acts xviii. 10,) and now, as the true Jacob, fainting under the toils of His pastoral life, this Heavenly Shepherd could say, "In the day the drought consumed me ;" *for it was about the sixth hour.* Gen. xxxi. 40 ; Ezek. xxxiv. 11, 12. *J. F.*

"He went about doing good," (Acts x. 38.) The very name,

which Philo gives the Tabernacle, which he calls *φορητὸν ἱερόν* exactly belongs to Him, who was a moveable Temple, a walking Mercy-seat, a Holy place, which "went about," and carried God's Blessing to all, that drew nigh unto Him. All the power He had was used, not to the harm of any man living, but to the benefit, relief, and comfort of every one, that came to Him. Whom did He ever refuse, that entreated His help? What suitor did He turn away, that came to beg His charitable assistance? He never excused Himself either from the multitude of business, or the distance of the place, or the greatness of the thing they asked, or the many courtesies He had done to them already, or upon any other account whatsoever; but willingly went to do them service; or, which is more, sent His Divine influence afar off, to testify His Omnipresent power for the rescuing of such, as were at the point of death. Verse 50; Ex. xvi. 34; Ps. cxxxiv. 3; 2 Sam. vi. 11, 12. *Bp. Patrick.* (The Witnesses to Christianity. P. i. Ch. 4.)

5 Then cometh He to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. JESUS therefore, being wearied with *His* journey, sat thus on the well: *and* it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: JESUS saith unto her, Give Me to drink.

8 (For His disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto Him, How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

5 Look in the history of *Joseph* again and again; and, the more you meditate of him, the more is the LORD able to

make his example profitable to you. His life is, as the sky; and his virtues, as the stars. Towards God, you see in him holy fear and piety; towards his Master, faithfulness, gratitude, and integrity; towards his Mistress, modesty, shamefacedness, and chastity; towards himself, spiritual wisdom and sound resolution. You see in him strength invincible against the sugar-baits of deceiving sin; patience and courage to abide for innocency such unjust adversity, as slander and credulity cast him into. Heb. xi. 22. *Bp. Babington.* (Comfortable Notes on Genesis.)

- 6 Our humble LORD, the lover of poverty, (2 Cor. viii. 9,) as He journeyed through the country, would often take His repast outside the towns and dwellings of men, near some stream or fountain, however wearied or faint He might be. Neither did He use exquisite meat, curious plate, nor delicate wines, but pure water from the fountain, or stream. He, who makes the vineyards abundantly fruitful, who created the fountains and all that move in the water, who gives food to all, sat humbly and took His repast, like any poor man, upon the ground. Phil. ii. 6, 7; Heb. xi. 13. *Card. Bonaventure.* (Life of CHRIST, Ch. 28.)

He was oppressed with hunger; but He feeds the thousands in the desert, and He is the Living and celestial Bread. He was parched with thirst; but He cried aloud, "If any one thirst, let him come unto Me, and drink;" and He promised to be a fountain unto believers. He was *weary*; but He was the rest of those, who are "weary and heavy laden." He was weighed down with sleep; but He walked lightly on the wave, and He rebuked the winds, and He bare up Peter from the rolling billows If the things, which evince His Humanity, have afforded thee a pretext for error, let the circumstances, which attest His Divinity, remove thy mistake. S. Matt. xi.; 2 Cor. xiii. 4. *S. Gregory.* (De Filio, Tract. 1.)

If wearied with your spiritual journey, thou canst not go on, *sit down*; but let it be by the *way-side*. Wait; but let it be *by Jacob's well*. Ply the Ordinances of God; and the God of Ordinances will come to thee, and bless thee. Ps. xxxvi. 9; lxxxiv. 5—7; S. Luke x. 39. *Toplady.*

“*About the sixth hour;*” that the Evangelist might shew his strict regard to truth, and might teach us, even in the smallest matters, to use the same caution. S. Luke xvi. 10. *Maldonate.* (in loco.)

Our life is but a day; it is now *noon*: who knows how soon it shall be night? I have a great way to go, and but little money to spend (a little time I mean); my care shall be to make it hold out. xii. 35; Ps. cii. 24. *Bp. Henshaw.* (Medit. holy and humane.)

7 *Then cometh, &c.*—Two remarkable circumstances must be noticed respecting her, at this early stage of the narrative. She came to draw water at the *sixth hour*, and she came *alone*; thus, in each particular, deviating from the usual habits of her countrywomen. See Gen. xxiv. 11; 1 Sam. ix. 11. Why was this? She was “a sinner.” She had lost her honour among the virtuous of her sex, and was perhaps cast out from among them; certainly she chose solitude, and was willing to endure the sultry heat of the day, in *coming thither to draw*, rather than join the blithesome company of the daughters of the land. In this lonely state, most congenial to her mind, and intimating, it may be, the early dawn of some penitential grace in her soul, the SAVIOUR met her. Such privacy enabled Him to speak to her of her sin, so as elsewhere He could not have done; and it was, in order to “pluck this brand from the burning,” and through her to spread the joyful tidings of Salvation among the people of Sychar, who should afterwards “believe, because of her saying” (ver. 42,) that *He must needs go through Samaria.* ix. 35. *J. F.*

Give Me to drink.—

O iterum duris erumpite rupibus, undæ !

Saxa dabunt vobis rupta dolore viam !

Qui rore et pluviis sitientes irrigat herbas,

Arida qui vernis imbris arva juvat,

Qui scatebris fontes, qui fontibus evocat amnes,

Vestrâ deficiens nunc eget Auctor ope !

xix. 28. *Sidronius Hosschius.* (Eleg. xii.)

8 When CHRIST was in the wilderness, far from any provision, He made use of His transcendent power to multiply many

portions of food out of five loaves and two fishes; but, when He was near a town, He sent His disciples to buy some food. There is a way to use this world, as if we used it not. These, *tanquam non utentes*, GOD loves exceedingly; such, as seek for necessary means of life, as if they sought it not; such, as possess that portion of riches, which they have, freely, charitably, being willing to communicate, as if they possessed it not . . . but wretchless regardless humours, such, as are absolutely *non utentes* . . . having no calling, using no labour, cashiering all providence, and expecting to live and thrive, as well as they, that eat the bread of carefulness . . . these are one rank of them, that “tempt the LORD.” 1 Cor. vii. 31. *Bp. Hacket.* (Serm. on S. Matt. iv. 7.)

- 9 Our SAVIOUR always had in view the posture of mind of the persons, whom He addressed. He did not entertain the Pharisees with invectives against the open impiety of their Sadducean rivals; nor, on the other hand, did He soothe the Sadducee’s ear with descriptions of Pharisaical pomp and folly. In the presence of the Pharisee, He preached against hypocrisy; to the Sadducees He proved the Resurrection of the dead. In like manner, of that known enmity, which subsisted between the Jews and Samaritans, this faithful Teacher took no undue advantage, to make friends or proselytes of either. Upon the Jews He inculcated a more comprehensive benevolence; with the Samaritan He defended the orthodoxy of the Jewish Creed. 2 Tim. ii. 15. *Dr. Paley.* (Charge to the Clergy of the Diocese of Carlisle, 1790.)

Where particular persons, or congregations, separate from any Church, as corrupt, there must needs be bitter strife and envyings between that Church, who will justify herself, and the separatists, who will maintain their separation; and, in such contentions for the truth, Christian charity and discipline will decay, and utter licentiousness, and atheism, and all manner of heresies, will spring up. These are the reasons, into which the precepts for Unity, and the strictures against division in the Christian religion are resolved: and I am persuaded, were the benefits of the one, and the direful effects of the other, well considered by those, who hold opposite communions to this

Church, they would be as zealous for the positive precepts of Christian Union, as for the most weighty duties of the Moral Law. 1 Cor. iii. 1—3; Gal. iv. 15, 26; Eph. iv. 1—6. *Dr. Hickes.* (Posthumous Sermons.)

The great mischief of sects proceeds not from this, that men are not “of one mind” (for that is neither necessary, nor possible;) but that every opinion is made an Article of Faith; every Article is the ground of a quarrel; every quarrel makes a faction; every faction is zealous; and all zeal pretends for God; and whatever is for God cannot be too much. x. 28; Rom. xiv. *Bp. J. Taylor.*

In things necessary, there should be Unity; in things not necessary, Liberty; and in all things, Charity. *Rupert Maldenius.*

10 JESUS answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water.

11 The woman saith unto Him, Sir, Thou hast nothing to draw with, and the well is deep: from whence then hast Thou that living water?

12 Art Thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 JESUS answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

10 When thou hast an opportunity of speaking a word for the good of another soul, defer not the doing of it till another time. Eccl. ix. 10; Acts xxviii. 25. *Corbet.* (Self-Enquiry.) *If thou knewest, &c.*—True knowledge causeth appetite and de-

sire; for the will follows the understanding; whatsoever that apprehends to be good for us, the effective part inclines to it. No man can have any regard to an unknown good. If a hungry man did not know that food would refresh and nourish him, or the sick that physic would recover him, none of these would affect these succours: and, according to our apprehension of the goodness and use of these helps, so is our appetite towards them: for the object of the will is a known good, either true or appearing so . . . Surely, it is our ignorance, that is guilty of our cool neglect of our spiritual good. If we did know how sweet the LORD is in His sure promises, in His unfailing mercies, we could not but long after Him, and remain unsatisfied, till we find Him ours. Would GOD be pleased to shine in our hearts by the light of the true knowledge of Himself, we could not have cause to complain of want of heat in our affections towards His infinite goodness. Did we but know how sweet and delectable CHRIST, the Heavenly Manna, is, we could not but hunger after Him; and we could not hunger, and not be satisfied; and, in being satisfied, Blessed. 1 Cor. ii. 8; Eph. iii. 19; Phil. iii. 10. *Bp. Hall.* (Select Thoughts. 90.)

GOD gives His help, not by forcing, but by secretly inclining and changing the will, and bringing it with freedom and full consent to a conformity with His own. v. 6; vi. 44. *Adam.* (Private Thoughts, Ch. 3.)

He would have given thee living water.—"Qui disponit omnia suaviter," as the wise man saith of Him, "GOD disposeth of all things and applies Himself so to all men, that other-whiles He becomes that thing to us, which we most affect, and study. Of Moses and David, that were both Shepherds before, GOD says that "He took them to lead and to feed His people." To those, that followed Him to Capernaum for bread, He preached the Bread of Heaven. To them, that were fishers, He tells them, that they shall be fishers still, though in a more troublesome sea, than they toiled and wrought in before. And to the Magi, accustomed to the study and contemplation of the stars, He presents them with a star, agreeable to their own employments, so that He might bring them that way, by

their own way, to Himself. iii. 8; 1 Cor. ix. 20. *Bp. Cosin.* (Serm. 2 on S. Matt. ii. 1, 2.)

11 This *well* of the water of Life is very deep, and we have nothing to draw with: therefore we must have our pipes and conduits to convey the same unto us; which are the Word of God preached, and the administration of the Sacraments. v. 25; vi. 63. *Wm. Perkins.* (Expos. of the Creed.)

13 How wisely and tenderly did our LORD proceed with this woman, seeking at first to convince her of "the vanity and vexation of spirit," attending a worldly sensual life, rather than to denounce her guilt, as an adulteress, and to set before her "the terrors of the LORD!" For there was as much wisdom as mercy in this method of spiritual treatment. Many persons will yield to the conviction of the emptiness and insufficiency of their evil courses, who take offence, if any sentence of condemnation be pronounced: they have a painful experience on the first, which they have not on the latter ground of argument; this experience will vibrate to our skilful touch, and open us a way for further applications of the truth. Col. iv. 7; 1 S. Pet. iii. 15; S. Jude 22, 23. *J. F.*

Examine the most specious earthly good, and you will see, if your inquiries are guided by the oracles of Truth, that disappointment in pursuit, dissatisfaction and satiety in enjoyment, and uncertainty in possession, communicate a threefold vanity to all sublunary things, and loudly proclaim the folly and danger of intemperately pursuing, or inordinately loving them. Eccl. i. *De Courcy.*

The manifold devices of men, in order to derive satisfaction from the world, and their incessant changing from one thing to another, resemble the restlessness of a man in a fever; who supposes his uneasiness to arise from his situation, though, in fact, it is the effect of his disease. Gen. iv. 16, 17; Eccl. ii. 1—11. *Dr. J. Scott.*

'Tis a deplorable thing to consider what a deal and variety of misery there is in the world at once. Many things must concur to make us tolerably happy; but one thing alone is oftentimes enough to make us very miserable. 2 Kings xxi. 1—4; Esth. v. 13; S. Luke iv. 5; x. 41. *Norris.* (Serm. on S. Matt. v. 4.)

Si quantas rapidus flatibus in-
citus

Pontus versat arenas,

Aut quot stelliferis edita noc-
tibus

Cœlo sidera fulgent,

Tantas fundat opes, nec retra-
hat manum

Pleno copia cornu ;

Humanum miseris haud ideò
genus

Cesset flere querelas

Quamvis vota libens excipiat
Deus,

Multi prodigus auri,

Et claris avidos ornet honori-
bus ;

Nil jam parta videntur :

Sed quæsita vorens sæva rapa-
citas

Altos pandit hiatus.

Quæ jam præcipitem fræna
Cupidinem

Certo fine retentent,

Largis cùm potiùs muneribus
fluens

Sitis ardescit habendi ?

Nunquam dives agit, qui trepi-
dus gemens

Sese credit egentem.

Boetius. (Consol. Philos. Lib. ii. Metr. 2.)

14 *Springing up.*—Religion is life and spirit, which, flowing out from GOD, who is that Αὐτοζωή , that “hath Life in Himself,” returns to Him again, as into its own original, carrying the souls of good men up with it. The spirit of religion is always ascending upwards, and spreading itself through the whole essence of the soul, loosens it from a self-confinement and narrowness, and so renders it more capacious of Divine enjoyment. . . . The spirit of a good man is always drinking in fountain-goodness, and fills itself more and more, till it be “filled with all the fulness of GOD.” Ps. lxxxiv. 5—7. *John Smith.* (Discourse on the excellency and nobleness of true Religion, Ch. 2.)

Divine Wisdom has so ordered the frame of the whole universe, as that everything should have a certain proper place, that should be a receptacle for it. Hell is the sink of all sin and wickedness. The strong magic of nature pulls and draws every thing continually to that place, which is suitable to it, and to which it doth belong ; so all these heavy bodies press downwards towards the centre of our earth, being drawn in by it. In like manner, hell, wheresoever it is, will by strong sympathy pull in all sin, and magnetically draw it to itself, as true holiness is alway breathing upwards, and fluttering to-

wards Heaven, striving to embosom itself with GOD: and it will at last undoubtedly be conjoined with Him; no dismal shades of darkness can possibly stop it in its course, or beat it back. iii. 6; Acts i. 25; Rom. viii. 5; Rev. xxii. 1. *R. Cudworth.* (Serm. on 1 S. John ii. 3, 4.)

Vive, precor, sed vive Deo; nam vivere mundo

Mortis opus; viva est vivere vita Deo.

Paulinus. (Ep. viii. ad Licentium.)

15 The woman saith unto Him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 JESUS saith unto her, Go, call thy husband and come hither.

17 The woman answered and said, I have no husband. JESUS said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

15 You see what these waters are; there is no permanency in them, they flit away; and yet we *draw* them from the very depth of hell, with much toil and carefulness (Jer. ii. 13): and it is disputable with S. Austin, which of the two be more incommodious to man—*labor in hauriendo affligens, aut sitis cruci-ens*; but, after the labour of our body to draw them forth, follows the greediness of our heart to be filled with them; we drink them down. All things were made for man, the pleasures of art and wit, the abundance of the whole world, the myrrh and frankincense of one India, the gold and silver of the other. Divinity must not deny you that, which is your own. The great GOD is as liberal to us, as He was to His own people; but “He gave them the labours of the heathen in possession, that they might keep His Laws.” *Carnalis populus, si parva non acciperet, magna non crederet*, says Gre-

gorianus; as Caleb and Joshua brought a bunch or two of the grapes, to let the people see what a rich land it was, which the LORD had promised, so a *modicum* is allotted to us for our present use, that we may look for a real and more substantial treasure in Heaven. And indeed this is the purpose of my text, to commend the Grace of GOD above all things, but not altogether to condemn His creatures. Jud. vii. 5. *Bp. Hacket.* (Serm. on S. John iv. 13, 14.)

Neither come hither to draw.—Hilly ways are wearisome ways, and tire the ambitious man. Carnal pleasures are dirty ways, and tire the licentious man. Desires of gain are thorny ways, and tire the covetous man. Emulations of higher men are dark and blind ways, and tire the envious man. Every way, that is out of the way, wearies us. *Lassati sumus, et lassis non datur requies*; we labour; and have no rest, when we have done; we are wearied with our sins, and have no satisfaction in them; we go to bed to-night, weary of our sinful labours, and we will rise freshly to-morrow to the same sinful labours again. Lam. v. 5; Isa. v. 18. *Dr. Donne.* (Serm. on Ps. xxxviii. 4.)

Give me this water.—I prayed, that I might every day sit looser and looser to the things of this world, discerning, as every day I do, the folly and vanity of it; how short all its pleasures, how trifling all its recreations, how false most of its friendships, how transitory everything in it; and, on the contrary, how sweet the service of GOD, how delightful the meditating on His Word, how pleasant the conversation of the faithful, and, above all, how charming prayer, how glorious our hopes, how gracious our God is to all His children, how gentle His corrections, and how frequently by the first invitations of His Spirit He calls us from our low designs to those great and noble ones of serving Him, and attaining eternal happiness. vi. 34; Ps. cxix. 25; cvi. 3—5. *Evelyn's Life of Mrs. Godolphin.*

Quid notos putei latices haurire laboras,
Nec tibi qui puteus sistitur ante vides?
Ne, Samariti, erras; putei qui sidit in ora
Est puteus: Vivas Ille ministrat aquas!

Illic nempe latet medio Sapientia fundo,
 Democriti¹ semper diffugitura manus.
 Ne dubita situlam lento dimittere fune,
 Divinoque tuam pellere rore sitim.
 Si nescis, animus situla est ; suspiria, funes ;
 His age : Democritum vincere sola potes !

Gallutius. (Carm. Lib. iii. 97.)

- 16 CHRIST bade the Samaritan woman *call her husband* too, when she desired the water of life. *Ne sola gratiam acciperet*, saith S. Chrysostom ; that He might so do good to her, as that others might have good by it too. (Conf. Gen. iii. 6.) For, *ad patriam quâ itur ?* Which way, think you, to go hence to the Heavenly Jerusalem ? *Per ipsum mare : sed in ligno ;* you must pass through seas of difficulty, and therefore by ship ; and in a ship you are not safe, except other passengers in the same ship be safe too. The Spouse saith, "*Trahe me post Te,*" "*Draw me after Thee ;*" when it is but a *me* in the singular, but one part considered, there is a violence, a difficulty, a *drawing* : but presently after, when there is an uniting in the plural, there is an alacrity, a concurrence, a willingness—"*Curremus post Te ;*" "*We will run after Thee.*" i. 40, 43 ; Isa. ii. 2, 3. *Dr. Donne.* (Serm. on Isa. xxxii. 8.)

GOD usually brings us to Him by instruments of nature and affections ; and then incorporates us into His inheritance by the more immediate relishes of Heaven, and the secret things of the SPIRIT. S. Mark iii. 35. *Bp. J. Taylor.* (A Funeral Sermon, preached at the Obsequies of Lady Carbery.)

It is a great fault, even of good men, to expect that others should be convinced of, and brought to own the truth, all at once, and perhaps to be angry, if they are not ; neither considering how difficult it is for such a blind and proud creature, as man, to see the truth and own his mistakes ; nor by what slow degrees they (may have) arrived at it themselves. i. 46 ; 1 Thess. ii. 7. *Adam.* (Private Thoughts. Ch. 10.)

- 18 By the Samaritan woman may be understood, mystically, the Synagogue, bound to the five Books of the Law in their carnal

¹ *In puteo veritas* was the motto of the famous philosopher Democritus.

acceptation, as unto *five husbands*,¹ whom the LORD mercifully disposes to "draw the living water;" that is, to receive the Grace of the Bath, or the hidden and spiritual meaning of the Law. *Isidore of Seville.* (Alleg. Novi Test.)

These Sacred books were so wisely, as well as graciously tempered, that their variety so comprehends the several abilities and dispositions of men, that, as some pictures seem to have their eyes directly fixed on every one, that looks on them, from what part soever of the room he eyes them, there is scarce any frame of spirit a man can be of, or any condition he can be in, to which some passage of Scripture is not as patly applicable, as if it were meant for him, or said to him, as Nathan once did to David, "Thou art the man." Ps. xix. *Hon. R. Boyle.* (Consid. on the Style of the H. Scriptures.)

There is mention (Gen. iii. 24) of a sword turning every way; parallel whereto is the Word of GOD in a wounded conscience. Man's heart is full of windings, turnings, and doublings, to shift and shun the stroke thereof, if possible; but this sword meets them wheresoever they move; it fetches and finds them out; it haunts and hunts them, forbidding them, during their agony, any entrance into the paradise of one comfortable thought. Acts ii. 37; Rom. iii. 18. *Th. Fuller.* (Cause and Cure of a wounded Conscience. Dial. iv.)

19 The woman said unto Him, Sir, I perceive that Thou art a Prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 JESUS saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the FATHER.

¹ Isidore puts a like allegorical meaning on the *five porches* (v. 2,) thus, in the same way, representing the Jewish

people, as imprisoned, and shut in by their Law. Gal. iii. 23.

22 Ye worship ye know not what : we know what we worship ; for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the FATHER in spirit and in truth : for the FATHER seeketh such to worship Him.

24 GOD is a Spirit : and they that worship Him must worship *Him* in spirit and in truth.

19 *Sir, I perceive that Thou art a Prophet.*—General discourses are like the beams of the sun dispersed in the air ; they may warm us a little, but that is all : conviction is like a burning glass, that gathers all the beams into one point or centre, and fastens them upon the soul, and so kindles and inflames it. . . . It is not the flourishing or brandishing of a sword in the air, that will wound or pierce ; but the stroke of the weapon must be brought home to the body, or no wound will be given While Nathan kept aloof in a general discourse and told him a parable, David was never troubled with the sense of his sin ; never suspected it concerned him ; but, when he closed with him, and told him, “Thou art the man,” then David’s heart smote him ; he cries out of his sin, and sues for mercy. . . . This is the preaching, that Solomon commends : “ the words of the wise are like goads,” that must be run into the flesh, as nails, driven up to the head, fastened, and riveted into the soul of a sinner. Eccl. xii. 10, 11 ; Acts ii. 37 ; Col. i. 28 ; Heb. iv. 12. *Bp. Brownrig.* (Serm. on Acts ii. 37.)

20 Custom, as it is commonly said, is a second nature ; and men cannot easily leave that, which they have long used themselves to ; and they will not easily leave that, which they have seen and known to be used by their predecessors. The Ephraimites, in the Book of Judges, that had been brought up to say *Sibboleth* all their life, cannot say *Shibboleth*, to save their life ; but they perish, two and forty thousand. . . . This, the more is the pity, is the religion of too many thousands in this land and time. Men and women are too commonly and generally pinned in religion, and in practice of religious things, upon the customs and usages of ancient days, and they are loath to be

parted from them. The woman of Sychar was zealous for the temple upon Mount Gerizim ; but the best reason she can give for that her zeal is but this, because her *fathers worshipped in this mountain*. . . . The confession of the Prophet may be taken up concerning us, and with addition, "We have sinned with our forefathers ;" nay, we are resolved so to do still. The errors, that the ignorance and dulness of former times did admit into the worship of God and profession of religion, we are resolved to retain, because they were the customs of former times. vii. 49 ; viii. 39 ; Gen. xxix. 26 ; S. Matt. iii. 9. *Dr. Lightfoot.* (Serm. on S. Luke i. 17.)

Ye say.—Religion is not a *hear-say*, a presumption, a supposition ; it is not a customary pretension and profession ; it is not an affectation of any mode ; it is not a piety of any particular fancy, consisting in some pathetic devotions, vehement expressions, bodily severities, affected anomalies, and aversions from the innocent usages of others ; but it consisteth in a profound Humility, and an universal Charity. S. Matt. v. 1—11. *Dr. Whichcote.* (Aphor. Cent. xii. 1007.)

Our fathers, &c.—This was a hopeful saying. We might have expected her now to confess her sin, since she acknowledged Him to be a *Prophet* : but no ; she immediately changes the subject of conversation. Before, she would not understand the vanity of the world ; and now, she is unwilling to know her own self, how vile she is in the sight of God, as living with one, who was *not her husband*. The carnal mind, that is in us, hates to be disturbed in its self-indulgent course. We shrink back from the first discoveries of our sin, "hating the light" (iii. 20,) and wincing at each probing touch of the spiritual operator, who comes to heal our souls. Like as did this Samaritan woman, we try to change the distasteful subject ; and, if the conversation must needs be about Religion, we then gladly avail ourselves, as she did, of any speculative question, any local controversy of the day, if, by so doing, we may hide our state both from ourselves and others, and pursue our former course of life without restraint and unmolested. How vain are such refuges ! How awful is such self-deception ! xii. 29 ; Job xxi. 14 ; Isa. xxx. 10. *J. F.*

Some things in their own quality are more easy, and near to us, and more within the reach of sense : and therefore, as corporeal things, because of their sensibility and nearness, do possess the minds of carnal men, instead of things spiritual and unseen. (Verses 23, 24.) Even so Paul and Apollos, and this good preacher, and that good book, and this Church Society, and this or that Ordinance do possess the minds of the mere carnal narrow sort of Christians, instead of the harmony of Divine truth and holy Duty. iii. 25 ; S. Luke xvii. 21. *R. Baxter.*

I desired to take up some *other* religious book ; but I saw it to be an important duty to check this slighting of the Word of GOD. vi. 67—69. *Henry Martyn.* (Memoir.)

Albeit the true worship of GOD be to GOD *in itself* acceptable, who respecteth not so much in what place, as with what affection He is served ; and, therefore, Moses in the midst of the sea, Job on the dunghill, Ezechias in bed, Jeremy in mire, Jonas in the whale, Daniel in the den, the children in the furnace, the thief on the cross, Peter and Paul in prison, calling upon GOD, were heard, as S. Basil noteth : manifest, notwithstanding, it is, that the very Majesty and Holiness of the place, where GOD is worshipped, hath, *in regard of us*, great virtue, force, and efficacy ; for that it serveth, as a sensible help to stir up devotion, and in that respect, no doubt, bettereth even our holiest and best actions in this kind. As, therefore, we “every where” exhort all men to worship GOD, even so, for performance of this service by the people of GOD assembled, we think not any place, so good as the Church ; neither any exhortation so fit, as that of David (Ps. xvi. 9,) “O worship the LORD in the beauty of holiness.” Gen. xxviii. 16, 17 ; Deut. xii. 11 ; 1 Cor. xiv. 23—26, 40. *Hooker.* (Eccl. Pol. B. v. Ch. 16. S. 2.)

The Church loves the name of Catholic ; and it is a glorious and an harmonious name. Love thou those things, wherein she is Catholic, and wherein she is harmonious ; that is, *Quod ubique, quod semper*, those universal and fundamental doctrines, which in all Christian ages have been agreed upon by all to be necessary to Salvation ; and then thou art a true Catholic. Mal. i.

11; 1 Cor. xv. 1—4; Heb. vi. 1, 2. *Dr. Donne.* (Serm. on S. Matt. iv. 18—20.)

22 The Samaritans espoused the Worship of the Jews, and came to differ very little in the doctrine or the practice of religion, “having all things (as Epiphanius does affirm) as it were, the very same;” the only distance seems to be betwixt their temples, just as the woman states it to our SAVIOUR. . . . So that, if we audit the account of the Samaritan guilt, they separated from the place of Worship, which GOD had appointed, and set up another; in a word, they were schismatics. Whether this be such a guilt, as should make those terms equivalent, “He is a Samaritan, and hath a devil,” I shall not say; but it is such, as makes our SAVIOUR say somewhat exclusively, *Salvation is of the Jews*. All the blessings and salvations of the Law did indeed hover on Mount Gerizim (Deut. xi. 29,) were given thence; that was the place of them: but they were cut away, when schism came. The Church is not a place of Blessing, when it is built against the Church. The altar hath no horns to lay hold on for refuge, but to push and gore only, when it is set up against the altar; and Gerizim is Ebal, when it stands in competition with Mount Zion. Gen. xii. 6, 7, and xxxiii. 18, comp. with Deut. xi. 29, 30, and Judg. ix. 6, 7; Ps. cxxxvii. 3; S. John viii. 44. *Dr. Allestree.* (Serm. on S. Luke ix. 55.)

Our SAVIOUR, in commending the Worship and Religion of the Jews, makes Himself one of their number, acknowledgeth Himself a member of their Church, professeth that Himself did worship God, as they did. From whence this doctrine ariseth for our instruction; that those assemblies, that enjoy the Word and Doctrine of Salvation, though they have many corruptions remaining in them, are to be acknowledged the true Churches of God, and such, as none of the faithful may make separation from. We shall need no further proof of this doctrine than from the example of our SAVIOUR Himself; if we consider, on the one side, how corrupt the state of the Jews’ Church was in His time; and, on the other, how far our SAVIOUR did communicate with them. S. Matt. xxiii. 3, 16; S. Mark vii. 9; S. Jude 19. *Hildersham.* (A Nonconformist. The passage

is quoted by Bp. Thomas in his *Apology for the Church of England*. p. 67.)

Religion must be a matter of your own deliberate choice; or, it will be good for nothing. Many are (as it were) religious by accident. What little religion they have is owing to the place of their birth, or the custom of their country, as the woman of Samaria said, *Our fathers worshipped in this mountain*. And yet, with all their zeal about the *place* of worship, they are ignorant of the *object* of worship, as CHRIST told her, *Ye worship ye know not what*. Rom. xiv. 12. *Sam. Lavington*. (Serm. on Heb. xi. 24, 25.)

We know what we worship.—In Worship there is, 1. Apprehension of the object, and acknowledgment of its perfection. 2. Union with the object, and affection to it. 3. Sense of infirmity, and dependence on the object. These are things in Worship, of which nothing can be done, but by the SPIRIT. Acts xvii. 23. *Dr. Whichcote*. (Aphor. Cent. xi. 1013.)

23 The Church, being a society of a spiritual kind, is called by the same name in all ages. Christians are said to be come unto *Mount Sion*; and Moses is said to have been with *the Church* in the wilderness . . . The Church is no new thing, but the same holy Mount of GOD, the same heavenly City of GOD, to which the spiritual part of His people always belonged; and they knew they did so, because the Living GOD must be the Head of a living society. They, who were ignorant of its true nature, disputed about the place, where the Church ought to be: the Samaritans contended that it was to be on their mountain; the Jews said it was to be only at Jerusalem: but, as a society of spirits, it is nowhere and everywhere. The true worshippers of GOD are they, *who worship Him in spirit and in truth*; wherever these are, there is that “Jerusalem, which is the Mother of us all.” S. Matt. xviii. 20; Acts vii.; Heb. xii. 22. *W. Jones*. (Lect. on Ep. Hebr. Lect. 3.)

The words of prayer are no part of the spirit of prayer. Words may be the body of it, but the spirit of prayer always consists in holiness; that is, in holy desires and holy actions. Words are not properly capable of being holy: all words are, in them-

selves, servants of things; and the holiness of a prayer is not at all concerned in the manner of its expression, but in the spirit of it; that is, in the violence of its desires, and the innocence of its ends, and the continuance of its employment. This is the verification of that great prophecy, which CHRIST made, that in "all the world the true worshippers should *worship in spirit and in truth*;" that is, with a pure mind, with holy desires for spiritual things, according to the mind of the Spirit, in the imitation of CHRIST's intercession, with perseverance, with charity or love. Rom. viii. 26, 27. *Bp. J. Taylor.*

We may regard our SAVIOUR as expressly adverting, under these two terms, to the material errors, severally corresponding, of the Jews and of the Samaritans. Thus, *in spirit* would denote the worshipping of GOD inwardly in the heart, in opposition to the vain trust of the Jew in the figures and ceremonies of the Law: and, then, *in truth*; which, as applied to the Samaritans, would point to the ignorance and false will-worship of those, who *worshipped, they knew not what*. There might also have been some intended allusion to the *untrue*, insincere worship of this woman herself, while she was living in sin. ix. 31. *J. F.*

In spirit, as regards the inward power; in *truth*, the outward form; the first strikes at hypocrisy, the last at idolatry. *Caryl*. This is the true Worship, in which the mind of the worshipper offers itself, as a pure victim unto GOD. Rom. xii. 1, 2. *Lactantius*.

Pietas cultus Dei est; nec colitur Ille, nisi amando. Piety is GOD's Worship; it is only in loving Him that we worship Him. xxi. 16. *S. Augustine*.

Such worshippers are not easily found. They are scarce. "The FATHER *seeketh* such." So, in regard to pastors "after His own heart," like rarity seems to be implied; "Who then is that faithful and wise steward?" &c. 1 Sam. xiii. 14; Ps. liii. 3; S. Luke xii. 42. *J. F.*

24 *God is a Spirit*.—This expression is singular, and not to be paralleled again in the Scripture: indeed we have often mention, made in the Scripture, of "the Spirit of GOD," and "the

Spirit of the LORD," which signifies a Divine power and energy, and of "the HOLY SPIRIT," signifying the Third Person in the Trinity. GOD is called, "the GOD of the spirits of all flesh," (Numb. xvi. 22; xxvii. 16,) much in the same sense, as He is called "the FATHER of spirits," (Heb. xii. 9,) that is, the Creator of the souls of men; but we nowhere meet with this expression, or any other equivalent to it, that *God is a Spirit*, but only in this place: nor had it been used here, but to prove, that the best Worship of GOD, which is most proper to Him, is spiritual; so that the thing, which our SAVIOUR here intends, is not to prove the spiritual nature of GOD, but that His Worship ought to be spiritual. Nor indeed is there any necessity, that it should have been anywhere said in Scripture, that *God is a Spirit*; it being the natural notion of a GOD; no more than it is necessary that it should be told us that GOD is Good, or that He is Infinite, and Eternal, and the like: or, that the Scripture should prove to us the Being of a GOD. All these are manifest by the light of nature; and, if the Scripture mentions them, it is *ex abundanti*; and it is usually, in order to some further purpose. *Abp. Tillotson.* (Serm. on text.)

I cannot but admire, how it first came into any man's thoughts to imagine, that our SAVIOUR should here condemn External Worship. He saith, indeed, that we must *worship God in the Spirit*; but doth it follow therefore, that we must not worship Him in the body too? Did not He Himself perform external worship unto GOD? Did not He bow His head, His knees, yea, His whole body before Him, when He prayed to Him? Did not His Apostles and disciples do so too? How then can it be imagined, that He should condemn that, which He Himself practised, and taught others also to do? But it is plain that our SAVIOUR is so far from speaking against External Worship in these words, that He only teacheth us how to perform it aright. GOD, saith He, *is a Spirit*; and, therefore, they, that worship Him, must not put Him off, as the Jews and Samaritans, of whom He there speaks, were wont to do, with bodily worship only; but they must *worship Him in Spirit* too; and, by consequence, *in Truth*; that being the

only true Worship, which is thus performed by the whole man, by the body and the spirit both, unto Him, that made them both. (See at xi. 41. *R. Baxter.*) S. Matt. xxvi. 39; Job i. 20; S. Luke xviii. 13, 14; Eph. iii. 14; 1 Cor. xi. *Bp. Beveridge.* (Serm. on S. John xii. 20.)

GOD is the LORD of my body also; and therefore challengeth as well reverent gesture, as inward devotion. I will ever, in my prayers, either stand, as a servant, before my Master; or kneel, as a subject, to my Prince. Rom. xii. 1; 1 Tim. ii. 8. *Bp. Hall.* (Meditations and Vows. Cent. i. 80.)

He, that shall serve GOD, as a Spirit, *in spirit and in truth*; he, that shall serve GOD, as holy, with probity of manners; as omniscient, with reverence of thoughts; as everywhere present, with composure of actions; as bountiful, with willingness of heart; as merciful, with imitating that mercy we hope for—such a one shews what Christianity is, and that it is the only standard of “a reasonable service.” Micah vi. 6—8; Eph. v. 1, 2. *Dean Young.* (Serm. on Rom. xii. 1.)

25 The woman saith unto Him, I know that Messias cometh, which is called CHRIST: when He is come, He will tell us all things.

26 JESUS saith unto her, I that speak unto thee am *He*.

27 And upon this came His disciples, and marvelled that He talked with the woman: yet no man said, What seekest Thou? or, Why talkest Thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man which told me all things that ever I did: is not this the CHRIST?

30 Then they went out of the city, and came unto Him.

25 This understood popular title of ὁ ἐρχόμενος, “the comer,” seems even to have reached Samaria. “I know that Messias

cometh, which is called CHRIST." Jacob's *Shiloh*, the Prince of Peace, was thus still found at "Jacob's well." Gen. xlix. 10; S. Matt. xi. 3; xxi. 9; Acts xix. 4; 1 S. John v. 6, 20. *J. F.*

The strongest proof of the Messiahship of CHRIST arises from Prophecy. GOD raised up a succession of Prophets during 1600 years; and, during 400 years after, He dispersed all their prophecies with the Jews, to whom they were committed, through every quarter of the world. Such was the preparation for the Birth of CHRIST, whose Gospel, claiming credence from all mankind, not only needed the evidence of prophecy, but also that the knowledge of those prophecies should be sent abroad, through the whole world; that they might everywhere attest the truth of a Dispensation, which was addressed to all. xiii. 19. *Pascal.* (Thoughts on Religion. Ch. 15.)

- 26 Compare with the reserve, in which our LORD systematically persevered towards the Jews, the passage, where He openly declares His dignity and character to their neighbours, the Samaritans. *The woman saith unto Him, I know that Messiah cometh, which is called Christ Jesus saith unto her, I that speak unto thee am He.* No more probable reason can be assigned for this extraordinary difference, than that our LORD, knowing perfectly the secret dispositions of both parties, saw that He should have risked an inconvenience in the one case, which He did not incur in the other. He had nothing to apprehend from the habitual feeling of the Samaritans. There was no ground for expecting that they would be excited to rebellion by the knowledge that JESUS was the Messiah; and, therefore, our LORD says to them plainly—*I am He.* But, lest the Jews, who were eagerly watching for an opportunity of throwing off the Roman yoke, should attempt to raise Him to the throne of David, He not only avoids any express assertion that He was the CHRIST, but orders those, to whom the fact was revealed, to conceal it. S. Luke xx. 20; xxiii. 2. *Bp. C. Sumner.* (On the Ministerial Character of CHRIST, Ch. 8.)

We should not be partial in ourselves. (S. James ii. 4.) CHRIST passed by palaces, and entered the houses of the lowly. He

held His peace before Herod the King; but told a despised woman of Samaria—"He, that speaketh unto thee, is the Messiah." ix. 37; S. Luke xx. 21. *Dr. Manton.*

27 We must beware of all things, which comprehend *occasionem scandali*, occasion of scandal. This was the Apostle's case concerning the alms, that should be carried to the poor brethren in Jerusalem; he would not meddle with it, except he had another to go with him; because he would be without blame, lest some should suspect him of defrauding; because he did "provide for honest things" before GOD and men, he would not give the adversary occasion to speak evil of him: so, when the disciples found CHRIST, talking with a woman, they *marvelled*, shewing that it was not His custom. He eschewed, as much as might be, all occasions of slanderous suspicions. Acts xi. 30; 2 Cor. viii. 20—23. *Bp. Andrewes.* (On the Moral Law. Comm. 5.)

Such was his humility, as he would in practical subjects apply himself to the information and satisfaction of the poorest and weakest person, that should desire it; nay, sometimes rather incline towards such, than to others more learned: which strangers have wondered at, as the disciples marvelled at our SAVIOUR's talking with the poor woman of Samaria, and answering her questions, rather than heeding of them. Ps. xv. 4; Rom. xii. 16. *Dr. Bernard.* (Serm. on 1 Sam. xxv. 1, preached at the Funeral of Abp. Ussher.)

28 *Left her waterpot.*—Some have traced in this trivial incident her forgetfulness of earthly things, in her first eager pursuit of things Heavenly. It certainly may well be applied to illustrate her preference of the "living water," promised to her by our LORD (Ver. 14,) but what, after all, if the literal meaning of the words be best? She *left her waterpot*, in order that, during her absence, CHRIST might have wherewith to drink, (Ver. 7.) Thus she "ministered to the LORD of her substance;" did for Him "what she could;" leaving us a blessed example and encouragement in GOD's service. (Refer to S. Mark viii. 16. *Bede.*) *J. F.*

O te beatam, cui Supremi,
Samariæ mulier, Magistri

Audire vocem contigit! Hydriæ
 Oblita, lympham non cupis amplius,
 Quæ pota non sedat, sed auget
 Lethiferum sitientis æstum.

Card. Barberini. (Ad Carolum fratrem.)

29 It is to be observed, that she did not forget the command of the LORD, though in her ardour she exceeded it. He directed her to "Go, call her husband;" she went, and spake of Him unto *the men of her city*; but tenderness must be shewn towards the zeal of new converts, especially in their endeavours to promote GOD's glory. (See S. Mark i. 45, *Abp. Leighton.*) His telling her *all, that ever she did*, may be taken in connection with her own account and expectation, respecting the Messiah, at verse 25. And observe the growth of her faith; first, "Thou art a prophet," verse 19; and now, *Is not this the Christ?* The parallel to this is to be found in the case of the man born blind. Conf. ix. 17, 38. But does not our LORD here appear to us, as one "greater than Solomon?" The Queen of Sheba "communed with Solomon of all, that was in her heart; and he told her all her questions." But what says the woman of Samaria?—*Come, see a man*, that Himself, without waiting for my questions, regarding too my past, as well as present state, *told me all, that ever I did.* Conf. verse 18. By comparing, in this Gospel, i. 39 with i. 46, we may observe, how soon the disciples learned to speak in the tone of their Master. This Samaritan woman, from a still further distance, caught the same sound—*Come and see!* Do we not trace in both cases the same "Spirit of wisdom and revelation in the knowledge of CHRIST," and "testifying of CHRIST?" xv. 26; 1 Sam. ix. 19; 1 Kings x. 2. *J. F.*

This shewed more prudence on her part, than if she had told them, that He had Himself declared Himself to be "*the CHRIST.*" Hereby she meant, that they should examine for themselves, and come to know Him by His deeds. v. 11; ix. 30. *Isid. Clarius (in loco.)*

Think a little upon this conversation, or upon such a possible one with thyself: think what commotions, what struggling of several passions started up in that woman's breast, so soon as

she found one, whom she looked upon, as a pure stranger to her, to break in upon all her secrets. The same shall one day be every one's case. The same JESUS, (though in more awful circumstances) shall tell every one of us, *all, that ever we did*. Say then, where lies our wisdom, but in a constant endeavour to do that, that will bear the telling? Happy are they, that pursue this endeavour! Almighty GOD assist us all to do so by His merciful grace! Ps. l. 21; Eccl. xi. 9; xii. 14; Rom. ii. 16. *Dean Young*. (Serm. on Heb. iv. 13.)

The history of a man's own life is, to himself, the most interesting history in the world, next to that of the Scriptures. Every man is an original and solitary character. None can either understand or feel the book of his own life, like himself. The lives of other men are to him dry and vapid, when set beside his own. He enters very little into the spirit of the Old Testament, who does not see GOD, calling on him to turn over the pages of this history, when He says to the Jew, "Thou shalt remember all the way, which the LORD *thy* GOD led *thee* these forty years." He sees GOD teaching the Jew to look at the records of his deliverance from the Red sea; of the Manna, showered down on him from heaven; and of the Amalekites, put to flight before him. There are such grand events in the life and experience of every Christian. It may be well for him to review them often. I have, in some cases, vowed before GOD to appropriate yearly remembrances of some of the signal turns of my life. Gen. xlviii. 15, 16; Ps. lxxi. 5; Acts xxvi. 22. *R. Cecil*. (Remains. On the Christian Life and Conflict.)

31 In the meanwhile His disciples prayed Him, saying, Master, eat.

32 But He said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought Him *ought* to eat?

34 JESUS saith unto them, My meat is to do the will of Him that sent Me, and to finish His work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

31 When we remember how He neglected Himself to serve us, how He endured hunger and thirst, that we might be satisfied, how He gave the people the very bread out of His mouth, and forgot to feed Himself, that He might nourish them; when we see how He addresses Himself unto us, how He wooes and courts us (to speak in our own language,) with the greatest kindness to come to Him; how solicitous He is for our happiness, how He sighed for us, how He groaned in spirit to see men so obstinate, how He sweat, how He bled, how He gave His very life for us, and was content to be exposed to the greatest shame rather than we should perish—what heart can be so insensible, as not to be mightily affected with it, and to think of returning back His love—and that, in some proportion to the wonderful greatness of it? 2 Cor. v, 14, 15; 1 S. John iv. 19. *Bp. Patrick.* (The Glorious Epiphany, Ch. 11.)

Recordare, frater pie,
Septem vicibus in die,
Passionis Domini:
Per quam sumus liberati,
Et æternæ vitæ dati,
Et supremo lumini.

Quando sedes, stas, et jaces,
Quando loqueris, et taces,
Fessus cum quieveris,
Christum quæras, in quo speras;
Crucifixum corde geras,
Ubicunque fueris.

Diligenter pone mentem
Super Christum patientem,
Ut Ei condoleas.

Christi mortem, Christiane,
Plange serò, plange manè,
Ut in planctu gaudeas.

Quàm despectus, quàm dejectus
Rex Cœlorum est effectus,
Ut salvaret sæculum !

Esurivit et sitivit,
Pauper et egenus ivit,
Usque ad patibulum !

Card. Bonaventura. (Parænesis ad Dom.
Pass. meditanda Mysteria.)

32 The success of His conference with her, and the accession, that was made to the Kingdom of God, filled His mind with such delight, as seemed to have redounded to His very body, refreshing His spirits, and making Him forget the thirst, whereof He complained before, and refuse the meat, which He had sent His disciples to buy. Job xxiii. 12; Ps. xix. 10. *H. Scougal.* (Life of God in the soul of man, Discourse 1.)

Cui incipit dulcescere Christus, ei necesse est amarescere mundum.
The world necessarily becomes embittered to him, who once begins to taste of the sweet savour of CHRIST. S. Luke xix. 8; Phil. iii. 8. *S. Bernard.*

Verba sensus connotant affectus. Words, expressing the senses, include also the affections, naturally arising from those sensations. Ver. 14; Ps. xxxiv. 8. *Rabbin. Prov.*

33 What marvel, if that woman understood not the water (verse 11)? Lo, the disciples do not yet understand the food. S. Matt. xv. 15, 16; Heb. v. 12. *S. Augustine.*

34 This—which hath been observed of Aristotle,—is the constant method of the HOLY GHOST: that, which is brought for instance, is a precept. When Joshua speaks of himself, “I and my household will serve the LORD,” he draws the character of a good Master of a family. When Job says, “I put on righteousness and it clothed me,” he fitteth a robe for a good Magistrate. When David saith, “I watered my couch with my tears,” he hath presented us with the most lively picture of a penitentiary. *My meat is to do the will of Him that sent Me*, are the words of our SAVIOUR in S. John’s Gospel; and, as they lie, seem to be but a bare narration; but they are a command, and speak in effect thus much unto us; that, as to

Him it was, so to us it must be even meat and drink to do the will of "our FATHER, which is in heaven." Josh. xxiv. 15; Job xxix. 24. *Farindon.* (Serm. on Gal. i. 10.)

Obedience, where 'tis due but from one creature to another, carries its no small advantages with it, and conducibleness to a pleasant unsollicitous life. To be particularly prescribed to, in things, about which our minds would otherwise be lost with various apprehensions, anxious uncertain thoughts—how great a privilege it is! I cannot forget a pertinent passage of an excellent person of recent memory, (Dr. Hammond, Serm. on S. Matt. xi. 30,) who thus declares his mind: "And, for pleasure, I shall profess myself so far from doting on that popular idol, liberty, that I hardly think it possible for any kind of obedience to be more painful, than an unrestrained liberty. Were there not true bounds of magistrates, of laws, of piety, of reason in the heart, every man would have a fool—I add, a mad tyrant—to his master, that would multiply more sorrows, than briars and thorns did to Adam, when he was freed from the bliss at once, and the restraint, of Paradise, and was, sure, greater slave in the wilderness, than in the inclosure. Would but the Scripture permit me that kind of idolatry, the binding my faith and obedience to any one visible infallible judge or prince, were it the Pope, or the Mufti, or the grand Tartar, might it be reconcilable with my Creed—it would be certainly with my interest—to get presently into that posture of obedience. I should learn so much of the barbarian ambassadors in Appian, which came on purpose to the Romans to negotiate for leave to be their servants. It would be my policy, if not my piety; and may now be my wish, though not my faith, that I might never have the trouble to deliberate, to dispute, to doubt, to choose, (those so many profitless uneasinesses,) but only the favour to receive commands, and the meekness to obey them." How pleasurable then must obedience be to the perfect Will of the Blessed God, when our wills shall also be perfectly attempered and conformed thereunto! Therefore are we taught, "Thy Will be done in earth, as it is in Heaven." *Perfectum in suo genere est mensura reliquorum*; what is most perfect in its kind

gives rules to the rest. *J. Howe.* (The Blessedness of the Righteous, Ch. 8.)

35 I observe our SAVIOUR applying every accidental occurrence to His holy purposes, as it were by a kind of chymistry, separating the gross matter, and subliming ordinary affairs to Heavenly doctrine; insomuch that there was scarcely any common affair of life, . . . but He spiritualized it, and applied it to His designs. Now, if we would learn of Him, we might with great ease, and without all violence, surprise men into religion, and not only at every turn introduce pious discourse, but render the subject of it intelligible to the meanest capacities; and withal by those sensible resemblances give such lively touches upon the minds of men, as that what we delivered upon those occasions would stick and remain with them. . . . As, for instance, when we visit a sick friend or neighbour, what a fair opportunity have we to discourse of the Immortality of the soul? And what an easy transition is it from a physician to a SAVIOUR? Or, why may we not as well cheer up our afflicted friend with the comforts of Religion, as well as amuse or divert him with impertinent stories? Or, suppose friends to be together and disposed to be merry, why may not some word come in seasonably of the everlasting friendship in Heaven, or the continual feast of a good conscience? Why may not the common chat about news be elevated to the consideration of the good tidings of the Gospel? What hinders but our dishes of meat may be seasoned with a gracious word or two about the food of our souls? When men are talking of old age, it would be no great strain, if thence our thoughts rise up to Eternal Life; nor is it any great flight of fancy requisite to improve all the accidents of our lives to the contemplation of Divine Providence, which orders and governs them. In a word, everything is capable of improvement, if we be not wanting; we shall never want opportunity, if we embrace it; anything will serve an intent mind and a devout heart to these purposes. Prov. xv. 23; S. Luke xiii. 1—5. (See ix. 34. *Th. Scott.*) *Dr. Goodman.* (Evening Conference.)

He put a high value on the souls of men; for them He had so unmanageable a passion, that it often broke out into words of

this effect, which had with them still, in the delivery, an extraordinary vehemence—"Oh, what a glorious thing, how rich a prize for the expense of a man's whole life, were it to be the instrument of rescuing any one soul!" *Life of Dr. Hammond by Dr. Fell.*

The Law and the Prophets were the Sowers ; and the Apostles the Reapers ; when, on the Advent of CHRIST, the fields became *white for harvest*. Acts ii. 41 ; v. 14 ; xix. 20. *Origen.* (In Joan.)

36 When GOD comes and requires the profit of our labour, what sheaves of souls shall we be able to present Him from the harvest of our preaching? Good and bad must be examined before Him ; and the work of each made manifest. Then S. Peter will appear with Judæa, converted by him, and following after him ; then S. Paul, bringing with him, if I may so speak, the converted world ; then S. Andrew will bring Greece ; S. John, Asia ; S. Thomas, the Indies ; unto the sight of their Judge. Then all the leaders of the LORD's flocks will appear with their flocks, before the eyes of the Eternal Pastor. Wretched men, what shall we say, who return, after our employ, empty unto the LORD ; who have borne the name of shepherds, and yet have no sheep to shew ; called pastors here, without any flock there? Hab. ii. 1 ; Jer. xiii. 20 ; Heb. ii. 13 ; 1 Thess. ii. 19, 20. *S. Gregory.*

Gaudium messis est messis gaudii. The joy of the harvest is the harvest of joy. Isa. ix. 3 ; S. Matt. xiii. 39.

If we look into the Gospel of S. John, who hath more largely recorded our SAVIOUR's sermons and discourses than any other Evangelist, we shall find *Eternal Life* still proposed by Him, as the super-eminent promise, to encourage and persuade men to the profession and practice of Christianity ; for so it is proposed by our SAVIOUR, as that, which is the harvest of a Christian, to which, like the husbandman's ploughing and sowing, all our care and endeavour is to be directed . . . There is a great mistake, many persons lie under, in this matter ; which is, that the Glory of GOD is the only ultimate end of a Christian, and that this is a distinct end from Heaven : the first of which I confess is very true ; but the last absolutely false. x. 27, 28 ;

xx. 31; 1 S. John ii. 25; Hos. x. 12. *Dr. J. Scott.* (Of the Christian Life. P. i. ch. 1.)

38 The Prophets, speaking of the Glory of CHRIST's Kingdom, often foretell it for the "latter days," as their phrase is: and, as we have the things they prophesied of, so we have this peculiar benefit of their prophecies, that their suiting so perfectly with the event and performance serves much to confirm our Christian faith. S. Matt. xiii. 16. *Abp. Leighton.* (Comment. 1 S. Pet. i. 12.)

39 And many of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto Him, they besought Him that He would tarry with them: and He abode there two days.

41 And many more believed because of His own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *Him* ourselves, and know that this is indeed the CHRIST, the SAVIOUR of the world.

39 He was sensible of the little knowledge we have in the *ars voluntatis*; how little we understood of the nature of men's passions and inclinations, and what things were most capable of bending their wills, and prevailing upon their minds, according to their different tempers. And, accordingly, he judged that there were two essential defects in our best kinds of eloquence; the one was, that in the meditating our discourse we rather merely considered the issues of our reason and the nature of the thing we were thinking of, and did not so much reflect upon the temper of the person, we were speaking to, and what kind of reasonings, words, and expressions, would make the best impression on their minds; and therefore it was

nothing strange that words, let fly at random, touched them so little. The other was, that our hearts were not thoroughly endued with those dispositions, we would work on others by our words; and, therefore it was no wonder all we said made so little impression upon them. Col. iv. 6; 2 Cor. xi. 29. *Dr. Gairden.* (Serm. on Phil. i. 21, preached at the Funeral of Rev. H. Scougal.)

40 The *tarrying* and abiding of CHRIST and His Apostles with the willing hearers of the Gospel is often adverted to in the Sacred narrative. It shews how heartily that Gospel was received, when its messengers were thus entertained; and suggests, at all times, the vast importance of near and intimate personal communication between the pastor and the people, that souls may be comforted, and confirmed "in the LORD." i. 39; Acts ix. 19, 28, 43; x. 48; xiv. 28; xv. 33; xvi. 15; xviii. 18, 20; xx. 6; xxi. 8; xxviii. 7, 12, 14. *J. F.*

41 The difference between prejudices and other opinions doth not consist in this, that the former are false, the latter true; but in this, that the former are taken upon trust, and the latter acquired by reasoning. He, who has been taught to believe the immortality of the soul, may be as right in his notion, as he, who hath reasoned himself into that opinion. It will then by no means follow that, because this or that notion is a prejudice, it is therefore false. The not distinguishing between prejudices and errors is a prevailing oversight. *Bp. Berkeley.* The men of Cana received Him, because of the miracles, which He had done in Jerusalem and in that place: but not so the Samaritans; they received Him through His teaching alone. Verse 48; S. Luke xvii. 16. *S. Chrysostom.*

42 Such a confession of their faith seems fitted to the lips of young persons at the time of their solemn *Confirmation* in the Church of CHRIST. Thus might they address their parents and sponsors; "*Now we believe, not because of thy saying.* You have taught us, and trained us, and brought us up, when we were ignorant and helpless, 'in the nurture and admonition of the LORD;' and we feel grateful to you for all this fostering care; but our faith now rests on a stronger testimony, than your words: since we have come to years of discretion, we have

sought and inquired for ourselves: the Creed, you have delivered unto us, has through God's blessing on our humble endeavours, found its way into our hearts; and by the Holy Scriptures we have been brought to *know the certainty of those things*, wherein we have been *catechized*. (See Illustr. at S. Luke i. 4.) We *believe*, on this further internal evidence, *that Christ is indeed the Saviour of the world*; we hope that He is our SAVIOUR; and in this faith and hope we offer ourselves to the Bishop, His chief Minister on earth, to be *Confirmed* by him; that we may become full members of His Church, and so be admitted, in due order, to the Holy and Blessed Communion of the Body and Blood of our Redeemer." i. 49; Job xlii. 5, 6; 2 Tim. iii. 14, 15. J. F.

39—42 Though it be true, that the Church's testimony is commonly our first, yet it is not always our chief, inducement to believe the Divinity of Holy Writ; its own native prerogatives heightening that into faith, which the Church's authority left but opinion. . . . Divers, that first believed the Scripture but upon the Church's score, are afterwards by acquaintedness brought to believe the Scripture upon its own score; that is, by the discoveries of those intrinsic excellencies and prerogatives, that manifest its Heavenly original. (Refer to S. Luke. Intro. J. Hales.) Hon. R. Boyle. (Consid. touching the Style of the Scriptures.)

The Saviour of the world.—A Confession of Faith higher by some degrees (as Dr. Lightfoot remarks) than the Jews' common Creed, concerning the Messiah: for they held Him only for a SAVIOUR of the Jewish nation. And so we may see how deeply and cordially these Samaritans had drunk into the water of Life, so as to acknowledge CHRIST in His proper character. The expression of the woman, "When the Messiah cometh, He will tell us all things," shews that she expected Him in His proper character of a religious instructor. Dean Graves. (Lectures on the Four last Books of the Pentateuch. P. iii. Lect. 5.)

Of the world.—Faith frees us from party spirit. They leave off boasting of their "fathers." Verses 12, 20; Acts x. 34, 35. Bengel.

Often in the Scriptures, CHRIST is commended to the Jews under

the name of a *Saviour*. The act indeed of saving belongs to the whole Trinity. The FATHER and the SPIRIT may be entitled Saviours, as well as CHRIST: but they, *authoritativè*; only CHRIST, *executivè*; and, therefore the Name of JESUS is appropriate to Him; and He is called "God's Salvation." S. Matt. i. 21; S. Luke ii. 30. *Dr. Richd. Clerke.* (Serm. v. Heb. i. 8.)

In the work of Salvation, all the Three Persons must be joined together, and in no wise be severed. The FATHER saveth; the SON saveth; the HOLY GHOST saveth; yet must we distinguish them, in the manner of saving. The FATHER saveth, by the SON: the SON saveth, by paying the price and ransom of our Salvation; the HOLY GHOST saveth, by a particular applying of the ransom unto men. Now, therefore, whereas the SON pays the price of our Redemption, and not the FATHER, nor the HOLY GHOST, therefore, in this special respect, He is called in the Scriptures and intituled by the Name of JESUS, and none but He. Acts iv. 12; Heb. vii. 25. *Wm. Perkins.* (Expos. of the Creed.)

43 Now after two days He departed thence, and went into Galilee.

44 For JESUS Himself testified, that a prophet hath no honour in his own country.

45 Then when He was come into Galilee, the Galileans received Him, having seen all the things that He did at Jerusalem at the feast: for they also went unto the feast.

46 So JESUS came again into Cana of Galilee, where He made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that JESUS was come out of Judæa into Galilee, he went unto Him, and besought Him that He would come down, and heal his son: for he was at the point of death.

48 Then said JESUS unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto Him, Sir, come down ere my child die.

50 JESUS saith unto him, Go thy way; thy son liveth. And the man believed the word that JESUS had spoken unto him, and he went his way.

44 It seems probable to me that this Proverb arose from the circumstance of Prophets having been so ill entertained by their own nation. S. Matt. xiii. 57; Acts vii. 52. *Calvin.*

46 The Evangelist has said that He *came to Cana*; but he has not added the cause, why He came. He had come into Galilee, because of the envy of the Jews; but wherefore to Cana? At first, He came, being invited to a marriage; but wherefore now? Methinks, to confirm by His Presence the faith, which had been implanted by His miracle, and to draw them to Him the more by coming to them self-invited, by leaving His own country and preferring them. Acts xiv. 21, 22; xv. 36. *S. Chrysostom.*

A Nobleman.—What avails all the pomp of life, which appears abroad, if, when we shift the gaudy flattering scene, the man is unhappy, where happiness must begin—at home? Whatever ingredients of bliss Providence may have poured into his cup, domestic misfortunes will render the whole composition distasteful. Fortune and happiness are two very distinct ideas; however some, who have a very false idea of life and a wrongness of thinking, may confound them. S. Luke xii. 15. *Jer. Seed.* (Serm. on Prov. xv. 17.)

Although the joys of mortal man be not really joys, yet, such as they are, one little fever is capable of robbing us of them all. Job iv. 19—21; S. Matt. vi. 19—21. *S. Augustine.*

47 *At the point of death.*—In the hour of death, we throw our last cast for an Eternity of happiness, or misery; and how much we are concerned to throw that well, upon which so vast a stake depends! Oh, 'tis a serious thing to Die! to pass this dark entry of Eternity, through which, as we go right or wrong,

we are made or undone for ever. For, to carry us right through, it is not a few death-bed sorrows, or good wishes, a few extorted promises, or forced resolutions, or frightful prayers, will serve the turn. Oh, no; we shall have need of a strong active faith, of a mind, well furnished with wise considerations, of a deep, a large, a tried repentance, an unrestrained charity, a confirmed patience, a profound submission to the Will of God, and a well grounded hope of a Blessed Eternity: for without all these together we shall be very ill-accounted to die, and run a dreadful hazard of miscarrying for ever. Ps. lxxxviii. 15; cvii. 18; 2 Tim. iv. 6—9. *Dr. J. Scott.* (Of the Christian Life, P. i. Ch. 4.)

Death is a solemn subject, and the dying hour will be a solemn hour. In our common trials we derive some support and encouragement from our past experience. But no part of our past experience can help us to form a right conception of what it is to Die. In vain we employ our imagination upon this point. We can perhaps in some measure realize to our thoughts the moment before death; but how we shall feel and to what we shall be introduced the moment afterward, is inconceivable. Then thought fails; the mind shudders, as from the brink of a precipice. That wonderful union between soul and body must be dissolved; but at the present the soul is at a loss, how it will manage, when deprived of those organs, which have hitherto been the inlets of all its perceptions. But Faith gets over these difficulties . . . Abraham went forth, "not knowing whither he went:" it was enough that he knew Whom he *followed*. This will be our case: dying will be the last, the highest, the crowning act of Faith. xiii. 36; xxi. 19; Heb. xi. 8. *John Newton.* (Letters to the Rev. W. Barlass.)

Be not dismayed at the prospect of getting home. Where is the man, that would be sorry to be ejected from a cottage, in order to his living in a Palace? And yet death, to a child of God, is but a writ of ejectment, that turns him out of a prison, and transmits him to his apartments at Court. Dread not the interjacent valley; it is but "the shadow of Death;" and what is there in a "shadow" to be afraid of? Dark as it may seem, it will brighten, as you enter; and, the further you go, the

brighter will it prove Even an earthly parent is particularly tender and careful of a dying child ; much more will the great and gracious FATHER of the elect support, cherish, and defend His own children, in the hour of Death. Believers should not have a slavish dread of Death ; for, where is the infant, that is afraid to go to sleep in its nurse's arms ? Ps. cxvi. 15 ; Heb. ii. 14, 15 ; Rev. xxii. 20. *Toplady.*

48 We hear the request uttered ; we see not the inward distrust ; but He spake, who both heard the request, and penetrated the innermost heart. ii. 25 ; xvi. 19. *S. Augustine.* (in loco.)

There was some degree of severity in this answer of our LORD ; but His intentions were merciful. So, in the former miracle, a seemingly harsh saying—"Woman, what have I to do with thee?"—prepared the way for a gracious condescending compliance. Let us then learn to "tarry the LORD's leisure," till "His hour come." Thus will our faith and humility be perfected by trial, and our deliverance at the last be more welcome, when the "still small voice" of His love is heard, when we see "the end of the LORD ; that the LORD is very pitiful, and of tender mercy." Isa. liv. 6—10 ; S. Matt. xv. 26—28. *J. F.*

49 What can be painted more to the very heart and nature of an anxious, over-anxious, over-fond parent ? A like beautiful trait of simplicity and perfect naturalness of character occurs in this chapter, at Verse 29—"Come, see a man, which told me all things, that ever I did. Is not this the CHRIST?" *J. F.*

50 Our SAVIOUR refused to enter into the house of a great Prince, for fear, says S. Ambrose, that, in the person of the son of such a one, He might seem to have any respect or deference for riches ; but He went to the house of the Centurion to heal his servant, that was sick ; though the Centurion came not himself to ask it, but only sent one to Him to beg his cure ; because He would not have them believe that He neglected to go thither, by reason the sick person was a man of mean rank ; and because He would teach us at the same time, that, in the offices of charity, we ought only to look upon souls, and have no regard to the quality or condition of persons. S. Matt.

viii. 6; Rom. xii. 16; Gal. iii. 28; S. James ii. 1—4. *A. Rodriguez.* (On Perfection, Treatise i. P. iii. Ch. 14.)

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which JESUS said unto him, Thy son liveth: and himself believed, and his whole house.

54 This *is* again the second miracle *that* JESUS did, when He was come out of Judæa into Galilee.

52 The more attentively the works and blessings of GOD are *inquired* into, the greater food and support does faith acquire. S. Matt. xvi. 9, 10; 1 S. Pet. i. 12; Ps. cxi. 2. *Bengel.*

At the seventh hour.—By that consideration it appears, that the Nobleman did not anxiously make haste, because he believed the word of CHRIST, but went on quietly in his journey; which is an excellent description of true faith. xi. 20; Isa. xxviii. 16. *Edw. Leigh.* (in loco.)

Here is a clear and beautiful illustration of the Apostle's words, (Eph. iii. 20,) that "GOD is able to do exceeding abundantly above all, that we ask or think." The Nobleman expected an *amendment*, or a *beginning* to amend. CHRIST bestowed at once full and perfect health—*The fever left him.* Numberless are the instances of GOD's overflowing Grace in this respect, as we have before noted. Gen. xliii. 11. Refer to Illustr. S. Matt. xviii. 26; S. Mark viii. 23; x. 13, 16; S. Luke i. 67; xviii. 14; xix. 4; xxiii. 43. *J. F.*

53 In uttering one word He healed the father's soul, and the son's body. S. Matt. ix. 5. *S. Cyril.*

And himself believed.—Hence we are given to understand, that faith has its degrees, as have other virtues, wherein there is increase and perfection. The faith of this man was in its

beginning, when he sought the cure of his son; it increased on his believing that saying of the LORD, "*Thy son liveth*;" lastly, at the report of his servants, it attained to his perfection. Verse 42; xi. 15; xiii. 19; S. Mark iv. 28; 1 S. John v. 13. *Beda.*

Religion is absolutely necessary to preserve domestic union. For families are little societies, as societies are larger families; and therefore Religion, which is confessedly the best bond and cement of union in States and larger Communities, is likewise so in little domestic governments: and family prayer is as much a duty in this smaller sphere of action, as public Worship is a national concern. Gen. xviii. 19; Josh. xxiv. 15; Acts xvi. 15, 34. *Jer. Seed.* (Serm. on Prov. xv. 17.)

In a family, where Religion is known, and God devoutly worshipped, there is a conscientious tie on every one to discharge the duties, that belong to his station; a tie, strengthened by eternal rewards and punishment, and laid on the very soul. The parent and master consider themselves as accountable for the principles, and, in a great measure, for the Salvation of their children and their servants. The children and servants consider, that they are to honour their parents, as the representatives of God, and not to render only an eye-service, but so to obey and serve, as those, who, in every the most secret thought and action, lie open to the eyes of God. This produces a mutual discharge of duty on both sides; and that gives peace, order, and happiness to the whole family. Ps. ci.; cxviii. 15. *P. Skelton.* (Serm. on Josh. xxiv. 15.)

Jamque iter ingresso properantibus obvia servis
Nuntia fama venit; pueroque in luminis oras
Limine de mortis subitam remeasse salutem:
Ille ubi cognovit certum concurrere tempus
Sanantis Christi verbis, seseque domumque
Mancipat, amplexus fidei venerabile donum.

Juvenus. (De Evang. Hist. Lib. ii.)

CHAPTER V.

AFTER this there was a feast of the Jews ; and JESUS went up to Jerusalem.

2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an Angel went down at a certain season into the pool, and troubled the water : whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

1 Of all the four Evangelists, S. John is most punctual ; nay, he only is punctual to give account of the Festivals, that inter-curred between CHRIST's entrance into His public Ministry at His Baptism, and the time of His Death ; that renowned and signal space of time, of half a week of years, as they be called, (Dan. ix. 27,) or three years and a half, in which CHRIST performed His Ministry, and wrought Redemption. And this he doth, partly, that he might the more remarkably count out the time ; and partly, that he might shew how careful our SAVIOUR was to observe these Festivals. He names you the four Pass-overs, that intervened. The first Passover, after His Baptism, in Chap. ii., when He whipped buyers and sellers out of the Temple. The second, in Chap. v., when He healed the long diseased man at Bethesda. The third, in Chap. vi. 4, a little before which He fed five thousand men miraculously. The fourth and last, in Chap. xviii., at which He suffered. He gives you also account of His being at the Feast of Taber-

nacles, Chap. vii., and of His being at the Feast of Dedication, Chap. x. *Dr. Lightfoot.* (Serm. on S. John x. 22, 23.)

- 2 That pool, and that water, signified the people of the Jews. (See Rev. xvii. 15.) . . . *The five porches* are the Law. (Refer to iv. 18.) Why did not the five porches heal the sick folk? Because, "if there had been a law given, which could have given life, verily righteousness should have been by the Law." (Gal. iii. 21, 22.) Why then contained they those, whom they did not heal? Because, "the Scripture hath shut up all under sin, that the promise by faith of JESUS CHRIST might be given to them, that believe." *Litera sine Gratiâ reos faciebat, quos confitentes Gratia liberabat.* The letter of the Law without Grace, brought those in guilty, whom, on their confession of sin, Grace set free. Rom. viii. 1—3. *S. Augustine.* (in loco.)

Mystical ingenuity and the humour of allegorizing have taken many playful turns round about these several porches. Some read in them the five Books of the Law; others look beyond this to the Gospel, tracing herein the five wounds of CHRIST on the Cross; others make them to be the emblems of the five senses in man. Their most certain use, however, is the proof, we derive from them, that Jerusalem was yet standing, at the time, when S. John wrote this Gospel. *J. F.*

- 3 Quàm stultum est mortem matrem timuisse quietis,

Quæ pellit morbos pauperiemque fugat;

Sola semel miseris quæ se mortalibus offert;

Nec quisquam est, ad quem mors iterata venit.

At reliqui morbi varii multique vicissim

Nunc hunc, nunc illum terque quaterque premunt.

T. Morus.

The pool of Bethesda, situated near the gate of victims, was an emblem of the Church, wherein the water of Baptism, and that of the tears of repentance, cure all sorts of spiritual diseases, by virtue of the Blood of the true Victim, with which they are, as it were, tinged and dyed. A great number of diseases and diseased persons are necessary to represent the condition, to which man is reduced by sin: so miserable is he and full of infirmities from his very birth. How great is the debt, which

we owe to Thee, O Blessed SAVIOUR, for having *moved this water* in our behalf, which hath *made us whole* ! Finish, LORD, what Thou hast begun in us. xiii. 10 ; Isa. i. 4—6 ; Zech. xiii. 1. *Quesnel.*

Waiting for the moving of the water.—The faithful do not expect to be saved *by* the Sacramental elements, but *through* them. *Non enim ista tribuunt quod per ista tribuitur* ; the virtue they yield is given through them, but not by them. ix. 11 ; xi. 37. *Card. Hugo.* (De Sacr. Lib. i. c. iii.)

- 4 Among the Jews, there was, of old, *a pool* of water. Yet learn whereunto it availed, that you may rightly measure their poverty, and our riches. There *went down*, it is said, *an Angel*, and *moved the water* ; and who first descended into them, after the moving, obtained a cure. The LORD of Angels went down into the stream of Jordan, and sanctifying the nature of water healed the whole world. At Bethesda, he, who descended after the first was not healed ; but here, after the first, a second descends ; after the second, a third, and a fourth ; and, were it a thousand, didst thou cast the whole world into these spiritual fountains, the Grace (or virtue of Baptism) would not be worn out, nor the gift expended, nor the fountains defiled, nor the liberality exhausted. S. Matt. xxviii. 19 ; Acts viii. 36 ; Titus iii. 3—7 ; Rev. xxii. 17. *S. Chrysostom.* (Serm. in Pascha.)

He hath opened a pool of Bethesda to all, where not only he, that comes at first, but he, that comes even at last ; he, that comes washed with the water of Baptism in his infancy, and he, that comes washed with the tears of repentance in his age, may receive health and cleanness. For, the Font at first, and the Death-bed at last, are cisterns from this pool, and all men and at all times may wash therein ; and from this power and this love of God is derived both that Catholic promise, *quando-cunque*, at what time soever a sinner repents, and that Catholic and extensive commission, *quorum remisistis*, “whose sins soever ye remit shall be remitted.” xx. 22, 23 ; Ezek. xviii. 27, 28 ; 1 S. John i. 9 ; Rev. iii. 20. *Dr. Donne.* (Serm. on S. Matt. xii. 31.)

Made whole of whatsoever disease he had.—CHRIST came not into

the world, only to cast a mantle over us, and hide all our filthy sores from God's avenging eye with His merits and righteousness; but He came likewise, to be a Chirurgeon and Physician of souls, to free us from the filth and corruption of them; which is more grievous and burthensome, more noisome to a true Christian than the guilt of sin itself. Should a poor, wretched, and diseased creature, that is full of sores and ulcers, be covered all over with purple, or clothed with scarlet, he would take but little contentment in it, whilst his sores and wounds remain upon him; and he had much rather be arrayed in rags, so he might obtain but soundness and health within. The Gospel is a true *Bethesda*, a pool of Grace, where such poor, lame, and infirm creatures, as we are, upon the moving of God's Spirit in it, may descend down, not only to wash our skin and outside, but also to be cured of our diseases within. And, whatever the world thinks, there is a powerful Spirit, that moves upon these waters, the waters of the Gospel, for this new Creation, the Regeneration of souls; the very same Spirit, that once moved upon the waters of the Universe at the first Creation, and spreading its mighty wings over them, did hatch the new-born world into this perfection; I say, the same Almighty Spirit of CHRIST still worketh in the Gospel, spreading its gentle, healing, quickening wings over our souls. The Gospel is not like Abana and Pharpar, those common rivers of Damascus, that could only cleanse the outside; but it is a true Jordan, in which such leprous Naamans, as we all are, may "wash and be clean." (*Clean every whit*, xiii. 10.) Gen. i. 2; Rom. viii. 1, 2; 1 Cor. vi. 12; Eph. v. 26, 27. *R. Cudworth.* (Serm. on 1 S. John ii. 3, 4.)

This emblem of a medicine to cure the body announced one to cure the soul, by that well-known rule, according to which carnal things, in figure, precede spiritual things. When, therefore, God's Grace abounded more unto men, *plus aquis et Angelis accessit*, more power came by the waters, and by the Angel (that is, the Angel, present at the Sacrament of Baptism.) They, who afore healed the ills of the body, now heal the spirit; they, who effected temporal health, now restore Eternal; they, that rescued one man once in the year, now

continually save whole nations, death being taken away by the remission of sins. vi. 32, 33; S. Matt. ix. 5. *Tertullian*. (De Baptismo. c. vi.)

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When JESUS saw him lie, and knew that he had been now a long time *in that case*, He saith unto him, Wilt thou be made whole?

7 The impotent man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 JESUS saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

5 *Thirty and eight years.*—CHRIST came not in the beginning and morning of the world, presently after the fall of Adam, but stayed and deferred His coming for a season for divers reasons. *Differendo medicinam, aggravavit morbum*. When the world had sinned, GOD did not presently despatch our SAVIOUR; that the fall and disease of sin might be more observable, and so the cure prove more gloriously remarkable. Were we presently cured, so soon as we complained, we should less esteem the danger of our disease. The long smart and tediousness of our misery makes us to consider what it is to sin. CHRIST would not go at the first call to cure Lazarus, but stayed three days, that he might be sick, and die, and be buried, and putrefied; that the case of Lazarus might seem more desperate. So GOD let the world lie and continue in that ruin, that sin might appear out of measure sinful. ii. 4; Numb. xiv. 34; S. Mark iv. 28, 29; Rom. v. 20; vii. 13. *Bp. Brownrig*. (Serm. on Gal. iv. 4, 5.)

6 CHRIST, to convince the world of their unableness to emerge and recover out of that deep abyss, wherein the load of sin, (which in Scripture is called "a weight," Heb. xii. 1; Hab. ii. 6,) had precipitated fallen man, came not into the world, until well nigh 4000 years of sickness had made the disease desperate, and the cure almost hopeless; so inveterate an obstinacy at once widening the distance betwixt God and man, and proclaiming the latter's disability to find, by his own wisdom, expedients of reunion. Thus CHRIST healed and dispossessed a dumb person, who was able to make entreaties but by the disability of pronouncing them; and might truly say to the secure world; "I am found of them, that sought Me not." S. Matt. ix. 32; Isa. lxxv. 1; Rom. v. 6. *Hon. R. Boyle.* (Some Motives to the Love of God. s. 13.)

As our LORD asked the sick man whether he wished to be healed, so, without our consent, He will not save us; and sinners are without excuse for not consenting to the Will of the LORD and their own Salvation; for, according to S. Augustine, "He, who made thee without thee, will not justify thee without thee." Deut. xi. 26—28. *Card. Bonaventure.* (Life of CHRIST, Ch. 40.)

Wilt thou be made whole is a trying question, when it comes to be considered. Jer. xiii. 27; S. Matt. xx. 22; S. Luke xiv. 25—33. *Adam.* (Private Thoughts, Ch. 4.)

7 *Steppeth down.*—That pool was so made, that men should go down, and not ascend to it. Let the humble go down; let him not be proud, if he wishes to be cured. But why was it, but one man? Because the Church is only One throughout the world. Unity is saved. Depart not then from Unity, if thou wouldest not be without a part in this saving cure. xx. 5; Ps. cx. 7; S. Matt. xi. 23; S. Luke i. 52; Acts viii. 38. *S. Augustine.*

Another steppeth down before me.—To a person of any sensibility this world is a wretched place. There is not a step in life, where we can be sure of not meeting some latent lurking thorn. . . . A hard, selfish, thorough-paced mind goes on, and cares not; but the sensitive, delicate, feeling spirit is ever pushed to the wall. To such a spirit, then, what a gentle

Blessed relief is afforded by a heartfelt knowledge of Christianity. The naturally vulnerable mind may even rejoice in its quickness of feeling, because this serves to enhance the preciousness of the Blessing. 1 Sam. i. 6, 10; Ps. cxlii. 1—5; Heb. iv. 15; 1 Thess. v. 14. *Alex. Knox*. (Correspondence, Letter 12.)

It is a great relief to the poor and needy, in their distress, if we will only give them an attentive patient hearing, when they detail to us their trials and sufferings, their hopes and disappointments. While we thus listen, we may learn; we may, especially, in listening, learn to form a just estimate of their state and character, so as to be able the more wisely to adapt our word of comfort and counsel, and to speak to them, in some degree, as one, who knows their hearts. And then, in our own affliction, let us take encouragement from the case of the impotent man to “make known our requests unto God,” telling Him all our sorrows. With those sorrows He is well acquainted: yet He will know them from ourselves. It is only, when we confess our misery and call upon Him, that we can expect His mercy. S. Mark ix. 21; Ezek. xxxvi. 37; Ps. l. 15; cxli. 1, 2. *J. F.*

Inquire into the disease, wherewith you are seized; be sorry for it; afflict yourselves, and communicate your affliction to your brethren, that they may be afflicted with you; that so you may obtain the pardon of your sins. Shew me bitter tears, that I may mingle mine with yours. Impart your trouble to your Bishop, as to your father; he will be touched with a sense of your misery, as Jacob was, when he saw the coat of his son Joseph, stained with blood; or, as David was, upon the death of his son Absalom. Discover to him the most secret corners of your heart; shew this physician your most hidden wounds; he will take care of your honour and your health. S. Matt. iii. 6; S. Mark i. 44; S. Luke xvii. 14; Gal. vi. 1, 2; S. James v. 16. *S. Gregory Nyssen*. (Tract. de Pœnit.)

8 *Rise, &c.*—*Salvus factus es pro nihilo, non, de nihilo tamen*. Thou bringest nothing for thy Salvation, yet something; nothing worth it, but something with it. vi. 27. *S. Bernard*.

Lectus doloris infirmitas est carnis. Our bed of unrest and sorrow

is this body of sin . . . Thy bed bare thee ; now do thou *take up thy bed*. Rom. vii. 24, 25 ; 1 Cor. ix. 27. *S. Augustine.*

- 9 Our LORD healed only one of such a multitude, that lay there ; in Galilee He cured every kind of disease (S. Matt. iv. 23,) and in Capernaum *all* that were brought to Him (S. Matt. viii. 16 :) but, when CHRIST wrought almost innumerable miracles elsewhere, He wrought famous ones at Jerusalem ; but those very rare : and that, without doubt, was done for this cause, lest they should rest in outward signs ; or, lest they should think the benefits of the Messiah were limited to the healing of men's bodies, or other external commodities, but that the external miracles might lead them to the spiritual Kingdom of CHRIST. iv. 2 ; S. Luke iv. 25, 27. *Polycarp Lyser.* (in loco.)

10 The Jews therefore said unto him that was cured, It is the sabbath day ; it is not lawful for thee to carry *thy bed*.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk ?

13 And he that was healed wist not who it was : for JESUS had conveyed Himself away, a multitude being in *that* place.

14 Afterward JESUS findeth him in the temple, and said unto him, Behold, thou art made whole : sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was JESUS, which had made him whole.

10 Dost thou delight in an universal obedience to all God's laws, not thinking with the superstitious Jews, by over-keeping the Fourth Commandment, to make reparation to God for all the rest ? Ps. cxix. 128 ; S. Matt. v. 17—20. *Th. Fuller.*

11 Surely a good model of an answer, when the world finds fault,

and is scandalized with what the Christian is doing, contrary to its works and ways, and to the rules, which *it* has laid down. (See another “good model” to the same purport. Nehem. vi. 3.) *R. C. Trench.* (On the Miracles.)

12 *What man is that, &c.*—*Quærunt non quod mirentur, sed quod calumnientur.* They do not ask concerning that, which should win their admiration, but that, which might furnish a ground for their calumnious accusation. viii. 6; Ps. lvi. 5. *Grotius.*

13, 14 It is difficult to obtain a sight of CHRIST in a crowd . . . A crowd is noisy; this sight requires some secret place. He, who saw Him not in the crowd, saw Him in the Temple. i. 50; vi. 15; S. Mark viii. 23; Ex. iii. 1, 2. *S. Augustine.*

14 *Take up, &c.*—This is *vox onerantis*, the voice of CHRIST, as He lays a new burden upon us. He takes off the burden of irremediableness, and He reaches out His hand, in His Ordinances, by which we may be disburdened of all our sins;—and then He lays on us *onus resipiscentiæ*, the burden of repentance for ourselves; and *onus gratitudinis*, the burden of retribution and thankfulness to Him, in *them*, who are His, by our relieving of them, in whom He suffers. 2 Cor. viii. 12, 13; Titus ii. 14. *Dr. Donne.* (Serm. on Ps. xxxviii. 4.)

Amendment of life, and bringing forth “fruits worthy of penance,” is not only necessary after pardon; but it is the more necessary, because of pardon, for divers reasons; as first, because immediately after pardon, the devil is most busy to tempt us to sin, that we may thereby lose our pardon, and he may so recover us again to his captivity, from which by pardon we are freed. (S. Matt. iii. 17; iv. 1. *Then.*) And, therefore, in our LORD’s Prayer, as soon as we have begged pardon, and prayed; “Forgive us our trespasses,” we are taught to pray, “and lead us not into temptation;” suffer us not to fall into sin again. Which very method Holy Church here wisely imitates; immediately after pardon pronounced, directing us to pray for that part of repentance, which consists in amendment of life, and for the Grace of GOD’s HOLY SPIRIT, enabling us thereunto. Again, repentance in this part of it, viz. an endeavour of amendment of life, is the more necessary upon pardon granted; because the grace of pardon is a new obligation to live well,

and makes the sin of him, that relapses after pardon, the greater; and, therefore, the pardoned had need to pray for that part of repentance, and the Grace of GOD'S HOLY SPIRIT, that both his present service and future life may please GOD; that is, that he may observe our SAVIOUR'S rule given to him, that was newly cured and pardoned by Him, that he may *go away and sin no more, lest a worse thing happen to him.* viii. 11; 1 Sam. xii. 24, 25; Ps. cxxx. 4; Hos. iii. 5. *Bp. Sparrow.* (Rationale on the Book of Common Prayer.)

Those diseases, which, upon their first seizure, have without any great peril of the patient received cure, after a recidivation have threatened death. Look upon the Saints of GOD: thou shalt find, that they have kept aloof from that fire, wherewith they have been formerly burnt. S. Matt. xviii. 32, 33. *Bp. Hall.* (Balm of Gilead. P. iii. S. 5.)

I pray that we may never be ensnared to think so of the Gospel, as that "Justice" is therein superseded by "Mercy." It is the union of the two together, which the Gospel manifests; not the substitution of the one for the other. (Ps. lxxxv. 10.) As David, a true Israelite, under the dispensation of fear, thus argued; "Hath GOD forgotten to be gracious? And I said, this is my infirmity, &c.;" so may a true Christian check the current of presumptuous thought, under the ministry of Love; "Hath GOD forgotten to be just, that I should continue in sin? (Rom. vi. 1.) No; an enemy hath raised this thought: but I will remember the things of old time, which were written for my admonition." 1 Cor. x. 11. *J. Miller.* (Bampt. Lect. vi.)

His Death for the sins of mankind more directly declared the intention of GOD, in exacting a full obedience to His Commands. For, if sin and iniquity were so heinous to the Divinity, that nothing but the Sacrifice of the SON of GOD could make atonement for them, it is the highest absurdity to suppose them less heinous in their nature, after the atonement, than before. On the contrary, when the price of expiation has been so high, it is reasonable to think the strongest provision should be made, that this price be not paid in vain by a second lapse into general sin and corruption. 1 S. Pet. ii. 24; 2 S.

Pet. ii. 20—22; Heb. x. 26—30. *Bp. Warburton.* (Serm. on 1 S. John ii. 4.)

It is *in the temple*, that we hear the voice of Absolution. There let JESUS daily *find* us; for there He comes to seek our souls, and to give us His Blessing. How very important, in this respect, is early attendance at Morning and Evening Prayer; lest, by our omitting to join in the general Confession, we forfeit “the benefit of Absolution,” immediately attached to that Confession. We know not how far the acceptance of our public Worship altogether may be affected by our wilful absence at its commencement: for must we not humble ourselves, before we can be raised up? Must we not, with the Prodigal son, confess our sins, and implore mercy, before we can hope for that reconciling embrace of “Our FATHER, which is in heaven,” which “opens our mouth to shew forth His praise?”
xx. 24. *J. F.*

16 And therefore did the Jews persecute JESUS, and sought to slay Him, because He had done these things on the sabbath day.

17 But JESUS answered them, My FATHER worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill Him, because He not only had broken the sabbath, but said also that GOD was His FATHER, making Himself equal with GOD.

16 Our SAVIOUR gave them a true exposition, concerning the negative precept of the Sabbath, which did prohibit only works, resembling the Creation; not works, resembling GOD's everlasting Preservation of things created. Verse 10. *Dean Jackson.* Tr. on the Essence of GOD. B. xi. Ch. 37. S. 9.

17 Works of art, which man makes, when finished, may stand some time without the workman's help; as the house, when the carpenter, that made it, is dead. But GOD's works, both of nature and grace, are never off His hand; and therefore,

as the FATHER is said to work hitherto for the preservation of the works of nature, so the SON, to whom is committed the work of Redemption—He tells us He *worketh* also. xiv. 2, 19; Ps. lxi. 8. *Gurnall*. (Expos. Eph. vi. 10. Ch. ii. S. i.)

The attributes of GOD are either common to the Deity, or respective to the Persons. The works of GOD summary are two, that of the Creation and that of the Redemption; and both these works, as in total they appertain to the Unity of the Godhead, so, in their parts, they refer to the Three Persons: that of the Creation, in the mass of the matter, to the FATHER; in the disposition of the form, to the SON; in the continuance and conservation of the being, to the HOLY GHOST. So, that of the Redemption, in the election and counsel, to the FATHER; in the whole act and consummation, to the SON; and, in the application, to the HOLY SPIRIT. For by the HOLY GHOST was CHRIST conceived in the flesh; and by the HOLY GHOST are the elect regenerate in spirit. Ps. cxliii. 5, 6; Col. i. 17. *Lord Bacon*. (Confession of Faith.)

Unless we trace up all being, and all philosophic motion, whether active motion or passive, to GOD Himself, we can find no First cause, wherein to rest: we can have no central point to stop at; but shall be lost amid the immense circumference of boundless wild uncertainty. Acts xvii. 24—28. *Toplady*.

If we do not fall from GOD, it is not of ourselves: for left to ourselves we should. For so S. Augustine interprets those words of our SAVIOUR; *Pater operatur, My Father worketh still*. GOD hath not accomplished His work upon us in one act, though an Election; but He works in our Vocation, He works in our Justification, and in our Sanctification He works still. And, if GOD Himself be not so come to His Sabbath, and His rest in us, but that He works upon us still, for all that Election, shall any man think to have such a Sabbath, such a rest in that Election, as shall slacken our endeavours to make sure our Salvation, and not work, as GOD works, to His ends in us? Phil. ii. 12; 1 S. Pet. i. 10. *Dr. Donne*. (Serm. on Job iv. 18.)

Faith keeps no holidays, but labours all her life, Sabbath days

and all. 1 Cor. xv. 58. *Dr. R. Clerke.* (Serm. on S. James ii. 18.)

18 *Ecce intelligunt Judæi, quod non intelligunt Ariani.* Behold, how the Jews can understand what the Arians cannot. *S. Augustine.*

19 Then answered JESUS and said unto them, Verily, verily, I say unto you, The SON can do nothing of Himself, but what He seeth the FATHER do: for what things soever He doeth, these also doeth the SON likewise.

20 For the FATHER loveth the SON, and sheweth Him all things that Himself doeth: and He will shew Him greater works than these, that ye may marvel.

21 For as the FATHER raiseth up the dead, and quickeneth *them*; even so the SON quickeneth whom He will.

22 For the FATHER judgeth no man, but hath committed all judgment unto the SON:

23 That all *men* should honour the SON, even as they honour the FATHER. He that honoureth not the SON honoureth not the FATHER which hath sent Him.

19 In a great number of instances the very same things are said, in different places of Scripture, of all the Three Divine Persons; and the very same actions ascribed to them. The whole Trinity is said to be eternal, holy, true, living, and everywhere present; to have made man; to instruct and illuminate him; to lead us, to speak to us, and to be with us; to give authority to the Church, to sanctify the elect, to perform every Divine and spiritual operation, and to raise the dead. Therefore these Three were, are, and will be, One GOD, from everlasting to

everlasting . . . Such being the fact, all disputation concerning the *manner* of the Distinction, the *manner* of the Union, the *manner* of the Generation, and the *manner* of the Procession, is needless and fruitless—needless, because, if we have Divine authority for the fact, it sufficeth; *that* is all we are concerned to know—fruitless, because it is a disputation without ideas; after a long, tedious, intricate, and perplexed controversy, we find ourselves just where we were, totally in the dark. Such has been the case, respecting this and other questions. God is pleased to reveal the fact: man insists upon apprehending the mode: in his present state he cannot apprehend it; he therefore denies the fact, and commences unbeliever. vi. 52; ix. 26; Isa. xl. 18, 25; 1 Cor. ii. 11. *Bp. Horne.* (Serm. on S. Matt. xxviii. 19.)

How then dare any presume to style the SON of GOD a subordinate agent? How can He be subordinate, if He acts in the very same manner with the Almighty FATHER? If the one be supreme, and the other subordinate, the sameness of action cannot subsist. There is an evident disproportion, an utter disparity. *S. Chrysostom.* (in loco.)

“While I contemplate the Unity (τὸ ἓν) my thoughts are dazzled by the Trinity, (τοῖς Τρίσι περιλάμπομαι) and, while I go about to distinguish the Trinity, I am presently cast upon the Unity; the one doth call my thoughts upon the other,” (Greg. Nazianzen,) and what wonder that a man should be so puzzled? For *Quo intellectu*, saith S. Augustine, *Deum capiat homo, qui intellectum suum, quo vult capere, nondum capit?* How should he be able to comprehend the Trinity, that comprehends not yet his reasonable soul, the only help, which he hath, wherewith to comprehend it, and which is indeed the best resemblance of it? 1 Cor. viii. 6. *Bp. Lake.* (Serm. on S. Matt. iii. 16, 17.)

As therefore the LORD did nothing without the FATHER, being united to Him (ἡνωμένος ᾧ); neither by Himself, not yet by His Apostles; so neither do ye do anything without your Bishop and Presbyters: neither endeavour to let anything appear rational to yourselves, apart; but, being come together into the same place, have one Common Prayer, one supplica-

tion, one mind, one hope; in charity, and in joy undefiled. There is one LORD JESUS CHRIST, than whom nothing is better. Wherefore speed ye all together, as unto one Temple of GOD; as to one Altar, as to one JESUS CHRIST; who proceedeth from one FATHER, and exists in One, and is returned to One. x. 30; xiv. 11, 12; xvii. 21, 22; Heb. xiii. 17; Acts iii. 1. *S. Ignatius.* (Ep. to the Magnesians. s. 7.)

21 That, which quickeneth us, is the Spirit of the second Adam; and His flesh that, wherewith He quickeneth. That, which in Him made our nature incorrupt, was the union of His Deity with our nature. And, in that respect, the sentence of death and condemnation, which only taketh hold upon sinful flesh, could no way possible extend to Him. This caused His voluntary Death for others to prevail with GOD, and to have the force of an expiatory Sacrifice. The Blood of CHRIST, as the Apostle witnesseth, doth therefore take away sin, because "through the Eternal Spirit He offered Himself unto GOD without spot." Heb. ix. 14. (Confer 1 S. John ii. 3, 4; JESUS CHRIST *the righteous.*) That, which sanctified our nature in CHRIST, that, which made it a Sacrifice available to take away sin, is the same, which quickeneth it, raised it out of the grave after death, and exalted it unto Glory. Levit. i. 3; S. John x. 18. *Hooker.* (Ecel. Pol. B. v. Ch. 56, S. 8.)

22 Our SAVIOUR CHRIST in this chapter undertakes to prove His own Divinity and Godhead to the Jews—He shews that all things are common between the FATHER and Him; that whatsoever the FATHER does He does, whatsoever the FATHER is He is: for, first, He says, He is a partner, a co-operator with the FATHER, in the present administration and government of the world. *My Father worketh hitherto, and I work* (17). Well, if the FATHER do ease Himself upon instruments now, yet was it so from the beginning? Had He a part in the Creation? Yes. *What things soever the Father doth, those also doth the Son likewise* (19). But do those extend to the work, properly and naturally belonging to GOD, to the remission, to the effusion of grace, to the spiritual resurrection of them, that are dead in their iniquities? Yes; even to that too; *For as the Father raiseth up the dead, and quickeneth*

them, even so the Son quickeneth whom He will (21). But hath not this power of His a determination, or expiration? Shall it not end, at least, when the world ends? No; not then; for *God hath given Him authority to execute judgment, because He is the Son of Man (27).* Is there then no *supersedeas* upon this commission? Is the SON equal with the FATHER, in our Eternal Election, in our Creation, in the means of our Salvation, in the last Judgment, in all? In all. *Omne judicium; God hath committed all judgment unto the Son . . . Dr. Donne.* (Serm. on text.)

By thus affixing the idea of His delegation to His human nature, He seems to have pointed out this passage, as a key to all other expressions of the like import. He is sent, He is commissioned, He is commanded to do, not His own will, but the will of His FATHER, because He is a SON; peculiarly, indeed, because *He is the Son of Man.* Skelton. (Serm. on text.)

If S. Paul conceived himself happy, being to answer for himself before King Agrippa, "especially because he knew him to be expert in all the customs and questions of the Jews;" how much more just cause has thy wounded conscience of comfort and joy, being in thy prayers to plead before CHRIST Himself, who hath felt thy pain, and deserved, that in due time by His stripes thou shouldest be healed! Ps. ciii. 14; Acts xxvi. 3; Heb. iv. 15. *Th. Fuller.* (Cause and Cure of a wounded Conscience. Dial. xiv.)

23 *That all men should honour the Son.*—All those places of the Old Testament, which intimate either a new manner of GOD's governing the world, or a beginning of His Reign over all nations, or of being made LORD and King, or of "arising to judge the earth," must be meant of GOD Incarnate; that is, of the SON of GOD, begotten before all worlds, and begotten again from the dead. For, as the SON of GOD, by His Death and Resurrection, became our LORD by a peculiar title, so He was from the ground of the same title appointed Judge of quick and dead by a peculiar and personal right. This is more often and more emphatically intimated by our SAVIOUR CHRIST, and by His Apostles, than observed by many of their

professed interpreters. v. 21, 22; Acts x. 40—42; xvii. 30, 31; Rom. xiv. 9. *Dean Jackson.* (Treatise on the Essence of God, &c. B. xi. c. 11.)

The conclusion then standeth good, against all the opposition of heretical opponents. He is the SON, because *He does nothing of Himself*; He is GOD, because *whatsoever things the Father doeth, He doeth the same*. They are One, because they are equal in honour. He is not the FATHER, because He is “sent.” *S. Hilary.* (De Trin. Lib. vii. c. 21.)

How would it sound, if a lawgiver was to enact, that “all men should honour the Angel Gabriel with the same honour, which they render to GOD?” We should tremble with horror; we should be overwhelmed with consternation at the prodigiousness of such impiety. And why? Because the honour, due to GOD, is peculiar to GOD, and cannot without Sacrilege be transferred to any inferior being. Isa. xlii. 8, and xlviii. 11. *Toplady.*

24 Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the SON of GOD: and they that hear shall live.

26 For as the FATHER hath life in Himself, so hath He given to the SON to have life in Himself;

27 And hath given Him authority to execute judgment also, because He is the Son of Man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

24 *Verily, verily, I say unto you.* This, if it be lawful to say so, is in a certain sense His oath. *S. Augustine.*

Heareth My Word.—To hear CHRIST is a fundamental duty, the prime original duty of our religion; the breeder, and mother, and nurse, of all other duties we owe to GOD. Hearing and receiving the Word, it is the inlet and entrance of all piety. As the first insinuations of sin were conveyed by the ear into our first parents, so the first inspirations of Grace have the same entrance. *Auris, 'tis os animæ,* saith S. Augustine. The soul is nourished by the ear, as the body receives nourishment by the mouth And the Word is not only *semen*, but *lac*; not only *lac*, but *cibus*: it is not only incorruptible seed to beget us (1 S. Pet. i. 23,) but milk to nourish us (1 S. Pet. ii. 1, 2;) not only milk, but strong meat to strengthen us (Heb. v. 14.) You shall hear the date of this duty of hearing, Ps. xcv. “While it is called *to-day*, hear His voice;” the day of Grace, the day of life: this *hodiè* must be *quotidiè*. x. 16, 27; Rom. x. 14. *Bp. Brownrig.* (Serm. on S. James i. 22.)

According to the natural order of precedency, the authorized Minister is first in consideration (Rom. x. 13—15); the Word next; then, *hearing* and believing; after that, Baptism; and, therein, the first solemn reception of Justification. 1 Cor. vi. 11; Eph. i. 13; Titus i. 3. *Dr. Waterland.* (Tract on Justification.)

He doth not say, that he, who thus believeth, *shall* have, but that he *hath* everlasting life; nor that he *shall* pass, but *is passed* already from death to life; his faith being the very substance of it to him He, that rightly believeth this, as no one can do, except he “repents and believes the Gospel;” he, I say, that rightly believes this promise of Eternal life, is as sure he shall have Eternal life, as if he had it already; yea, so, that, in effect, he hath it already. iii. 18; S. Mark xi. 24; Heb. xi. 1; 2 Tim. iv. 7, 8. *Bp. Beveridge.* (Serm. on 2 Cor. v. 7.)

25 When our LORD raised Lazarus from the dead, it is recorded that He “cried with a loud voice;” and this calling is afterwards referred to, xii. 17—“When He *called* Lazarus out of

his grave, and raised him from the dead." Here, then, we have the literal fulfilment of our LORD's solemn and prophetic declaration in this verse. The far greater Resurrection, the "passing" of the soul "from death unto life," seems to be intended, verse 24: the universal Resurrection of all men at the last Day, verse 28. xi. 25, 26; Rom. viii. 11. *J. F.*

Shall live.—O Blessed JESU, what a hell is this, out of which Thou hast freed me! what dreadful horror is here! what darkness! what confusion! what anguish of souls, that would, and cannot, die! what howling, and yelling, and shrieking, and gnashing! what "everlasting burnings!" what never slaking tortures! what merciless fury of unweariable tormentors! what utter despair of any possibility of release! what exquisiteness, what infiniteness, of pains, that cannot, yet must be, endured! Oh, those unquenchable flames; Oh, that burning Tophet, "deep and large;" and those streams of brimstone, wherewith it is kindled! Oh, that *worm* ever gnawing, and tearing the heart; never dying, never sated. O ever-living death; O ever renewing torments; O never pitied, never intermitted damnation! From hence, O SAVIOUR, from hence it is, that Thou hast fetched my condemned soul. This is the place, this is the state, out of which Thou hast snatched me up into Thy Heaven! O Love and Mercy, more deep than those depths, from which Thou hast saved me; more high than that Heaven, to which Thou hast advanced me! Ps. lxxxvi. 13; Jon. ii. 6; Eph. ii. 1—7. *Bp. Hall.* (Meditation on the Love of CHRIST. S. vii.)

26 S. Paul tells us, that the LORD JESUS "shall change our vile bodies, that they may be fashioned like unto His Glorious Body." A great expectation this—but consider what the reasonable foundation of this expectation is. S. Paul tells us, it is the energy of power, with which CHRIST is endued, "whereby He is able even to subdue all things unto Himself." (Phil. iii. 21.) Our SAVIOUR puts this Article upon the same footing: S. John v. 25, 26. *Bp. Sherlock.* (Disc. Heb. vii. 25.)

There is nothing more intimate and essential to anything, than the life thereof; and that, in nothing so conspicuous, as in the

Godhead, where Life and Truth are inseparable, so that there can be no living GOD, but the true; no true GOD, but the living. Now life is otherwise in GOD, than in the creatures; in Him, originally; in them, derivatively: in Him, as the fountain of absolute perfection; in them, by way of dependence and participation. Our life is in Him; but His in *Himself*; and as the Father hath Life in Himself, so hath He given the Son to have Life in Himself; both the same life, both in themselves, both in the same degree; as the one, so the other: but only with this difference; the FATHER giveth it, the SON receiveth it. iii. 35; S. Matt. xxviii. 18; Col. iii. 3. *Bp. Pearson.* (Expos. of the Creed.)

27 *Because He is the Son of man.*—That was it, by which He obtained the throne of Judgment, having in that form both done and suffered all things for our Salvation; GOD thinking but just that He should be our Judge, who came to save us from judgment; that He should judge us, who had been partaker of our infirmities, and knew our weaknesses, and would, by the compassion of nature, easier acquit us; or, with more evidence of justice condemn us; Himself having been once subject to like human, though not sinful, passions. This is the form, in which all eyes may see Him, all nations behold Him; nor shall the scars of His wounds be covered, but so that, even by them, we may acknowledge our crucified SAVIOUR to become our Judge; who, while He judges us in the form of man, will condemn us for nothing above the power of man. And yet even by His actions, as He was man, will He condemn ours; His humility, our pride; His abstinence, our gluttony and excess; His patience, our impatience; His chastity, our lusts; His paying Cæsar beyond his due, our undutiful withdrawals from him—in a word, His goodness, piety, and devotion, our ungodly impieties and profaneness. And, as it is a mercy thus to be judged of one, who is sensible of our frail condition, so is it a glory besides, that our nature is so high exalted, as to be the Judge of the world; not of men only, but of Angels too. What favour may we not expect, when He is our Judge, who is our SAVIOUR, who will not lay aside our nature in His Glory; that He may retain that sympathy and compassion

to us, which was taken with it, when He took it from us! Dan. vii. 13; Acts x. 42. *Dr. Mark Frank.* (Serm. on S. Luke xxi. 27, 28.)

All the Three Persons of the Trinity are Judges. Consider GOD altogether; and so, in all outward work, all the Trinity concurs; because all are but One GOD: but consider GOD in relation, in distinct Persons; and so the several Persons do something, in which the other Persons are not interested. Not to stray into clouds and perplexities in this contemplation, GOD, that is, the whole Trinity, judges still; but so, as the SON judgeth, the FATHER judgeth not; for that judgment He hath *committed*. . . . He hath been so indulgent to man, as that there should be no judgment given upon man, but man should give it. . . . As the SON of GOD, CHRIST hath the capacity; as the Son of man, He hath the *execution*. 2 Cor. v. 10; 2 Thess. i. 7—10. *Dr. Donne.* (Serm. on S. John v. 22.)

It remained, that, in the Judgment, “the form of a servant” should be manifested both to good and bad; “the form of GOD” be reserved for the good only: for “Blessed are the pure in heart; for they shall see GOD.” Thy Judge is thy advocate; upon that throne there sits not greater Majesty than mercy. It is thy SAVIOUR, that shall sentence thee! *Bp. Hall.* (Balm of Gilead. Ch. xvi. S. 1.)

28 It is observed, that no noise so soon awakens a man, as that of a human voice; especially, if that voice calls upon him by his proper name. (xi. 43; Acts ix. 40.) Now the Scripture hath given us to understand that we shall be called up by a human voice, even that of the Son of man; *for the hour is coming and now is, when they that are in the graves, shall hear His voice and shall come forth.* We cannot determine whether this voice shall call upon us by name, though it is not improbable; for, when S. Peter raised the disciple at Joppa, he said, “Tabitha, arise;” and when CHRIST called upon His dead friend, He said, “Lazarus, come forth.” But, whatever may become of this conjecture, the conclusion will remain certain, that it is as easy for the Son of man to call the dead from their graves, as for us to awaken a person out of sleep. Ps.

xxix. 4; Rev. i. 15. *W. Jones.* (A Disquisition concerning the Metaphorical usage and application of Sleep in the Scriptures.)

As for the recalling the wicked from their graves, it is no otherwise, in the sense of the Spirit, to be called a Resurrection, than taking a criminal to the bar is giving of liberty. They shall receive their souls, that they may be a portion for devils; they shall receive their bodies, that they may feel the everlasting burning; they shall see CHRIST, that they may "look on Him, whom they have pierced;" and they shall hear the voice of God, passing upon them the intolerable sentence; they shall come from their graves that they may go into hell; and live again, that they may die for ever. So have we seen a poor condemned criminal, the weight of whose sorrows, sitting heavily upon his soul, hath benumbed him into a deep sleep, till he hath forgotten his groans, and laid aside his deep sighings; but, on a sudden, comes the messenger of death, and unbinds the poppy garland, scatters the heavy cloud, that encircled his miserable head, and makes him return to acts of life, that he may quickly descend into death, and be no more. So is every sinner, that lies down in shame, and makes his grave with the wicked. He shall indeed rise again, and be called upon by the voice of the Archangel; but then he shall descend into sorrows, greater than the reason and patience of a man—weeping and shrieking, louder than the groans of the miserable children in the valley of Hinnom. Ps. l. 22; Dan. xii. 2. *Bp. J. Taylor.* (Funeral Sermon of Abp. Bramhall on 1 Cor. xv. 23.)

29 Jam latus effossum et palmas ostendit utrasque,
 Vultusque infixum pede, clavorumque recepta
 Signa, et transacti quondam vestigia ferri.
 Umbræ huc felices tendunt, numerosaque cœlos
 Turba petunt, atque immortalia dona capessunt.
 Laudibus æther
 Intonat, et læto ridet cœlum omne triumpho.
 His amor impatiens conceptaque gaudia mentem
 Funditus exagitant, imoque in pectore fervent. . . .
 Quin age, et horrentem commixtis igne tenebris

Jam videas scenam
 Huc turba infelix agitur, turpisque videri
 Infrendet dentes, et rugis contrahit ora.
 Vindex à tergo implacabile sævit, et ensem
 Fulmineum vibrans acie flagrante scelestos
 Jam Paradiseis iterum depellit ab oris.
 Heu! quid agat tristis? Quò se cœlestibus iris
 Subtrahat? Oh! quantum vellet nunc æthere in alto
 Virtutem colere! at tandem suspiria ducit:
 Nequicquam, et serò in lachrymas effunditur; obstant
 Sortes non revocandæ, et inexorable Numen.

Addison. (Resurrectio delineata ad Altare
 Col. Magd. Oxon.)

Done good.—Mr. Fletcher, of Madeley, shewed largely, that, as the Day of Judgment differs from the day of conversion, so must the conditions of justification; that, as, in the one, we are considered, as mere sinners, and raised out of guilt and misery by an act of GOD's mercy, through faith in the merits of His SON; so, in the other, we are considered members of the Mystical Body of CHRIST, and being enabled by His Grace to do works acceptable to GOD, we are justified in that awful Day by the evidence of those works inward, and outward; and yet, that we are indebted for both to that glorious act of Divine Love, proclaimed by S. Paul; "GOD was in CHRIST, reconciling the world unto Himself." S. Matt. xxv. 31—46. *Life of J. Wesley*, by Dr. Coke and Mr. Moore. (B. ii. Ch. 4.)

Let no man then deceive or mislead his brother. Except a man is righteous, he hath not life; except he keep the Commandments of CHRIST, he hath no part with Him. A Christian is one, who shews mercy to all; who is provoked by no wrong; who suffers not the poor in this world to be oppressed; who relieves the wretched, succours the needy, who mourns with mourners, and feels the pain of another, as his own; who is moved to tears by the sight of another's tears; whose house is open to all; whose table is spread for all the poor; whose good deeds all men know; whose wrongful dealing no man feels; who serves GOD day and night, and ever meditates upon His precepts; who is

made poor to the world, that he may be rich towards GOD; who is content to be inglorious among men, that he may appear glorious before GOD and His Angels; who has no deceit in his heart; whose soul is simple and undefiled, and his conscience faithful and pure; whose whole mind rests on GOD; whose whole hope is fixed on CHRIST, desiring Heavenly rather than earthly things, and leaving human things to lay hold on things Divine. Ps. xv.; Rom. ii. 6, 7. *Fastidius*. (Quoted by Rev. E. Churton, History of the early English Church, Ch. i.)

Nothing in the whole world is really important, except so far as it may be brought to bear upon Religion. This is the dictate of reason to every one, who believes in a future state of retribution. Nothing in religion itself is important, except so far as it may be brought to bear upon practice. This is the uniform tenor of the Bible and of the Church's dogmatical decisions. S. Luke vi. 46; Phil. iv. 8, 9. *Keble*. (Serm. on 1 Thess. v. 19, 20.)

30 I can of Mine own self do nothing : as I hear, I judge : and My judgment is just ; because I seek not Mine own will, but the will of the FATHER which hath sent Me.

31 If I bear witness of Myself, My witness is not true.

32 There is another that beareth witness of Me ; and I know that the witness which he witnesseth of Me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man : but these things I say, that ye might be saved.

35 He was a burning and a shining light : and ye were willing for a season to rejoice in his light.

36 But I have greater witness than *that* of John :

for the works which the FATHER hath given Me to finish, the same works that I do, bear witness of Me, that the FATHER hath sent Me.

37 And the FATHER Himself, which hath sent Me, hath borne witness of Me. Ye have neither heard His voice at any time, nor seen His shape.

38 And ye have not His word abiding in you : for whom He hath sent, Him ye believe not.

30 Our SAVIOUR intimated to Martha by these words, "Thou art troubled about many things," that her business was done with inordinate agitation of mind, though the end was laudable; that the principal work consists in hearing the Eternal Word (ver. 24, 25;) even as His own Humanity, whether in working or preaching, or any other employment, received its motions from the Divinity. *I do nothing of Myself: as I hear, I speak*, said He. In like manner, ought we to take our directions from JESUS CHRIST, who is the Word of Eternal life, and do nothing with a disturbed mind, but all in peace by His Spirit. xv. 4, 5; Isa. xxx. 15; xxxii. 17, 18; Col. iii. 17. *M. de Renty*.¹ (Life by S. Jure. c. iv. p. 3.)

31 *If I bear witness of Myself, &c.*—Those teachers, that pretend to be guided by a private spirit, are certainly false doctors. "No Scripture," says S. Peter, "is of private interpretation," that is, private emission, or declaration. God's words were delivered indeed by single men, but such as were publicly designed Prophets, remarked with a known character, approved of by the High Priest and Sanhedrim, endued with a public spirit; and their doctrines were always agreeable to the other Scriptures. But, if any man pretends now to the Spirit, either it must be a private, or public. If it be private, it can but be useful to himself alone; and it may cozen him, too, if it be not assisted

¹ "In the life of Mons. Renty, there are so many excellent passages, that he is justly to be reckoned amongst the greatest patterns, that France has

offered in this age."—*Bp. Burnet*. (Pref. to the life of Lord Chief Justice Hale.) See also *Remains of A. Knox*, vol. i. p. 117.

by the spirit of a public man. But, if it be a public spirit, it must enter in at the public door of Ministries, and Divine Ordinances, of GOD'S Grace and man's endeavour; it must be "subject to the prophets;" it is discernible and judicable by them, and therefore may be rejected, and then it must pretend no longer. For he, that will pretend to an extraordinary spirit, and refuses to be tried by the ordinary ways, must either prophesy; or work miracles; or must have a voice from Heaven to give him testimony. The Prophets in the Old Testament, and the Apostles in the New, and CHRIST between both, had no other way of extraordinary probation; and they, that pretend to anything extraordinary, ought not to be believed, unless they have something more than their own word. (Refer to Illustr. S. Luke ix. 49.) *Bp. J. Taylor.* (Serm. on S. Matt. x. 16. Part 3.)

There be many oftentimes, which boast themselves of the HOLY GHOST . . . but truly whoso speak of their own head do falsely boast that they have the Spirit of GOD, . . . For, like as CHRIST denied He *spake of Himself*, when He spake out of the Law and Prophets, even so now, if anything be pressed upon us in the name of the HOLY GHOST, save the Gospel, we ought not to believe it. . . . For, as CHRIST is the fulfilling of the Law and Prophets, so is the HOLY GHOST the fulfilling of the Gospel. Ver. 39, 46; Gal. i. 8; 1 S. John ii. 27. *S. Chrysostom.* (De Sanct. et Ador. Spiritu.)

This is expressly confronted by S. John (viii. 14;) *Though I bear record of Myself, yet My record is true*; which shews manifestly that the simple and absolute negative in the former place must, in His signification, be restrained. So S. Paul speaks usually (2 Cor. v. 16; Eph. vi. 12.) And, in the ancient doctors, nothing more ordinary than to express limited senses by unlimited words.¹ *Bp. J. Taylor.* (On the Real Presence of CHRIST in the Blessed Sacrament. S. 10.)

¹ The Bishop is here engaged in shewing that the negative expressions, used by J. Martyr and S. Chrysostom, severally, respecting the elements in

the two Sacraments ("It is not mere bread;" "It is not common water,") are to be received in a restrained sense.

33 Truth is that Eternal Word of the FATHER, which in the SON by the HOLY GHOST is revealed to us, to be our guide back again to that bosom, whence we and it came. xviii. 37; xvii. 17—19. *Ch. Herle.* (Serm. Parl. 1642.)

35 Preaching must be affectionate and cordial, as proceeding from the heart and an experimental acquaintance with those truths, which we deliver. *Quod procedit è corde redit in cor*: it is a hard matter to affect others with what we are not first affected by ourselves. *Præcipuum ad persuadendum est amare quod suades: amanti pectus ipsum suggerit orationis ardorem.* It is said of John the Baptist, that *he was a burning and a shining light: ardere prius est, lucere posterius; ardor mentis est, lux doctrinæ*—(Heat is before light; heat in the soul, light in the doctrine delivered.)—This is to speak in the evidence and “demonstration of the SPIRIT and power.” Ps. xxxix. 4; 2 Cor. iv. 13. *Bp. Wilkins.* (Ecclesiastes; or the Gift of Preaching. S. 5.)

He does not say a *shining*, and a *burning*; because the brilliancy of John was from the burning, and the burning did not arise from the brilliancy: for there are persons, who do not shine, because they burn; but rather burn, that they may shine. But such evidently do not burn from the spirit of charity, but from the purpose of ostentation. S. Matt. vi. 1—5. *S. Bernard.* (Serm. on S. John Bapt.)

These disciples were the living exemplars of the stony-ground hearers in the parable of the Sower. They received the word of John “with joy”—but they *rejoiced for a season*; for they had “no root” of deep internal conviction, and only a thin layer of outward profession to cover the unrenewed heart; and so, “when tribulation arose because of the Word,” in other words, when John their master was imprisoned, these temporary and time-serving believers were “offended;” they forthwith deserted a good but a persecuted cause, and “brought no fruit unto perfection.” Let us “rejoice in the LORD” so, as to rejoice *always* (Phil. iv. 4;) not *for a season*, but for evermore. S. Matt. xiii. 20, 21; 2 S. Pet. iii. 17, 18. *J. F.*

36 There are three ways, by which His FATHER testified for Him;

all which do abundantly evince His being the true Mediator. First, by sundry ancient predictions of Him, which were all exactly accomplished in Him; for "the testimony of JESUS," saith S. John, "is the spirit of prophecy." (Rev. xix. 10.) Secondly, by sundry voices from heaven, by which the FATHER proclaimed Him, His well-beloved SON. Thirdly, by miracles, which by the power of GOD He frequently wrought in His own Person, while He was upon earth, and in the persons of His followers after His ascension into heaven. xii. 28; S. Matt. iii. 17; xvii. 5. *Dr. J. Scott.* (Of the Christian Life. P. ii. Ch. vii. S. 14.)

The first and most natural notion of GOD is, that He is the Maker of the world and all things in it. This was the notion the Jews had of GOD; and, when they distinguished the true GOD from the heathen gods, they defined Him to be the Maker of the world and mankind. Look then into the miracles of the Gospel, and you will see this attribute of GOD, as clearly demonstrated by them, as by the works of nature. For there you will find, that the Author of the Christian miracles is the Maker of mankind. (i. 3, 10; xi. 43.) If we believe we received our senses, our reason, our natural strength, and vigour, from the true GOD at first, look into the Gospel; and you will find the miracles of CHRIST are from the same hand (S. Luke vii. 22) Or, if you choose rather to look into the material world for the proof of a GOD, if you think the beauty, order, and regularity of the world speak GOD to be both Author and Governor of nature, search the Gospel; and you will find the miracles of CHRIST derive themselves from the Governor of the world, and speak the same language with the works of nature. (S. Luke viii. 24; xxiii. 44, 45.) If you appeal to the natural sense and notions of mankind for the idea of the true GOD, and thence collect His essential attributes, Justice, Righteousness, Holiness, and Goodness; let the voice of nature be still; and the Gospel shall speak more plainly, how just, how righteous, how holy and good GOD is, who is the Author of the Salvation and Redemption, which is by CHRIST JESUS. Take what way you will to prove the being or the attributes of GOD; and in the same way with equal advantage

we will prove the GOD of the world, that is, the only true GOD, to be the Author of Christianity. *Bp. Sherlock.* (Disc. Acts ii. 22.)

- 37 In this chapter, because the Jews objected that CHRIST came of Himself (or rather, perhaps, that He was in league with Satan,) He telleth them six times, that His FATHER *sent Him*. xi. 41, 42. *Edw. Leigh.*

Ut prohibent oculum nebulæ discernere cælum,

Sic videt ob mentis nubila nemo Deum.

Nemo Deum vidit : pauci audivere loquentem :

Hinc est rara fides,¹ at mage rarus Amor.¹

Joan. Audenus. (Epigr. Lib. iii. 113.)

- 38 Experience tells us that most Infidels are people, who have never seriously studied the Bible, or the Evidences of Religion ; and that most of those, who, though not Infidels, remain unimpressed by Religion, are people, who have made little use of the means, provided by GOD for forming and confirming the Divine Life in the soul of man. iii. 19—21 ; Ps. xiv. 1 ; Hosea iv. 6. *Bp. Shirley.* (Letters and Memoirs. P. 175.)

39 Search the Scriptures ; for in them ye think ye have eternal life : and they are they which testify of Me.

40 And ye will not come to Me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of GOD in you.

- 39 What is piety without truth—what truth, what saving truth, without the Word of GOD—what the Word of GOD, whereof we may be sure, without the Scripture ? The *Scriptures* we are commanded to *search*. (Isa. viii. 20.) They are commended, that searched and studied them. (Acts xvii. 11 ; viii. 28, 29.) They are reprov'd, that were unskilful in them, and slow to

¹ *Fides nempe ex auditu ; Amor, ex visu.*

believe them. (S. Matt. xxii. 29 ; S. Luke xxiv. 25.) They can make us "wise unto salvation." (2 Tim. iii. 15.) If we be ignorant, they will instruct us ; if out of the way, they will bring us home ; if out of order, they will reform us ; if in heaviness, comfort us ; if dull, quicken us ; if cold, inflame us. *Tolle, lege ; tolle, lege ;* "Take up and read ; take up and read the Scriptures" (for unto them was the direction,) it was said unto S. Augustine by a supernatural voice. "Whatsoever is in the Scriptures, believe me," saith the same S. Augustine, "is high and Divine : there is verily Truth, and a doctrine most fit for the refreshing and renewing of men's mind, and truly so tempered that every one may draw from thence that, which is sufficient for him, if he come to draw with a devout and pious mind, as true religion requireth." Thus S. Augustine : and S. Jerome, *Ama Scripturas, et amabit te Sapientia*, &c. ; Love the Scriptures, and Wisdom will love thee : and S. Cyril against Julian, "Even boys, that are bred in the Scriptures, become most religious," &c. But what mention we three or four uses of the Scripture, whereas, whatsoever is to be believed, or practised, or hoped for, is contained in them ; or, three or four sentences of the Fathers, since whosoever is worthy the name of a Father, from CHRIST's time downward, hath likewise written not only of the riches, but also of the perfection, of the Scriptures ? . . . They then being acknowledged so full and perfect, how can we excuse ourselves of negligence, if we do not study them ? of curiosity, if we be not content with them ? *Bp. Smith.* (Address to the Reader from the Translators of the Authorized Version.)

Many Post-Reformation expositors, in opposition to the early Fathers, understand *ἐρευνᾶτε*, "Search" indicatively, not imperatively. Does not a consideration of the auditory, to whom our LORD was then speaking, and the words, taken in connection with the context, shew that the passage may rather be an expostulation ? "*Ye search the Scriptures diligently ; and yet ye will not come unto Me,*" &c. And may we not hence learn an important lesson, that it is possible for us to be diligent in searching the Scriptures, and yet not be edified thereby ? that we may use them simply, as a text-book, or, even by a worse

treatment make them unto us "a savour of death unto death?" ix. 39—41; 2 Tim. iii. 7. *J. F.*

Though Moses and the Prophets say but little of another life in express terms, yet they do it in types, and shadows, and mysterious phrases, and actions, which the prophets among the Jews in all probability explained to the people. Gen. v. 24; xv. 15; xlix. 18. *Dr. Horneck.* (Great Law of Consideration. Ch. 5.)

Think ye have.—It is a sad thing indeed, and a most unprofitable use of the Holy Scriptures, if we read them, as these Jews did, only to form *opinions* out of them. In what they testify, concerning CHRIST and "Eternal life through His Name," there is no place for opinion; all is matter of Faith. We must "believe and be sure," that He is "the SAVIOUR of the world, the SON of the Living God." (i. 49; vi. 69.) We must so read the Scriptures, as to *search* them; and so hear them, as to believe (verse 24;) and so believe, as to love and obey, worship and adore. S. Luke i. 1, 2. *J. F.*

If we do not see the golden thread, through all the Bible marking out CHRIST, we read the Scripture without the key. Ps. xxxvi. 9; Rev. xix. 10; 1 S. Pet. i. 10—12. *R. Cecil.*

In Sacris quanquam Libris, quos nôsse laboras,

Plurima sunt, Lector, clausa et opaca tibi;

Invigilare tamen studio ne desine sancto:

Exercent animum dona morata tuum.

Gratior est fructus, quem spes productior edit;

Ultrò objectorum vilis est pretium.

Oblectant adoperta etiam Mysteria mentem:

Qui dedit, ut quæras, addet, ut invenias.

Prosper. (Episc. Rhegiensis. flor. A.D. 463.)

40 CHRIST is offered to every soul here present, to be a JESUS; only do thou accept of Him, and thou art "passed from death unto life:" there is no more required of thee, but only to take Him; if thou art truly possessor of Him, He will justify, He will humble, He will sanctify thee: He will work all reformation in thee; and in time seal thee up to "the day of Redemption." Only be careful that thou mistake not His Person: thou must receive *Him*, as well as His promises; thou must

take Him, as a LORD and King, as well as a SAVIOUR; and be content to be a subject, as well as a saint. He is now proclaimed in your ears; and you must not fore-slow the audience, or procrastinate. "To-day, if you will hear His voice, harden not your hearts." He holds Himself out on purpose to you, and by the Minister woos you to embrace Him: and then it nearly concerns you not to provoke so true, so hearty, nay, so passionate, a friend: if He be not "kissed," He will be very "angry." i. 11, 12; Ps. ii. 12; 2 Cor. v. 18—21, and vi. 1, 2; Col. ii. 6; Rev. xxii. 17. *Dr. Hammond.* (Serm. on S. Matt. x. 15.)

Oh, it is a fearful thing for a man to shun instruction and to say, he "desireth not the knowledge of God." *Noluerunt intelligere, ut bene agerent.* When men are once come to that pass, that they will not understand, nor seek after God; when they hate the light, because they take pleasure in the works of darkness; when they are afraid to know too much, lest their hearts should condemn them for not doing thereafter; when, like the deaf adder they stop their ears against the voice of the charmer, for fear they should be charmed by the power of that voice out of their crooked and serpentine courses; when they are so resolved to take freedom to sin, that they choose to be still ignorant, rather than hazard the foregoing of any part of that freedom: what do they, but even run on blindfold into hell; and, through *inner*, post along unto *outer darkness*, "where shall be weeping and gnashing of teeth?" iii. 20; Ps. lviii. 4, 5; S. Luke xix. 14, 27; Eph. v. 13. *Bp. Sanderson.* (Serm. on Gen. xx. 6.)

He complains of it, as a wrong done to Himself; but the loss is ours. It is His glory to give us life, who were dead; but it is our happiness to receive that life from Him. *Abp. Leighton.* (Comment. on 1 S. Pet. ii. 4, 5.)

41 It is natural to the mind of man to put shapes and forms upon things, which exhibit that species and representation to it, which itself hath already made. It may conceive gold, as of earth; and it may conceive of it, as a God: it may look upon beauty, as a flower, that fades; and it may consider it, as a lasting heaven upon earth: it may think of *honour*, as of that,

which makes us Gods; and it may esteem it, but a bubble, which is lost in the making. And, as we transform things, so do they transform us. Eccles. vii. 29; Rom: i. 27. *Farindon.* He, that seeketh the honour of the world, must be conformed unto the world; and "he, that pleaseth the world, cannot please God." All things are unstable and must perish whatsoever are given by those, that are unstable and do perish: how then can the honour of the world be stable? He, that was yesterday extolled to the skies by the praises of men, is brought down again to-morrow with disgrace. Desire therefore to please God; that thou mayest be honoured of God; for that is the true and stable honour. What is a man the better for being reputed great by man? If a man be great in the sight of God, then is he great indeed; not otherwise. CHRIST being sought for to take a Kingdom, fled from it; but being sought for to be reproached, and to be ignominiously crucified, He offered Himself. Delight therefore rather in the disgrace, than the glory of the world; that so thou mayest be conformed unto CHRIST. He, that doth not despise the world for CHRIST, how would he lay down his life for Him? vi. 15; xviii. 5; Gal. i. 10. *Dr. J. Gerhard.* (Medit. 39.)

42 *Ye have not the love of God in you.*—I do not mean by Holiness the mere performance of outward duties of religion, coldly acted over, as a task, not our habitual prayings, hearings, fastings, multiplied one upon another (though these be all good, as subservient to a higher end;) but I mean an inward soul and principle of Divine life, (Rom. viii. 1—5,) that spiriteth all these . . . The first, though it work in us some outward conformity to God's Commandments, and so hath a good effect upon the world, yet we are, all this while, but like dead instruments of music, that sound sweetly and harmoniously, when they are only struck, and played upon from without, by the musician's hand, who hath the theory and law of music, living within himself: but the second, the living law of the Gospel, "the Law of the Spirit of life" within us, is, as if the soul of music should incorporate itself with the instrument, and live in the strings, and make them of their own accord, without any touch or impulse from without, dance up and down, and warble

out their harmonies. iv. 14; S. Luke xvii. 21; Rom. viii. R. Cudworth. (Serm. on 1 S. John ii. 3, 4.)

Remember, as a man *loveth*, so he is; for, the lover is in the thing loved, more properly than in himself: wherefore, if a man love earthly things, he may be called an earthly man; but, if he love Heavenly things, or God, he may be called an Heavenly, or a Godly man. Therefore love God and Heavenly things; for undoubtedly that is the best, and most assured love; for they be, and ever shall be, permanent; and all earthly things be soon vanished and ended; and so the love of them is in vain. 1 S. John ii. 15—17. *Dean Colet.* (Order of a Christian Life.)

Love is the great ruling passion of the soul, which commands the service of all its other faculties. How important, then, that the soul should be fixed, and made to move, on its only proper centre, and that our hearts should be always in a state humbly to make answer with Peter; "LORD, Thou knowest all things; Thou knowest that I love Thee!" (xxi. 17.) For lack of this Divine principle within us, we understand not "the Scriptures" (Refer S. Luke i. 3;) we "come not to the LORD CHRIST; and we seek and receive honour one of another." Oh, then, let our constant prayer be, "graft in my heart the Love of Thy Name;" for, if He knows that we have not "the love of God in us," our sentence is already passed; and we may read our Anathema at 1 Cor. xvi. 22. *J. F.*

43 I am come in My FATHER'S Name, and ye receive Me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 Do not think that I will accuse you to the FATHER: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed Me: for he wrote of Me.

47 But if ye believe not his writings, how shall ye believe My words?

43 To come in *the name of the Father* is to be sent by Him, to do all things, according to His prescription, to seek His glory, to have GOD present with, and efficacious by His Ministry. Acts iv. 10; Col. iii. 17. *Polycarp Lyser.*

Ye receive Me not.—This (i.e. the rejection of our LORD by Jew and Gentile; 1 Cor. i. 23,) made S. Augustine (De Civ. Dei, B. 18, c. 35) think this prophecy [Haggai ii. 7, where CHRIST is described as “the desire of all nations,”] should not be accomplished, till the Second coming of CHRIST. But the text will not bear his commentary; wherefore we must help ourselves with a distinction *propositi Divini*, the design of God, and *propensionis humanæ*, the wilfulness of man . . . Though in the tenor of the Gospel GOD excludes none, yet the inquiry must be, whether none exclude themselves. i. 10, 11; Acts xiii. 40, 41, 46. *Bp. Lake.* (Serm. 2 on Hagg. ii. 6—9.)

The coming in a *man's own name*, without regard of antiquity or fraternity, is no good sign of truth; although it be joined with the fortune and success of an *eum recipietis*. x. 1; Acts viii. 9—11. *Lord Bacon.*

Truth must be sought; and that, with care and diligence, before we find it. Jewels do not use to lie upon the surface of the earth. Highways are seldom paved with gold. What is worth our finding calls for the greatest search . . . Prejudice is the wrong bias of the soul, that effectually keeps it from coming near the mark of truth; nay, sets it at the greatest distance from it. They are few in the world, that look after truth with their own eyes; most make use of spectacles of other's making, which causes them so seldom to behold the proper lineaments in the face of truth; which the several tinctures from education, authority, custom, and predisposition do exceedingly hinder men from discerning. vii. 48; Prov. ii. 1—6; S. Luke xi. 52. *Bp. Stillingfleet.* (Origines Sacræ. B. i. Ch. 1.)

44 Where the wind of ambition blows, no wonder, if it carries men away to “diverse and strange doctrines.” (Heb. xiii. 9.) *How can we believe*, receiving, or catching at, glory one of

another? When the teachers court the people, and they, again, the teachers for applause and reputation; when vain-glory is the end of the design, how can men be steadfast? For, when the holy faith becomes, as oftentimes it does, vile and contemptible in the eyes of the people, such men must needs forsake it, and profess any new, though damnable, doctrine, that grows popular. Jer. v. 30, 31; 2 Tim. iv. 10; 3 S. John 9; 2 S. Pet. ii. 15. *Bp. Sparrow.* (A Caution against false Doctrines. Sermon on 1 Thess. iii. 8.)

Than these words what can be a stronger proof of the *believing*, here spoken of, being a Moral disposition of the sublimest kind; since our LORD in these expressions makes it imply, essentially, both the most heroic dereliction, and the most spiritual preference, that could be made by man in this world? vii. 17; Wisd. i. 4. *A. Knox.* (Remains. Vol. iii. p. 89.)

Amongst other deeds of the body, amongst all the lusts of the flesh, pride or ambition is the most dangerous, and must be mortified by the Spirit. But wherein doth the true mortification of it consist? Not in negatives, not in an absolute disesteem of all honour, or disclaiming all desire of praise or reputation. For, this may stand with Stoical stupidity, or Cynical sloth, or proud contempt of the world; which kind of temper hath least affinity with that mortification, which becomes a Christian. For, this requires that the affection itself remain entire for the service of the Spirit. (Rom. vi. 19.) The affection, out of which pride or ambition groweth (as a wen out of a comely body), is a desire of praise or honour. Neither is all desire of any honour, nor the excessive desire of some honour, a work or lust of the flesh, or any branch of pride or ambition; which properly consists in the immoderate desire of that *honour, which is from men*: this indeed is a lust of the flesh, or carnal concupiscence, which must be mortified. And the best method for the mortification of this desire is by raising the esteem or price of that *honour, which cometh from God*. This desire must have the predominate sway in our heart, before we can be true believers. S. Matt. vi. 19, 20; S. Luke vii. 38; Eph. v. 18. *Dean Jackson.* (Treatise on the Essence of God, &c. B. x. Ch. 35.)

Most sorts of pleasure intoxicate the soul; but particularly that, which we take in the esteem of men. Those unhappy words, *I* and *Me*—what a ferment do they raise in our blood! How troublesome, yet pleasing! How unquietly importunate, how fond are we to talk and tell stories of ourselves! And yet, how sick does it make our souls! . . . LORD, in the midst of what snares do we walk! On what precipices do we stand! Ps. xii. 4; and cxli. 3. *Bonnell.* (Life, p. 101.)

It is lawful for us to *render* "honour," to whom it is due; but we are forbidden to *seek* it for ourselves. Prov. xxvii. 2. *S. Basil.*

45 *Moses, in whom ye trust.*—Let us not imagine, that a blind assent to truths, which we have inherited with our name and country, or even a passionate eagerness for a few favourite dogmas, will be mistaken by our all-seeing Judge for that holy principle, to which the promises of the Gospel belong; which is a principle of conversion, as well as of justification; and which is uniformly allied to that serious, humble, gentle, and grateful disposition, which the precepts and example of our SAVIOUR inculcated, and which therefore can alone expect His final approbation and acceptance. iv. 12, 20; ix. 28; S. Matt. iii. 9. *J. Bowdler.* (Theological Tracts on Faith.)

46 Though the great works of CHRIST, and the purity and excellency of His doctrine and of His life were, of themselves, sufficient to justify the introduction of His Law into the world; yet He was pleased to resolve, as it were, His Own authority into the Divine authority of the Old Testament, and to make use of those other manifestations of Himself, in a co-ordination with that principle. And therefore we find Him still pressing the Jews with this; that, if they did believe the writings of Moses and their other Scriptures, they must of necessity believe Him also. . . . This is the sense of the New Testament, concerning the Old Testament; supposing therefore the truth of the New Testament, the Divine authority of the Old Testament is to be acknowledged. S. Luke x. 26; xxiv. 27, 44; Acts xiii. 18; x. 33; xxiv. 14; xxvi. 27. *Bp. Seth Ward.* (Serm. on 2 Tim. iii. 16.)

To wean the Jews from their attachment to the Temple, it was a

great object with the first preachers to convince them that the Gospel was no new religion, but only the perfection of the old; and that the Jewish religion was only preparatory to the Christian. Hence, their usual way of preaching to the Jews consisted in taking away the veil from the face of Moses; to the end that they might see how the platform of the Gospel was laid in the Law. . . . The Temple economy was perfected under the Gospel; the old Jerusalem was the type and pattern of the new. viii. 56; Acts ii. 29, 30; iii. 22; xiii. 33. *Archdeacon Daubeny*. (Guide to the Church. Letter 2.)

Moses is truly called *Oceanus Theologiæ*; the ocean, whence all the Prophets, since his time, did borrow their divinity;

'A quo, ceu fonte perenni,

Vatùm Divinis ora riganur aquis.

Moses his pen was the first, that ever drew history; for, when Alexander the Great took Babylon, his preceptor Aristotle was most diligent to preserve and examine the most ancient histories in the Babylonian libraries; and their computations come short of Moses above two thousand years. Moses his subject is so admirable, as none can be compared—the creation of the world, the first foundations of the Church, the first institution of marriage, the fall of man, and the promise of CHRIST: and GOD chose him above all men to receive His Commandments out of the dark cloud; for which his excellency hath been renowned above all men in all generations. But, as the chief lesson in all the Prophets is the coming of CHRIST in the flesh, so none more express for that than Moses. “If you believed Moses, you would believe in Me,” says our SAVIOUR. In every of his five Books, he hath left some notable instance for this, “a beacon upon a hill:” “The seed of the woman shall bruise the serpent’s head.” (Gen. iii.) CHRIST, our Passover, is sacrificed for us in the Paschal Lamb. (Ex. xii.) The serpent lifted up in the wilderness; even so the Son of Man was lifted up. (Numb. xxi.) In Leviticus, all the ceremonial Sacrifices were types of Him, especially the scape-goat: but, above all (Deut. xviii.), “A Prophet will the LORD your GOD raise up unto you, like unto me: hear Him.” This is that Prophet, who is the chosen quiver, out of which CHRIST takes

His shafts; *malens doctrinâ Mosis quàm miraculis pugnare*; our SAVIOUR had rather convince the devil with Moses, than with miracles. v. 46; Heb. iii. 5. *Bp. Hacket.* (Serm. on S. Matt. iv. 4.)

He wrote of Me.—It is said in a place (S. Luke xxiv. 27) that CHRIST “began at Moses;” and so must we; for, Moses is the fountain and ocean, from whence all the rest of the Prophets drew their waters of life. Acts iii. 21, 22; xxvi. 23. *Bp. Cosin.* (Serm. on S. John xx. 9.)

47 The carnal Jews understood neither the grandeur, nor the meanness, assigned to CHRIST in prophecy. They knew Him not in His Majesty, that He was from Eternity. They knew Him not in His humiliation, that He was obedient unto death. . . . Had only a single individual composed a Book of prophecies, respecting the SAVIOUR, and the time and manner of His coming; and, if JESUS CHRIST had come, conformably to these predictions, this would be evidence of the utmost force. But we have much more than this. Here is a series of men, who, during four thousand years, constantly and without variation have successively foretold this extraordinary Advent. Here is a whole people, subsisting four thousand years to the present time, invariably testifying their assurance of this Advent, and adhering to their confidence, in defiance of menaces and persecutions. Acts xxvi. 6, 7, 22. *Pascal.* (Thoughts on Religion, Ch. 10.)

CHAPTER VI.

AFTER these things JESUS went over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed Him, because they saw His miracles which He did on them that were diseased.

3 And JESUS went up into a mountain, and there He sat with His disciples.

4 And the Passover, a feast of the Jews, was nigh.

5 When JESUS then lifted up *His* eyes, and saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this He said to prove him: for He Himself knew what He would do.

7 Philip answered Him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of His disciples, Andrew, Simon Peter's brother, saith unto Him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

5 Perhaps, as Bengel suggests, the *res alimentaria*, care for provender, was entrusted, from among the disciples, to Philip, as we know "the bag" was to Judas. xii. 6. J. F.

In Philippo non desideravit panem, sed fidem. It was not bread, which He sought from Philip, but faith. xi. 26. S. Augustine.

There is a time, when the LORD does sometimes take away the means, on purpose to try the faith. He first tries our faith, before He feeds our sense. S. Luke i. 7, 18; Rom. iv. 18—20. Wm. Bridge.

6 It was to *prove him*, what manner of trust he had in Him, whom he had himself already acknowledged the Messiah—"Him, of whom Moses in the Law and the Prophets did write," (i. 45); and whether, remembering the great things, which Moses had done, when he gave the people bread from Heaven in the wilderness, and the notable miracle, which Elisha, though on a smaller scale than that, which now was needed, had performed, he could so lift up his thoughts, as to

believe, that He, whom he had recognized, as the CHRIST, greater therefore than Moses and the Prophets, would be sufficient to the present need. 2 Kings iv. 43, 44; Cant. xiv. 8, 9.

R. C. Trench. (On the Miracles.)

Knew what He would do.—Many things are said *submissis et humi repentibus animis*, to souls, as it were, prostrate and grovelling on the earth; that by means of earthly they may more readily rise up higher to things Divine. Many things also are said figuratively; that the studious mind may more profitably be exercised in the search into them, and, when the truth is discovered, may have greater occasion to rejoice. *S. Augustine.* (De Mor. Eccl. Cath. c. xvii.)

Do you observe how the Evangelist here anticipates and corrects a false notion, which might arise in our minds? Had there been need for it, he would have done the very same thing, when he records that the Jews sought to kill the LORD, because He “made Himself equal with God.” v. 18; xi. 51; xxi. 23. *Isid. Clarius.* (in loco.)

7 There are those, that want distrustfully, measuring the merciful provision of the Almighty by the line of their own sense; as the Samaritan peer, when in the extremity of a present famine he heard the Prophet foretell a sudden plenty, “Behold, if the LORD would make windows in heaven, might this thing be?” Verse 9; 2 Kings vii. 2. *Bp. Hall.* (The Remedy of Discontentment, S. 2.)

9 Every word hath its weight. Fish, *small* fish, a *few* small fishes; so (S. Mark viii. 7,) baskets, *full* baskets, *seven* full baskets. *Dean Boys.* (On the Domin. Ep. &c. 7 S. Trin.)

Loaves and fishes.—Idle and indecent applications of sentences, taken from the Scriptures, are a mode of merriment, which a good man dreads for its profaneness, and a witty man disdains for its easiness and vulgarity. *Dr. Johnson.* (Life of Pope.)

Small they must needs be, or how could the *little* lad (παιδάριον) have tugged them thither? The multiplying is thought to have been, first, in the hands of our SAVIOUR (as S. Augustine notes with S. Jerome); then, to have continued in the hands of the Apostles (as S. Chrysostom); and, lastly, to have its com-

plement in the hands and mouth of the eaters, as S. Ambrose concludes with S. Hilary. *Edw. Leigh.* (in loco.)

Vix tandem inventus puer est ex agmine tanto,
 Quinque, viæ auxilium, qui secum liba ferebat,
 Atque duos, dederat quos hùc pia mater eunti,
 Inclusos myrto et bene olenti gramine, pisces.
 Sed quid enim hæc adeo tam multis millibus esca ?
 Et jam diffisi socii mussare querentes,
 Quos bonus affatu Christus solatus amico,
 In cœtum vocat, &c. . . .
 Ecce (incredibile auditu, mirabile visu)
 Omnibus in manibus visæ succrescere partes
 • Exiguæ, dapulisque epulati largius omnes,
 Et frugum pariter laticumque (?) expleta cupido est.
 Quin et reliquias, mensis superantia frusta,
 Vix cava congestas bis sex cepere canistra.

M. H. Vida. (Christiados. Lib. iv.)

10 And JESUS said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And JESUS took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that JESUS did, said, This is of a truth that Prophet that should come into the world.

10 By mentioning matters so in detail, he invites our thoughts to them. (Conf. xiii. 4, 5.) S. Mark ix. 21. *S. Cyril.*

Mark how the Divine Evangelist lets down his soaring wing to touch the earth, when for wise purposes he notices the smallest things. John baptized in Ænon near to Salim, "because there was much water there." JESUS makes "the men sit down." *Now there was much grass in the place.* iii. 23. *J. F.*

11 He glorified His FATHER three ways: with His eye, *He looked up to heaven*; with His tongue, *He gave thanks*; and with His Spirit, *He Blessed*. . . . (To *give thanks* was the piety of His human nature, but this *Blessing* came from the virtue of His Divine nature.) . . . If you will scan the value of an action by the rarity of it in Holy Scripture, and by the incidency upon none, but great occasions, then both these do concur in this, that CHRIST *looked up to heaven*—once, S. John xi. 41; once again, S. John xvii. 1. And the tradition is of long continuance, that He lifted up His eyes to heaven the fourth time, when He consecrated the elements at His last Supper. . . . Let "our eyes look unto the eyes of our Master." When He looks upwards, let not us look downward; but let us mind Heavenly things. . . . The eagle builds his nest on high. Job xxxix. 27. . . The soul is not where it lives, but where it loves. Ps. cxxi. 1; Col. iii. 1. *Bp. Hacket.* (Serm. on S. John vi. 11.)

Distributed.—As the widow's oil increased, not in the vessel, but by pouring out; and, as the barley bread in the Gospel multiplied, not in the whole loaf, but by *breaking* and *distributing*; and, as the grain bringeth increase, not when it lieth on a heap in the garner, but by scattering upon the land; so are these Spiritual graces best improved, not by keeping them together, but by distributing them abroad. *Tutius in credito, quàm in sudario*; the talent gathereth nothing in the napkin, unless it be rust and canker; but, travelling in the bank, besides the good it doth, as it passeth to and fro, it ever returneth home with increase. Eccl. xii. 9; 2 Kings iv. 4; 2 Cor. ix. 10. *Bp. Sanderson.* (Serm. on 1 Cor. xii. 7.)

12 *When they were filled.*—They had come "taking no thought," for three days, at least, of "what they should eat, or what

they should drink," only anxious to hear the Word of Life, only "seeking the Kingdom of Heaven;" and now the meaner things, according to the promise of the SAVIOUR (S. Matt. vi. 33,) were "added unto them." Ps. xxxvii. 3. *R. C. Trench.* (On the Miracles.)

Good husbandry is good Divinity. It is GOD'S Will that, of our goods, *justitia condus sit*, justice should be purveyor, and they rightly gotten; *temperantia promus*, temperance the steward, and they not wastefully spent . . . *οικονομία*, a dispensation, not a dissipation. xiii. 29; Acts ii. 45. *Bp. Andrewes.* (Serm. on S. Mark xiv. 4—6.)

Superflua tua sunt necessaria pauperum. Thy superfluities are the poor man's necessities. *S. Augustine.*

13 The gifts of GOD were so multiplied here, that the leavings in the end were more than the loaves in the beginning. And this should encourage men in their alms, as being assured, that "the merciful rewardeth his own soul; for there is, that scattereth, and is more increased; but he, that spareth more than is right, surely cometh to poverty." Let us therefore remember that old verse, whensoever we cast our eyes upon a brother in need—

Aut sumus, aut fuimus, aut possumus esse, quod hic est.

2 Kings iv. 1—7; Prov. xi. 17, 24. *Dean Boys.* (On the Dom. Ep. 7 S. Trin.)

Who understands the many aggravations, that make a seemingly small sin out of measure sinful? . . . As in the miracle of the loaves, the loaves were but five in bulk: but what saith our SAVIOUR? *Gather up the fragments*; and then there were *twelve baskets full*. So, though thy sins at first appear but few and small, yet "gather up the fragments," the many circumstances and aggravations of them: thou didst such a sin at such a time, in such a place, being of such a calling, after former pardon obtained, and vows made, and Grace received; those aggravations will make a small sin exceeding sinful. *Bp. Brownrig.* (Serm. on Ps. xix. 12, 13.)

O my LORD, if Thou hast provided so plentifully for this vile body of ours, and given it such advantages, by the firmament, by the air, by the earth, by the sea, by light, by darkness, by

cherishing heat, by refreshing shades, by dews, by showers, by winds, by birds, by fishes, by beasts, by trees, by manifold herbs, by variety of plants, by the ministry of all Thy creatures; what manner of things, Blessed God, how rich, how great, how good, how innumerable are those, which Thou hast prepared for the soul in its Heavenly country, where we shall "see Thee face to face!" If Thou do so much for us in our prison, what wilt Thou in our palace? If Thou bestow so much in this world upon bad and good men, promiscuously, Oh, how plentiful is Thy treasure, which Thou hast laid up for good men in the life to come! If Thy enemies and friends together enjoy so much here below, what shall Thy friends, when separated from those enemies, what shall they not receive above? If the days of fasting and mourning have such consolation, what shall be the rejoicing of this Marriage Feast! Oh, my LORD, Thou art a great GOD, and great is Thy magnificence, and sweet is Thy mercy. And, as there is no end of Thy greatness, no number of Thy mercies, no bottom of Thy profound wisdom, no measure of Thy liberality, so neither is there any number, any measure of the depth, and length, and greatness, and most diffusive extent, of the rewards laid up for them, that love and fight for Thee. S. Matt. v. 45; Ps. viii. *Parsons.* (Christian Directory. P. i. Ch. xii. S. 2.)

- 14 You can turn almost to no part of the whole Gospel, but you shall light upon a miracle. They are well called the bright constellations, which shine in the orbs of the New Testament. Yet all stars are not of the same magnitude, have not the same influence; so the miracles of our SAVIOUR have not all the same remarkable lustre, work not all alike upon the understanding and the conscience . . . Perhaps I may prefer this miracle before the most, or equal it with the best . . . It made the Divinity of CHRIST most conspicuous; His power above Moses and the Prophets notorious; and His tender compassion most gracious. The disciples were much edified by it; the people greatly satisfied; and, which is the aim of all, God was highly Glorified. It is not usual with our SAVIOUR to upbraid His Apostles with His mighty works; yet He did with this—"Do ye not understand, &c." S. Matt.

xvi. 9. It is not usual for all the four Evangelists to enter the same story into the Sacred writings: yet their pens have all concurred to recite this miracle It is not usual with the Jews to bear a testimony to our LORD, that His works did shew Him to be the promised Messiah but their judgments were quite captivated with this deed; for they determine upon it, *This is of a truth that Prophet, &c.* S. Matt. xi. 20; S. John xiv. 12. *Bp. Hacket.* (Serm. on text.) Beloved, in this matter of miracles, we do much abuse ourselves. For why? Seems it unto us a greater miracle, that our SAVIOUR once turned a little water into wine, than every year in so many vine-trees to turn that into wine in the branches, which, being received at the root, was mere water? Or, why was it more wonderful for Him once to feed five thousand with five loaves, than every year to feed the whole world, by the strange multiplication of a few seeds cast into the ground? After the same manner do we by the daily actions of Christian men. For why is it a greater miracle to raise the dead, than for every man to raise himself "from the death of sin to the life of righteousness?" i. 50; v. 20; xiv. 12. *J. Hales.* (Serm. on Phil. iv. 13.)

Quis cumulare potest epulas in grandia parvas?

Quis, nisi qui corpus, pastum quoque corporis omnem

Condens ex nihilo, nullâ existente creavit

Mundum materiâ? . . .

Parvum de nihilo primum fuit: addita parvo

Incrementa modis auxerunt omnia plenis.

Ergo ego, quum videam manibus sic crescere Christi

Parva alimenta hominum, possum dubitare per Ipsum

Exiguas rerum species, elementaque mundi,

Ex nihilo primum modica, et mox grandia sensim

Crevisse, ex modicis quæ consummata videmus?

Prudentius. (Apotheosis Contra Homuncionitas.)

15 When JESUS therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone.

16 And when even was *now* come, His disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and JESUS was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see JESUS walking on the sea, and drawing nigh unto the ship : and they were afraid.

20 But He saith unto them, It is I ; be not afraid.

21 Then they willingly received Him into the ship : and immediately the ship was at the land whither they went.

15 The Jews were taught to expect, that the LORD Himself would come to feed them with His own hand, and would set prisoners free *vivâ voce*, with the words of His own mouth. (Ps. cxlvi. 7.) . . . Hence, they did rightly infer He was *that Prophet, that should come into the world* ; they consequently presumed, that He was to be the *King* of Israel. But all these good prenotions of Him, as their promised Messias, were drowned in their bellies, which were indeed to them "their Gods ;" and, these being satisfied, their religion was at an end ; their zeal was come unto a period. *Dean Jackson.* (On the Divine Essence, &c. B. vii. S. 3.)

The acceptance of an earthly kingdom had been inconsistent with the establishment of His Everlasting Monarchy ; and He declined the danger of popular tumult and private assassination, that He might die in the character of a criminal by a judiciary process, and a public execution. xii. 33. *Bp. Horsley.* (Serm. on S. Mark vii. 26.)

In hoc mundo regnum habet, sed non de hoc mundo. He hath Infinite power and authority *in* this world ; but it was not *of* this world, but of an Eternal Kingdom. xviii. 36. *S. Augustine.*

To make Him a King, He departed, &c.—

Stet, quicumque volet, potens
Aulæ culmine lubrico :
Me dulcis saturet quies.
Obscuro positus loco
Leni perfruar otio.
Nullis nota Quiritibus
Ætas per tacitum fluat.

Sic cum transierint mei
Nullo cum strepitu dies,
Plebeius moriar senex.
Illi mors gravis incubat,
Qui, notus nimis omnibus,
Ignotus moritur sibi.

Seneca. (Thyestes. Act. ii.)

17 It must needs be *dark* in our souls, when JESUS does *not come*. But why does infinite Love delay? May it not be for this wise and gracious purpose, that, in the obscure night of our afflictions, the failure of every earthly help and comfort, and the disappointment, we thence experience, may serve, as the dark foil, to commend His goodness and fidelity, and to shew us more of His Glory? Thus our patience is rewarded, and our deliverance, after much waiting, becomes more welcome. xi. 6; xxi. 3, 4; Ps. xxvii. 14; Hab. ii. 3. *J. F.*

20 The same words of the LORD JESUS can inspire His servants with joy, and strike terror into the wicked. These few words, "*It is I,*" in a moment freed the hearts of the disciples from fear; and, on another occasion, the same words filled the hearts of His enemies with consternation. xviii. 6; Ex. xiv. 20. (See at xxi. 7, 12. *J. F.*) *Rambach.* (Medit. on the Sufferings of CHRIST. P. i. S. 2. Ch. 3.)

21 The mind of men cannot have a nobler subject for meditation in this world, than the wonders of Providence, considered as representing the mercies of Redemption. . . . There is a ship, in which we are all embarked; there is a troubled sea, on which we all sail; there are storms, by which we are all frequently overtaken; and there is a haven, which we all desire to behold and enter. For, the Church is a ship; the world is a sea; temptations, persecutions, and afflictions are the waves of it; the prince of the power of the air is the stormy wind, which raises them; and Heaven is the only port of rest and security The LORD JESUS will "bring us" in peace, joy, and gladness "to our desired haven," there to "exalt Him in the congregation" of His chosen, and "praise Him in the" great

“assembly” of Saints and Angels. This is the consummation so devoutly wished and requested by the Church for all her children, at the time of their Baptism, that they, “being delivered from GOD’s wrath, may be received into the Ark of CHRIST’s Church, and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life.” Job xxxviii. 11; Jer. v. 22; Acts xxvii. *Bp. Horne.* (Comment. on Ps. cvii. 23—31.)

The other Evangelists mention only the stilling of the sea; S. John, with the eagle’s rapid flight, brings the disciples at once to the desired haven of quietness, and safety; he records that part of this manifold exercise of CHRIST’s power, which illustrates the fulness of the riches of His Grace to our souls, and assures us of our Heavenly rest, “if we abide in the ship.” (See at i. 29. *J. F.*) S. Jude 24; Acts xxvii. 31. *J. F.*

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto His disciples were entered, and that JESUS went not with His disciples into the boat, but *that* His disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the LORD had given thanks:)

24 When the people therefore saw that JESUS was not there, neither His disciples, they also took shipping, and came to Capernaum, seeking for JESUS.

25 And when they had found Him on the other side of the sea, they said unto Him, Rabbi, when camest Thou hither?

26 JESUS answered them and said, Verily, verily, I say unto you, Ye seek Me, not because ye saw the

miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you : for Him hath GOD the FATHER sealed.

23 Donis quando Tuis, Omnipotens Deus,
 Pavisti famulos dans alimoniam,
 Et justo refovens corpora ferculo
 Longis fessa laboribus ;
 Quid per nos fieri, quidve secus velis
 Ostende, et dociles effice, dirigens
 Quo mandata animis sancta volentibus
 Fiant in Tua posterum.
 Cæpti per Te operis sit bonus exitus,
 Nec quisquam officio ut functus erit suo,
 Elatis animis proinde superbiat ;
 Solvat sed Tibi gratias. . . .
 Divinæ sit honos Omnipotentiaë,
 Patrique, et Genito, et Spiritui Sacro ;
 Quos Tres in parili Numine credimus
 Regnare æthereo polo.

Salm. Macrinus, (Hymn. Lib. 1.)

24 *Secutio Dei appetitus beatitatis ; consecutio beatitas.* To seek GOD is to desire happiness ; to find Him is that happiness. i. 45 ; S. Luke xv. 8, 9. *S. Augustine.*

Among all the things we seek for, only GOD is never sought in vain ; even when we imagine we cannot find Him. Isa. xlv. 19 ; S. Matt. vii. 7. *S. Bernard.* (De Consid. Lib. 5.)

25 Curious and intricate speculations do hinder, they abate, they quench such inflamed motions of delight and joy, as Divine graces use to raise, when extraordinarily they are present. The mind, therefore, feeling present joy, is always marvellous unwilling to admit any other cogitation ; and in that case casteth off those disputes, whereunto the intellectual part at other times easily draweth. A manifest effect whereof may be noted,

if we compare with our LORD's disciples in the twentieth of S. John, the people, that are said in the sixth of S. John to have gone after Him to Capernaum. These leaving Him on the one side the Sea of Tiberias, and finding Him again, as soon as themselves by ship were arrived on the contrary side, whither they knew that by ship He came not, and by land the journey was longer than, according to the time, He could have to travel, as they wondered, so they asked also; *Rabbi, when camest Thou hither?* The disciples, when CHRIST appeared to them in far more strange and miraculous manner, moved no question; but rejoiced greatly in that they saw. For why? The one sort beheld only that in CHRIST, which they knew was more than natural; but yet their affection was not rapt therewith through any great extraordinary gladness: the other, when they looked on CHRIST, were not ignorant that they saw the well-spring of their own everlasting felicity: the one, because they enjoyed not, disputed; the other disputed not, because they enjoyed. *xxi. 4—7; xx. 28. Hooker. (Eccles. Pol. B. v. Ch. 67. S. 3.)*

It is not by the multiplicity of the things we do, that we advance in holiness, but by the fervour and purity of intention, with which we do them. We must grow at the root, and not at the branches. *S. Matt. vi. 1—8. S. François de Sales. (L'Esprit. P. viii. Ch. 14.)*

26 There was a world, when one said, *Da mihi cor tuum, et sufficit*: bestow your heart on me, and I require no further bestowing: and the bestowing of love, though nothing but love, was something worth. Such a world there was; but that world is worn out. All goeth now by *impendam*: love and all is put out to interest. The other empty-handed love is long since banished the court, the city, and the country. (The court—*1 Sam. xxii. 7*; the city—*Acts xix. 24.*) . . . Nor was CHRIST Himself magnified in the country, but because *they ate of the loaves, and were filled*: for, many miracles had they seen much greater than that, yet never professed they so much, as when He bestowed a good meal on them. *Rom. xvi. 18; Phil. ii. 21. Bp. Andrewes. (Serm. on 2 Cor. xii. 15.)*

That, for which any thing is beloved, is, of itself, more beloved.

When David dealt kindly and lovingly with Mephibosheth for Jonathan his father's sake, it is a certain argument, that he loved Jonathan more than Mephibosheth. He, that loves a man for money or for meat, loves money or meat more than the man. Wherefore, he that loves God for any other end than God, certainly loves that more than God. But we all know, that God is principally and solely to be loved; all things else in Him, and for Him; but He only, for Himself. That, which S. John saith, that "perfect love casteth out fear," is true in a far more general sense. For perfect love lays by all other respects whatsoever. God must be loved by us, as David loved Jonathan; but the creature, as Mephibosheth, in the second place, for Jonathan's sake. Wherefore, when God by promising us these outward blessings, draws us on to love Him, it is a certain argument, that we love these things more than God; which is no less than a degree of idolatry, to take the honour due to the Creator, and give it to the creature: yet, as the husbandman in the Gospel would not have the tares pulled up, for fear lest the wheat should come up with them, so it pleases God to tolerate these tares in us; lest the rooting out of our affections to the things of this life might draw a little too near the quick, and wrong our love to God. Out of the love, therefore, and desire He hath to our good, He doth apply Himself to this our infirmity, and contents Himself (for a time) to have a second room in our thoughts; if yet by this mean He may win us to Himself; as a skilful artist, that works upon an evil matter, if he cannot make what he would, yet makes that, which the matter gives him leave. 1 Sam. xviii. 3; 2 Sam. xxi. 7; S. Matt. xiii. 28—30. *John Hales.* (Serm. on 1 Tim. iv. 8.)

Holy intention is to the actions of a man that, which the soul is to the body; or form, to its matter; or, the root, to the tree; or the sun, to the world; or, the fountain, to the river; or the base, to a pillar. Without this, the body is a dead trunk, the matter is sluggish, the tree is a block, the world is darkness, the river is quickly dry, the pillar rushes into flatness and ruin, and the action is sinful, or unprofitable and vain. S. Luke ii. 49; 1 Cor. x. 31; Col. iii. 17; Heb. xi. 4. *Bp. J. Taylor.* (Holy Living. Ch. i. S. 3.)

27 If the soul of man endures so much, in order (*ut possideat unde pereat*) to obtain whereby to perish, how much more should it endure to escape perishing? Isa. li. 1—3. *S. Augustine.*

The service of GOD is the only thing, which makes life valuable. Pleasure is vanity. Business is weariness. Ambition is disappointment. Ps. xxvii. 4. *Bp. Medley.*

Vivere quisque diù quærit; benè vivere nemo;

At benè quisque potest vivere; nemo diù.

Labour—give.—Their thoughts are vain, who think that their watching can preserve the city, which GOD Himself is not willing to keep. And are not theirs as vain, who think that GOD will keep the city, for which they themselves are not careful to watch? The husbandman may not therefore burn his plough, nor the merchant forsake his trade, because GOD hath promised “I will not forsake thee.” And do the promises of GOD, concerning our stability, think you, make it a matter indifferent for us to use or not to use the means whereby, to attend, or not to attend, to reading, to pray, or not to pray, that we “fall not into temptation.” Surely, if we look to stand in the faith of the sons of GOD, we must hourly, continually be providing and setting ourselves to strive. Ps. cxxvii. 1, 2; S. Jude 20, 21. *Hooker.* (Serm. on Hab. i. 4.)

It is certain, that our Salvation must be “wrought” out, (Phil. ii. 12:) something must be done for it, though we have it not for any thing we can do. Abraham was justified by doing, as well as believing: his faith wrought with his works; and so must ours. We must “sow in righteousness,” before we can reap in joy. Othniel could not be Caleb’s son-in-law, before he had conquered a city; nor David Saul’s, till he had killed a thousand Philistines: and shall we presume to be sons and heirs of Heaven without doing any thing? It was Naaman’s fault that he thought to be cured of his leprosy by sitting still; and it is our folly, and will be our misery too, to dream of Blessedness without observing of GOD’s Law. Rom. ii. 7; 2 Tim. iv. 6—8; Heb. iv. 11; S. James ii. 22. *Dr. Lake.* (Serm. on Ps. cxix. 34.)

The ship is like to be steered with best certainty and success,

when the pilot's eye is to Heaven, and his hand at the stern. Ps. civ. 28; S. Luke xiii. 24; Phil. ii. 12, 13. *Bp. Sanderson.* (Serm. on 1 Cor. xii. 7.)

There are promises in the Scriptures, to help our weakness; but none, to overcome our wilfulness. Heb. vi. 17, 18; 2 Cor. vii.

1. *Dr. Whichcote.* (Aphor. Cent. iv. 395.)

Mandere qui panem jubet "in sudore" diurnum,

Non dabit Æternas absque labore dapes.

Joan. Audenus. (Epigr. Lib. iii. 165.)

28 Then said they unto Him, What shall we do, that we might work the works of God?

29 JESUS answered and said unto them, This is the work of GOD, that ye believe on Him whom He hath sent.

30 They said therefore unto Him, What sign showest Thou then, that we may see, and believe Thee? what dost Thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then JESUS said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My FATHER giveth you the true bread from heaven.

33 For the bread of GOD is He which cometh down from heaven, and giveth life unto the world.

34 Then said they unto Him, LORD, evermore give us this bread.

28 *We do—works of God.*—These expressions may correspond with *our labour*, and GOD's *giving*, in the verse preceding. We may be very clever, like these people, in nicely distinguishing religious doctrine, and, after all, not *see* and *believe*. Verse 30, 40. ix. 41. *J. F.*

It is too much boldness, if not presumption, to leave all to His Omnipotent working, when He hath prescribed us means to do somewhat ourselves. 1 Cor. xv. 10. *Dr. Hammond.* (Serm. on S. Matt. iii. 3.)

29 This supernatural "way" (xiv. 6) had GOD in Himself prepared before all worlds. The way of supernatural duty, which to us He hath prescribed, our SAVIOUR in the Gospel of S. John doth note, terming it by an excellency *The work of God. This is the work of God, that ye believe in Him, whom He hath sent.* Not that GOD doth require nothing unto happiness at the hands of men, saving only a naked belief (for hope and charity we may not exclude;) but that without belief all other things are as nothing, and it the ground of those other Divine virtues. Gal. v. 6. *Hooker.* (Eccl. Pol. i. Ch. 11.)

When at one time the people came to our SAVIOUR, and asked Him, *What shall we do, that we might work the works of God?* He answered, *This is the work of God, that ye Believe on Him, whom He hath sent;* declaring, thereby, Faith to be even the whole work of the Evangelical Law. And, when the young man in the Gospel asked Him, at another time, *What he should do to inherit eternal life?* His answer to him was, that he should *Keep the Commandments*: neither of which are to be taken exclusively, but both commanded; so, both to be equally practised. Works, without faith, are at best but arrows, shot at random. No man can assure, that they shall ever hit the mark. And for faith; S. James tells us that "without works it is dead." And then what is it, that the dead can do? Faith indeed glorifies GOD in private, between Himself and our souls: it is the monastic part of religion, which acts all within the cell of our own bosoms: but works glorify Him before the world and men. Faith, without works, is but a withered tree; there wants both leaves and fruit. And works, without faith, is one, that hath no root to give it sap and verdure. Faith is, as the meaning, and works are the expression, of the mind. Faith is the pin, that fastens the soul to the chariot of Eternity; while works are as the harness and the trappings, whereby it is drawn along, and without which all her operations else are

useless. S. Matt. v. 16; vii. 17—19; S. James ii. 14—26. O. Feltham. (Resolves. Cent. ii. 47.)

The work of God.—It is no easy matter for a man to *believe*. We block up the *strait ways* of God, (S. Matt. vii. 13,) if we think it an easy matter to believe, of ourselves. It must be done by the mighty power of God. It is as great a work of God, as the Creation of the world, to make a man believe. It is the mighty “power of God to salvation.” Such a one must not receive CHRIST, as a SAVIOUR, but as a LORD too. He must renounce all, to have Him: he must take Him on His own terms. He must deny the world and all, looking beforehand what it will cost him. Eph. i. 19; Phil. iii. 8; Heb. xi. 1, 33—39; Col. ii. 12. *Abp. Ussher.* (Serm. on Gal. vi. 3, 4.)

30 When they inquire so much after a *sign*, our SAVIOUR doth not reject the inquiry, as in itself unreasonable; but, as made in an unreasonable manner; for they would not be contented with the miracles, which our SAVIOUR wrought, which sufficiently manifested a Divine power; but all that they desired was a *sign from heaven*, i.e. such as were done at the giving of the Law, the thunderings and lightnings there; or, as the raining of Manna in the wilderness. Now our SAVIOUR justly checks this demand, as importune and impudent; partly, as knowing upon what account they asked it, merely to tempt Him, and not out of any real desire of satisfaction; and partly, because of that abundant evidence, which was given in the miraculous cures, which were wrought by Him, which were more suitable to that design of “doing good” in the world, than all the thunderclaps on Mount Sinai were: neither were the people in a condition to be fed by Manna, as they were in the wilderness; God graciously suiting the discoveries of His power to the peculiar advantages of the people, which they were made to, and the Dispensation they ushered in; those terrible signs at Mount Sinai being very suitable to the severity and rigour of the Law; and the gracious miracles of our SAVIOUR to the sweetness and grace of the Gospel. And on this account our SAVIOUR charged the Jews with hypocrisy in requiring *σημεῖον*, as something above *δύναμις*; a prodigy, rather than a miracle. *Bp. Stillingfleet.* (Orig. Sacre. B. ii. c. 9.)

Expectation of pompous and vainglorious miracles was the original of Jewish infidelity. (vii. 31.) His late satisfying five thousand hungry souls with five loaves they deemed much less than Moses sustaining six hundred thousand so long with Manna, a meat immediately sent from heaven, not made by multiplication of such bread, as they might have bought of ordinary bakers. Nor does our SAVIOUR seek to win them by out-vying Moses in multitude or magnificence of His miracles, but by alluring them to taste and prove His Heavenly Doctrine. For, the experiments, that give us the seal and assurance of lively faith, must, of necessity, be within us, even in our hearts and in our souls; and these are they. Had this people, without miracles, been *dicto audiens*, as they were enjoined by Moses, in that they took Him for a *prophet*, they might in short time have known what Peter confessed (verse 68;) *Verba vitæ æternæ habes, Thou hast the words of Eternal Life*; whose sweetness, once inwardly tasted, was much more than all the miracles, that could be wrought without the hearers or upon them. Acts iii. 22, 23; 1 S. John ii. 27; v. 10. *Dean Jackson.* (Works. B. iii. Ch. 20. S. 7.)

33 *The bread of God.*—Now a General Council, not only particular Fathers, have resolved that both natures continue, in the Person of CHRIST, unaltered; so do their properties; so do their actions: only this honour the Divine doth to the human nature, that, as it hath associated it into One Person, so doth it manifest her properties by it, and perform her actions. Even so it is in the Sacrament. The Heavenly, the earthly thing are both united to make one Sacrament; but each keepeth unaltered its own nature, properties, and actions: only the Heavenly doth work by the earthly, and doth not ordinarily without it manifest its operations. *Bp. Lake.* (Serm. on S. Matt. xxvi. 26—28.)

34 This Holy Sacrament is that Lordly Cup, by which we are “all made to drink into One SPIRIT.” This is that rock, flowing with honey, that reviveth the fainting spirits of every true Jonathan, that tastes it with the mouth of faith. This is that “barley loaf,” which tumbling from above, strikes down the tents of the Midianites of infernal darkness. *Elias’s Angelical*

cake and water preserved him forty days in Horeb: and Manna (Angel's food) fed the Israelites forty years in the wilderness. But this is that *true bread of life*, and Heavenly Manna, which, if we shall duly eat, will nourish our souls for ever unto Life Eternal. How should, then, our souls make unto CHRIST that request from a spiritual desire, which the Capernaïtes did from a carnal motion—" *Lord, evermore give us this bread !*" iv. 15 ; Ex. xvi. 35 ; 1 Sam. xiv. 27 ; Judg. vii. 13 ; 1 Kings xix. 6—8. *Bp. Bailey.* (The Practice of Piety.)

When our hearts are full of GOD, sending up holy desires to the throne of grace, we are then in our highest state ; we are upon the utmost heights of human greatness: we are not before kings and princes, but in the Presence and audience of the LORD of all the world, and can be no higher, till death be swallowed up in glory. S. Matt. xvii. 4. *Wm. Law.* (Serious Call. Ch. 14.)

LORD, make me to bestow pains in getting those things, for the obtaining of which I am used to pray to Thee ! Verse 27 ; Job xxiii. 3, 8, 9 ; Ps. xxvii. 4 ; Isa. xxvi. 8, 9. *Sir Th. More.*

35 And JESUS said unto them, I am the bread of life : he that cometh to Me shall never hunger ; and he that believeth on Me shall never thirst.

36 But I said unto you, That ye also have seen Me, and believe not.

37 All that the FATHER giveth Me shall come to Me ; and him that cometh to Me I will in no wise cast out.

38 For I came down from heaven, not to do Mine own will, but the will of Him that sent Me.

39 And this is the FATHER's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of Him that sent Me, that

every one which seeth the SON, and believeth on Him, may have everlasting life : and I will raise him up at the last day.

35 *He that cometh shall never hunger*, is he, that eateth this bread, that giveth Life ; and *he that believeth shall never thirst*, is he, that drinketh ; to let us see that eating Him, and drinking Him, coming to Him, and believing on Him, are all the same thing. Verses 40, 44 ; vii. 37, 38. *Dr. Allestree.* (Serm. on S. Matt. xi. 28.)

36 The Scribes saw CHRIST, as the Apostles did ; the Pharisees saw Him, as the Apostles did ; and yet were they always Scribes and Pharisees ; that is, such as withstood CHRIST, and gainsaid His doctrine. Caiaphas saw CHRIST, as the Apostles did ; and yet he rent his clothes, and said that CHRIST was a blasphemer. Pilate saw CHRIST, as the Apostles did ; and yet he gave judgment against CHRIST. Judas saw CHRIST, as the rest of his fellows, the Apostles, saw Him ; and yet He betrayed CHRIST. The soldiers, and such as hung CHRIST on the cross, saw CHRIST, as the Apostles did ; yet were they wicked men, and did put CHRIST unto death, . . . they saw CHRIST, as touching the body ; but they saw Him not, as the Apostles saw Him : they saw Him, as a man, but not, as the SON of GOD ; they saw Him, as the “son of a carpenter,” for so they said He was ; but they saw Him not, as the Apostles saw Him, “to be the very SON of GOD :” they saw CHRIST, as a miserable man, but the Apostles saw Him, as “the SAVIOUR of the world.” Verse 40 ; vii. 5 ; Eph. i. 17, 18 ; Rev. i. 7. *Bp. Jewel.* (Serm. on S. Luke x. 23, 24.)

37 As GOD gave His SON to us (iii. 16,) so He gives us unto His SON. . . . He gives them by drawing them unto His SON. (Verse 44 ; Ps. cx. 3.) He orders it so in His Providence, and by the influences of His Grace and HOLY SPIRIT, concurring with it, that they are willing to go to CHRIST, as He would have them : and He gives them to Him so, as they will give themselves also with the whole bent and inclination of their wills. . . . GOD the FATHER first gives us to His SON : we,

being so given, must accordingly go to Him ; and, when we do that, He is pleased to receive and save us : all which is expressed in such terms, that we may read the Divinity of our SAVIOUR in every part of it. For, to whom would the FATHER give us, but to one of the same Divine Nature with Himself ? Would He give us to a creature ? No surely ; for then He would give us away from Himself, and we should be no longer His. Who, but GOD, could say, *All that the Father giveth Me, shall come to Me* ? Hath any creature the hearts of all men in his hand ? No, surely ; none, but GOD, could be certain that any, much less that *all*, would come unto Him. And who also, but GOD, could say, *Him that cometh to Me, I will in no wise cast out*, but will *give him eternal life*, as He Himself explains it afterwards ? Can a creature give Eternal Life, consisting in the enjoyment of the Creator Himself ? Can he dispose of that to whom he pleaseth ? No, surely ; none, but GOD, can do that ; and therefore none, but GOD, could truly say He would : and yet we see our SAVIOUR said it, and thereby shewed forth His eternal power and Godhead to our unspeakable comfort. Unspeakable comfort indeed, that we have such an Almighty SAVIOUR ; and that He Himself hath told us with His own mouth, that He will *cast out none, that come unto Him* ! x. 27—30 ; xvii. 2 ; Acts x. 36 ; S. James i. 17. *Bp. Beveridge.* (Serm. on text.)

Him, that cometh, &c.—Though they are but some, that God hath elected, yet His promises are made to all—“Come unto Me, all ye who are weary and heavy laden, and I will give you rest ;” and, “whosoever believeth in Him shall not perish, but have everlasting life.” In the application of which and the like promises, we must not have respect to the Eternity of God’s purpose, but to the Universality of His promise. His promises are made to all, and therefore are all bound to lay hold upon His promises : and, as we are to receive His promises, so are we also to obey His precepts, as made to all. So that in all our doings the Will of God is to be followed, as we have it expressly declared to us in His Word ; not considering whether God elected me from Eternity, but whether I obey Him in time : if I obey Him in time, I may certainly conclude,

that He elected me from Eternity. And thus do I find S. Augustine advising this doctrine to be so published, as that men may not thereby be brought off, but rather spurred on to, obedience. *Bp. Beveridge.* (On the 17th Article.)

There is a threefold faith, whereby men believe in CHRIST. There is a false faith; there is a true faith, but not saving; and, thirdly, there is a saving faith. A false faith is to believe to attain salvation through CHRIST any other way than He hath ordained; as, namely, to believe to attain salvation through Him without works of obedience to be accepted of God in Him; which is a faith, whereof there is no Gospel. A true (or orthodox) faith is, to believe salvation is to be obtained through obedience to GOD in JESUS CHRIST, who by His merits and righteousness makes ourselves and our works agreeable to His FATHER. A saving and justifying faith is to believe this, so as to embrace and lay hold upon CHRIST for that end; to believe to attain salvation through obedience to GOD, in CHRIST, so as to apply ourselves, and rely upon CHRIST for that end; namely, to perform those works of obedience, which GOD hath promised to reward with eternal life. For, a justifying faith stayeth not only in the brain; but stirs up the *will* to receive and enjoy the good believed, according as it is promised. This motion of election of the *will*, is that, which maketh the difference between a saving faith, which joineth us unto CHRIST, and that, which is true indeed, but not saving, but dogmatical and opinionative only. And this motion, or applying of the will to CHRIST, this embracing of CHRIST and the promises of the Gospel through Him, is that, which the Scripture, when it speaks of this faith, calleth *coming* unto CHRIST, or the *receiving* of Him: (i. 12; v. 40; vi. 37, 44, 45.) —all which express the specification of a saving faith, which consists in the embracing, receiving, and applying of the will to, the thing believed. S. Matt. xi. 28; S. Luke vi. 47; Col. ii. 6. *J. Mede.* (Serm. on S. Matt. vii. 21.)

38 “It is a principal effect of love,” says one of old, “to unite the wills of those, who love, so as to make them but one and the same will.” Hence, the more completely the will of a Christian is subjected to, and united with, the Divine Will, the

greater and more perfect is his love to GOD. Now, he who acts even for GOD according to his own will, and not according to the Will of GOD, commits a kind of idolatry ; for, instead of serving and adoring the Divine Will, he serves and worships his own. *A. Liguori.* (Tract on Conformity with the Will of GOD.)

- 39 Since the Scriptures (and particularly the process in Ezekiel's vision of the Resurrection) plainly shew, that the body is first to be raised, and all the parts of it put together, before the change takes place, nothing remains but an atheistical denial of the power of GOD to collect the parts and put them together ; a denial, that He, who made all things of impalpable dust, and beheld the substance of the world, before two atoms of it were joined,—who formed the body of man out of those created for that purpose, and dissolves and disperses them at pleasure ; a denial that He can collect them again when dispersed ; a denial that the Almighty can do this. For then, whether the dust lie quiet in the grave, or be blown to the four winds, or be entombed in a whale, or buried in the great deep, it is equally under the eye of the Omniscient, and the power of the Omnipotent. These are all His storehouses and repositories, to be opened by Him, who “has the keys of hell and death,” when “the sea shall deliver up the dead that are in it ; and death and hell deliver up the dead that are in them ;” when, as the same Jonas came out of the whale, and the same Son of man from the heart of the earth, so the same bodies of Saints, that lay down at night, shall arise in the morning. GOD is not unrighteous, that He should forget the body's work and labour of love. From those eyes, which have poured forth tears of repentance, shall “all tears be wiped,” and they shall be blessed with the vision of the Almighty. Those hands, which have been lifted up in prayer, and stretched out to the poor, shall hold the palm of victory, and harp of joy. Those feet, which have wearied themselves in going about to do good, shall stand in the courts of the LORD, and walk in the garden of GOD, and in the streets of the new Jerusalem. That flesh, which has been chastised and mortified, shall be rewarded for what it has suffered ; nay, “the very hairs of our

heads are all numbered ;” how much more then the parts of our bodies ? *This* (says the Resurrection Himself,) *is My Father’s will, that hath sent Me, that of All, which He has given Me, Πάν ὃ δέδωκέ μοι, I should lose nothing ; but raise it up at the last day.* ii. 19, 21 ; 1 Cor. xv. 53. *Bp. Horne.* (Serm. on Phil. iii. 20, 21.)

We believe, not only in the Resurrection of *a* body, but of *this* body, . . . otherwise, it should rather be a Creation of a new, than a Resurrection. And the Apostle saith, “*This* corruptible,” (1 Cor. xv. 53, 54,) *this, this* ; pointing, as it were, his finger at that, which we now have—even *this* corruptible, and not any other—“shall put on incorruption.” *Non potest autem expressius loqui, nisi cutem suam manibus teneret.* He could not speak more plainly (saith Tertullian), except he should hold his skin in his hands. Job xix. 25, &c. ; Ezek. xxxvii. *Bp. Babington.* (Expos. of the Creed.)

The Day of Judgment is called *the last day* ; for days, and weeks, and months, and years, the revolutions, which now measure time, shall then be swallowed up in an unchangeable Eternity. The saints shall be “for ever with the LORD” (1 Thess. iv.) And, in all these respects, the glory of the Redeemed as far exceeds the felicity of man in the Creation, as Heaven, the bright seat of it, is above the fading beauty of the terrestrial Paradise. x. 10. *Dr. Bates.* (Harmony, &c. Part 10.)

40 *Seeth the Son.*—GOD was made man, in order that each sense of man’s nature might in Him find its peculiar Blessedness ; that the eye of the mind might be refreshed with the contemplation of His Divinity, and the eye of the body with the sight of His Humanity. xvii. 5, 24 ; Rev. i. 7. *S. Augustine.* (Manuale. c. xxvi.)

Omnis meridies diluculum habuit, the brightest noon had a faint twilight, and break of day : the sight of GOD, which we shall have in heaven, must have a *diluculum*, a break of day here ; if we will see His face there, we must see it in some beams here : and to that purpose, *Visus per omnes sensus recurrit*, (as S. Augustine hath collected out of several places of Scripture) every sense is called sight. For there is *odora et vide*, and *gusta et vide*, “taste and see” how sweet ; and smell and see what “a

savour of life" the LORD is; so S. John turned about, to "see a voice;" there hearing was sight: and so our SAVIOUR CHRIST says, *Palpate et videte*; and there feeling is seeing. All things concur to this seeing, and therefore in all the works of your senses, and in all your other faculties, see ye the LORD: hear Him in His word, and so see Him; speak to Him in your prayers, and so see Him; touch Him in His Sacrament, and so see Him; present holy and religious actions unto Him, and so see Him. Rev. i. 12; S. Luke xxiv. 39. *Dr. Donne.* (Serm. on S. Matt. v. 8.)

Seeth the Son, and believeth on Him.—Faith persuades the Christian of these two things, which the philosopher gives, as the causes of all love, beauty, and propriety—the loveliness of CHRIST in Himself, and our interest in Him. S. Luke xx. 13; 1 S. Pet. i. 8; ii. 6, 7. *Abp. Leighton.*

Faith hath the same place in the Divine life, which sense hath in the natural, being indeed nothing else but a kind of sense, or feeling persuasion, of spiritual things: it extends itself unto all Divine truths; but, in our lapsed estate, it hath a peculiar relation to the declarations of God's mercy and reconcileableness to sinners through a Mediator; and, therefore, receiving its denomination from that principal object is ordinarily termed "faith in JESUS CHRIST." xii. 21; Heb. xi. 27. *H. Scougal.* (Life of God in the soul of Man, Discourse 1.)

39, 40 *All, which He hath given me—every one which seeth the Son.* Do not these expressions, when taken together, serve to reconcile the seeming opposition between Particular Election and Universal Redemption—how Salvation was specially designed for the Elect; and yet open and offered to all, who, in the exercise of their free will, do not reject, but receive it? See the full and luminous exposition of this doctrine in Milton's *Paradise Lost*, B. iii. 184—198; and the very important statement, or rather caution, at the close of the xviiith Article of our Church. *J. F.*

41 The Jews then murmured at Him, because He said, I am the bread which came down from heaven.

42 And they said, Is not this JESUS, the son of Joseph, whose father and mother we know? how is it then that He saith, I came down from heaven?

43 JESUS therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to Me, except the FATHER which hath sent Me draw him: and I will raise him up at the last day.

45 It is written in the Prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the FATHER, cometh unto Me.

46 Not that any man hath seen the FATHER, save He which is of God, He hath seen the FATHER.

41 There is nothing so agreeable to reason, as to exclude reason in matters of pure faith; and nothing so truly irrational, as to lose sight of reason, in things, which do not concern faith. The two extremes are equally dangerous, to shut out reason; or, to make it all in all. Faith tells us many things, which the senses cannot tell; but it never contradicts them; it is always above, and not against, them. *Pascal.* (Thoughts on Religion. Ch. 5.)

(Verses 30, 52, 60, 66.) Above all, beware of rejecting, on any consideration, those doctrines, which are plainly revealed in Scripture. For woe, woe to that man, who seeks to pervert the truth by dishonest ingenuity, or to darken it by explanations without meaning; who, for the sake of building up *his* system, proudly refuses to stoop to the Revelation of Eternal Wisdom, and obstinately hardens his heart against every doctrine which he cannot in all respects comprehend. "It had been better for that man, if he had never been born." Jer. vi. 8. *Bp. Medley.* (Remarks on a Tract circulated by the Unitarians.)

42 Since the SON of GOD thought fit to appear in another

manner, than they expected Him, the Jews thought themselves too great to be saved by so mean a SAVIOUR. If He had made all the kingdoms of the earth to have bowed under Him, and the nations about them to have been all tributaries to them; if Jerusalem had been made the seat of an Empire, as great as the world itself, they would then have gloried in His Name, and entertained whatever He had said, whether true or false, with a wonderful veneration. But truth in a humble dress meets with few admirers. They could not imagine so much power and Majesty could ever shroud itself under so plain a disguise. Thus CHRIST "came to His own, and His own received Him not." Yea, those, that should have known Him the best of all others, those, who frequently conversed with Him and heard Him "speak, as never man spake," and saw Him do what never man did, were yet so blinded by the meanness of His parentage and education, that they baffle their own reason and persist in their infidelity; because they knew the place and manner of His breeding, the names of His mother, and His brethren, and sisters. "Are not they all with us? Whence then hath this man these things?" as though, "Is not this the carpenter's son?" had been sufficient answer to all He could say or do. *Bp. Stillingfleet.* (Serm. on Heb. xii. 3.)

44 *Draw him.*—As He created us at first, when we were not, so by the same power will He restore us to being again, and crown with the immortal enjoyment of Himself such, as have made it their choice to please their Maker: for, though we had no choice in our Creation, yet in our Regeneration we have; for GOD persuades only, and draws us gently in our Regeneration, by co-operating freely with those rational powers, He has bestowed upon us. v. 8. Rev. iii. 20. *Justin Martyr.* (Apology, S. 10.)

This *drawing* is not such a physical determination of the will, as to destroy liberty in the very act of conversion; but an inward call in an opportune time, a persuading of the heart, an enlightening of the mind, an inspiring of the seed of good desires; yet, withal, leaving to the will its natural freedom to elect, and will actually, and to consent to the calling of GOD; that is, to

determine itself by the power of Grace. "God worketh in us both the will and the deed," not by physical determination of the will, not by destroying the nature of the creature, but sweetly, morally, by illumination, persuasion, and inspiration. . . . Metaphors do not hold in all things. When David prayed, "Create in me a new heart, O LORD," his meaning was not, that his heart should be annihilated, and a new substance created; but to have his heart purged and cleansed. Isa. i. 19, 20; Eph. iv. 23; Col. iii. 10. *Abp. Bramhall*. (Castigation of Mr. Hobbes' Animadversions. Part iii. Dis. 2.)

It is a very difficult work to draw a soul out of the hands and strong chains of Satan, and out of the pleasing entanglements of the world, and out of its own natural perverseness, to yield up itself unto God—to deny itself, and to live to Him, and in so doing to run against the main stream, and the current of the ungodly world without, and corruption within. The strongest rhetoric, the most moving and persuasive way of discourse, is all too weak: the tongue of men or Angels cannot prevail with the soul to free itself, and shake off all, that detains it; although it be convinced of the truth of those things, that are represented to it, yet still it can and will hold out against it, and say, *Non persuadebis, etiamsi persuaseris*. The hand of man is too weak to pluck any soul out of the crowd of the world, and to set it in amongst the select number of believers. Only the FATHER of spirits hath absolute command of spirits, viz. the souls of men, to work on them, as He pleaseth, and where He will. This powerful this sanctifying Spirit works sweetly, and yet strongly; it can come into the heart, whereas all other speakers are forced to stand without. That "still voice" within, persuades more than all the loud crying without; as he, that is within the house, though he speak low, is better heard and understood, than he, that shouts without doors. Gen. xii. 4; Acts xxvi. 19. *Abp. Leighton*. (Comm. on 1 S. Pet. i. 2.)

These "stones" come into their foundation; which imports the moving of the soul to CHRIST, being moved by His Spirit, and that the will acts, and acts willingly (for it cannot act otherwise) but still, as being actuated and drawn by the FATHER. The outward means of drawing is by the Word: it is the sound

of that harp, that brings the stones of this spiritual building together. Eph. ii. 21. *Abp. Leighton*. (Comm. on 1 S. Pet. ii. 4, 5.)

45 Many men understand these words in a wrong sense; as though God did require in a reasonable man no more than in a dead post, and mark not the words, that follow, *Every man therefore, &c.* God *draweth* with His Word, and the HOLY GHOST; but man's Duty is to *hear* and *learn*; that is to say, receive the Grace offered, consent unto the promises, and not repugn the God, that calleth. *Bp. Hooper*. (On the Ten Commandments.)

This passage (compared with Heb. viii. 10, 11) is not to be understood, as meaning, that there should be no need of receiving instruction by human instrumentality; for then even the Apostolical Epistles would not have been needed; but this promise simply points at the peculiar superiority of the New Testament dispensation, as compared with that of the Old Testament. God saw it good to appoint for the Old Testament Church a system of constraint and coercion; but upon that of the New Testament He bestows a freer spirit, which makes it much easier to understand Divine things; and they, who drink into the spirit of the new dispensation, and are guided by the written instructions of CHRIST and His Apostles, find their way much plainer and smoother. They acquire at once a readiness and aptness for knowledge and practice, which, under the Old dispensation, were to be attained only by long discipline of instruction, communicated through Prophets and teachers. Rom. x. 5—11; Heb. viii. 8—12; 1 S. John ii. 27. *Bengel*. (Maxims for Pastoral conduct.)

We *hear* the word, we *learn* the true meaning and application of it; as Bp. Horne observes, at Ps. cxix. 12; "When the Word of God is our lesson, the SPIRIT of God must be our Master." Acts viii. 30; 1 S. John ii. 20. *J. F.*

46 If the SON alone *sees the Father*, He is beyond all things, and above all things, and superior to all things. i. 1, 2; Heb. i. 3. *Theodorus*.

Angels behold GOD, the FATHER, according to the measure of their respective orders; but the undimmed vision of the FA-

THER is reserved, in its purity, for the SON with the HOLY GHOST. i. 18; S. Matt. xi. 27. *S. Cyril.*

As the SON *sees the Father*, through His Essential and Eternal union with Him (i. 14,) so do we *see the Son* (verse 40,) through a mystical union with Him by faith, and by the external means of the Word and Sacraments. His regards to His FATHER are the type and pattern of our regards towards Him; for, we approach the FATHER through Him, being conformed to His Image by the regenerating and renewing power of the HOLY GHOST, who is the connecting bond of Love. And, as we see the FATHER in His SON (xiv. 9,) so, by a mystery of grace, the FATHER seeth us in His SON likewise. Eph. i. 1—7; xvii. 21. *J. F.*

47 Verily, verily, I say unto you, he that believeth on Me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world.

47 Faith being an Evangelical condition, on which all the Evangelical promises and blessings of GOD in CHRIST depend, it is manifest, that, as the want of it is a moral cause, why we want those blessings, so the having it is morally a cause, why we have them. So that faith being a *conditio præstita ex parte nostrâ*, I call it a moral cause of CHRIST's Real Presence to believers in the Eucharist. For, as faith was a *conditio prærequisita*, a condition required in those adults in the Acts, who were to be baptized; and the want of it was a moral cause why Baptism was not effectual, and the presence of it a cause of all those

gracious consequents, sealed to believers by Baptism ; so, in the Eucharist, faith is a moral cause of the spiritual nourishment and growth of grace, sealed to us in that Sacrament. viii. 24. *Bp. Barlow.* (Genuine Remains. p. 113.)

We are justified by GOD the FATHER, considered as principal and first mover ; by GOD the SON, as meritorious purchaser ; and by GOD the HOLY GHOST, as immediate efficient ; and by Baptism, as the ordinary instrument of conveyance ; and by Faith, of such a kind, as *the ordinary instrument of reception* ; and, lastly, by Faith and Holiness, as the necessary qualification and condition in adults, both for the first receiving and for the perpetual preserving of it. . . . Such and so many are the concurring causes operating in their order and degree, towards man's first and final Justification. It would be altogether wrong to separate them, or to set them one against another, or to advance any one, or more, to the exclusion of the rest. Rev. xxii. 19. *Dr. Waterland.* (Works, vol. ix. p. 461.)

Faith is but one of those things which, in several senses, are said to justify us. It is truly said of GOD, *Deus solus justificat*, GOD only justifies us, *efficienter* ; nothing can effect it, nothing can work towards it, but only the mere goodness of GOD. And it is truly said of CHRIST, *Christus solus justificat*, CHRIST only justifies us, *materialiter* ; nothing enters into the substance and body of the ransom of our sins, but the obedience of CHRIST. It is also said truly, *Sola fides justificat*, only faith justifies us, *instrumentaliter* : nothing apprehends, nothing applies the merit of CHRIST to thee, but thy faith. And, lastly, it is as truly said, *Sola opera justificant*, only our works justify us, *declarativè* : only thy good life can assure thy conscience and the world, that thou art justified. . . . Nothing of these can be said to justify us alone ; so that, as we may take the chain in pieces, and think to be justified by any one link thereof, by GOD, without CHRIST ; by CHRIST, without faith ; or by faith, without works. And yet every one of these justifies us alone, so, as that none of the rest enter into that way and means, by which any of these are said to justify us. *Dr. Donne.* (Serm. on S. John xvi. 8—11.)

48 *Christus fuit in spicâ, in fide Patrum ; in similitudine, in doctrinâ*

Legis ; post humanitatem assumptam, panis formatus. CHRIST was in the faith of the Patriarchs, like corn in the ear ; in the faith of the Law, like corn grown into flower ; but, since the Incarnation, He is in our faith completely, as when corn is made into bread. S. Mark iv. 28. *S. Bernard.*

Even when thy health is firmest, and thou eatest thy bread with a merry heart, that very food, which nourisheth thy life, gives thee withal an earnest of death, as it leaves those dregs in thee, which will in time procure the same. Oh, how unavoidable must death be, when that very staff knocks us down to the grave at last, which our life leans on and is preserved by ! Gen. iii. 19 ; Eccl. viii. 8. *Gurnall.* (Expos. Eph. vi. 13. Ch. 6.)

The Manna in the wilderness was a real gift, taken and eaten ; so is the Manna in the Church. It is not GOD's mercy, or favour, or imputation ; it is not a state of grace, or the promise of eternal life, or the privileges of the Gospel, or faith in that doctrine ; but it is what our LORD says of it—the gift of His own precious Body and Blood, really given, taken, and eaten, as the manner might be (though in a way unknown) at a certain particular time, and a certain particular spot—when, and where the Holy Communion is celebrated. *J. H. Newman.* (Serm. on S. John vi. 50.)

51 *Will give.*—The future tense, while it certainly related to His approaching sufferings, may probably have pointed to the Sacramental institution, whereby the benefits of those sufferings were to be conveyed to the souls of the faithful. Thus, by anticipation, was the promise given of the establishment of the Church, and the order of its government. S. Matt. xvi. 18, 19 ; xviii. 18. *J. F.*

JESUS CHRIST, who is the Wisdom of GOD, having a Will to heal mankind, gave Himself up entirely to be his cure : *Ipsē medicus, Ipse medicina*—being at the same time the Physician, who was to heal, and the remedy, which was to effect the healing. i. 29. *S. Augustine.* (De Doctr. Christ. Lib. i. c. 14.)

What the sufferings of CHRIST were, how far He paid the *idem* and how far the *tantidem*, I shall not discuss. The Greek Liturgy checks our too curious inquisitiveness in this search by

calling them *ἀγνωστα πάθη*, "unknown sufferings." *Bp. Hopkins.* (The Doctrine of the two Covenants. S. 2.)

52 The Jews therefore strove among themselves, saying, How can this Man give us *His* flesh to eat ?

53 Then JESUS said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you.

54 Whoso eateth My flesh, and drinketh My blood, hath eternal life : and I will raise him up at the last day.

55 For My flesh is meat indeed, and My blood is drink indeed.

56 He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him.

57 As the living FATHER hath sent Me, and I live by the FATHER : so he that eateth Me, even he shall live by Me.

58 This is that bread which came down from heaven : not as your fathers did eat manna, and are dead : he that eateth of this bread shall live for ever.

52 The LORD'S Supper, ordained by our SAVIOUR to *conjoin* our affections, hath *disjoined* our judgment ; yea, it is to be feared, lest our long quarrels about the *manner* of His *Presence* cause the matter of His absence, for our want of charity to receive Him. Ps. lxi. 23. (Refer S. Matt. xviii. 20. *J. F.*) *T. Fuller.*

Why should we shallow creatures ruffle Gospel truths, to the ensnaring our own thoughts, by thinking to fathom the bottomless depths of God's justice with the short cordage of our reason, which we see dunced by the meanest piece in God's work of Creation What indeed hath reason to call before her lower bench these Mysteries of our Faith, that are purely supernatural, and so not under her cognizance ? And Oh,

that those, in this proud age of ours, would consider it, who "go to law," as I may so say, with the highest Gospel truths, before this heathen judge, Reason; whereby they evacuate one great end of the Gospel; which is to sacrifice our shallow reason on Faith's altar, that so we may give the more signal honour to the Truth of God in believing the high Mysteries of the Gospel upon His naked report of them in the Word, though reason with its little span cannot comprehend them. Rom. ix. 20; 1 Cor. vi. 1; xv. 35, 36. *Gurnall*. (On the Christian's Armour. Eph. vi. 16; Ch. xix., S. 5.)

Cur et quomodo exitiales vocalæ. Why and how are deadly monosyllables. iii. 4. *Luther*.

Strove among themselves.—

Qui studeas Pacemque sequi, Verumque tueri,
Vocibus ambiguis certos cave reddere sensus.

F. Kilvert. (MS. auctori datum.)

The bread and wine are not changed in their substance from being the same with that, which is found at ordinary table: but, in respect of the Sacred use, whereunto they are consecrated, such a change is made, that they differ as much from common bread and wine, as Heaven from earth. Neither are they to be accounted barely significative, but truly exhibitivè also of those Heavenly things, whereunto they have relation, as being appointed by God to be a means of conveying the same unto us, and putting us in actual possession thereof. So that, in the use of this Holy Ordinance, as verily as a man with his bodily hand and mouth receiveth the earthly creatures, so verily doth he with his spiritual hand and mouth, if any such he have, receive the Body and Blood of CHRIST; and this is that real and substantial Presence, which are affirmed to be in the inward part of this Sacred action. The truth, which must be held, is this; that we do not here receive only the benefits, that flow from CHRIST, but the very Body and Blood of CHRIST; that is, CHRIST Himself crucified If any man shall demand *How can this man give us His flesh to eat*, he must not think that we cannot truly feed on CHRIST, unless we receive Him within our mouths; but must consider, that the eating and drinking, which our SAVIOUR speaketh of, must be an-

swerable to the hungering and thirsting, for the guiding whereof His Heavenly banquet is provided. It is not, therefore, such an eating, that every man, who bringeth a bodily mouth, may attain unto; but it is of a far higher nature, viz., a spiritual uniting of us into CHRIST, whereby "He dwelleth in us," and "we live by Him." *Abp. Ussher.* (Sermon preached before the Parliament, 1620.)

53 If, in the Scriptures, there be a preceptive text, either prohibiting some crime and enormity, or requiring something useful and good, that text is not to be taken figuratively; but, should it seem to require some crime or enormity, and to prohibit what is useful and good, then it must be taken figuratively. Our LORD says, "*Except ye eat,*" &c. He seems to command a crime and enormity. The speech is, therefore, figurative; hereby He teaches us, that we must have a share in the LORD's Passion, and that we must *suaviter atque utiliter*, sweetly and profitably, store it up in our memories, that His flesh was wounded and crucified for us. xii. 25; (Conf. S. Matt. x. 39;) Prov. xxv. 21; Rom. xii. 20; S. Mark ix. 43, 45, 47. *S. Augustine.* (De Doctr. Christ. Lib. iii. Ch. 16.)

D.¹ Ex Augustino juvat hic adjungere pauca.

Scripturæ sensus duplex agnoscitur, inquit;
Scilicet est alter, quem nobis litera, et alter,
Quem det Spiritus: ergo, si quid litera nuda
Immanis sceleris videatur forte jubere,
Quale est id, "Carnem Jesu discernere dente,"
Literulam fugito, sensum cape spiritualementem:
Sin jubeat quod sit justum, tu quærere sensum
Noli spiritualementem: est litera sola sequenda.

M.² Aurea dicta refers. Nec tu, puer optime, credis
Quam Deus assumpsit nascendo ex virgine carnem,
In quâ passus erat, cœlumque ascendit Jesus,
In Cœnâ cum pane fore, aut sub pane latere.

G. Nicols. (Περὶ ἀρχῶν. Lib. 7.)

Except ye eat, &c.—Take CHRIST, as a purchaser; the purchase is made, the price is paid: yet is not the state perfect, unless there be investiture. But the investiture is by the SPIRIT.

¹ D. Discipulus.

² M. Magister.

What will ye, that I say? Unless we be joined to Him, as well as He to us—as He to us by our flesh, so we to Him by His SPIRIT—nothing is done. iii. 5; viii. 24; xiii. 8; Gal. iii. 14. *Bp. Andrewes.*

The Jews were forbidden to eat the blood; for, the blood is the life, and there was no life in the sacrifice; but now the command is to *drink the blood*. Deut. xii. 16—23; S. Matt. xxvi. 27; S. Mark xiv. 23. *W. Howels.* (Scriptural Comments.)

Spiritual eating and drinking CHRIST by *faith* is the true preparative for the worthy receiving of His Body and Blood *Sacramentally*. He, that doth not so prepare himself for the receiving of His Body and Blood, doth receive Him unworthily, whilst he receives Him Sacramentally. *Dean Jackson.* (B. ix., Ch. 4, S. 6.)

54 That this is to be understood of the Eucharist, is very plain to me; as our Blessed SAVIOUR, in this passage, four times repeats the distinction between His Flesh and Blood, and between eating and drinking; which strongly implies some distinction of ideas, not only in the things received, but in the acts of receiving. Now this distinction, as to the present passage, is found in the Eucharist alone, to the institution whereof the necessity, here included, is previous and preparatory, as were also His predictions of His Death. Every plain reader understands this verse of the Holy Sacrament: and here the necessity of reception in both kinds by the laity, as well as the Clergy, is clearly determined. In what follows too (v. 63,) transubstantiation, or the literal construction of the terms “flesh and blood,” is as clearly precluded. *It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, both on this and on other occasions, they are spirit, and they are life,* and are to be understood spiritually of that Life, which is to be fed and maintained by the spiritual nourishment of the soul, provided for it at the expense of My Life. *P. Skelton.* (Senilia. 59.)

I will raise him up at the last day.—For, as the bread, which is from the earth, receiving GOD’S Blessing through the prayer of Consecration, ceases to be common bread, and becomes the Eucharist, as now consisting of two parts, an earthly and a

Heavenly; so, in like manner, our bodies receiving the Eucharist are now no more merely corruptible, since they have a hope of the Resurrection. 1 Cor. x. 16. *S. Irenæus*. (Lib. iv. adv. Hær. c. 34.)

“Is not this the cup, whereby my Lord divineth?” says Joseph’s steward. (Gen. xlv. 5.) Christian, by drinking this Sacramental cup, thou mayest divine thy future happiness; guess at what will become of thee hereafter; make conjectures of thy glory, and conclude that thou shalt feel the comfort of the drinking for ever. *Dr. Horneck*. (On CHRIST Crucified.)

55 *Meat indeed*.—In all ages the devil hath stirred up some light heads to esteem the Sacraments but lightly, or to be empty and bare signs. *Bp. Latimer*.

Doth any man doubt, but that even from the flesh of CHRIST our very bodies do receive that life, which shall make them glorious at the latter Day, and for which they are already accounted parts of His Blessed Body? Our corruptible bodies could never live the life they shall live, were it not, that here they are joined with His Body, that is incorruptible; and that His is in ours, as a cause of immortality; a cause, by removing, through the death and merit of His own flesh, that, which hindered the life of ours. CHRIST is therefore, both as GOD and Man, that true Vine, whereof we both spiritually and corporally are branches. The mixture of His Bodily substance with ours is a thing, which the ancient Fathers disclaim: yet the mixture of His flesh with ours they speak of, to signify what our very bodies, through mystical conjunction, receive from that vital efficacy, which we know to be His; and from bodily mixtures they borrow divers similitudes, rather to declare the truth, than the manner of coherence between His Sacred and the sanctified bodies of saints. (xv. 1.) . . . The real Presence of CHRIST’s most Blessed Body and Blood is not to be sought for in the Sacrament, but in the worthy receiver of the Sacrament. And with this the very order of our SAVIOUR’s words agreeth; first, “Take and eat;” then, “This is My Body, which was broken for you:” first, “Drink ye all of this;” then followeth, “This is My Blood of the New Testament,” &c. I see not which way it should be gathered by the

words of CHRIST when, and where, the bread is His Body, or the cup His Blood, but only in the very heart and soul of him, which receiveth them. *Hooker.* (Eccl. Pol. B. v. Ch. 67, S. 6.)

In cruce fixa Caro est, quâ pascor; de cruce Sanguis

Ille fluit, vitam quo bibo, corda lavo.

Paulinus.

O sweet and ravishing words; sweet in excess to the soul, that loves and tastes the joys of this Heavenly converse, and feeds on the wonders of this mysterious Union! O blest and glorious words! What can be said more full of grace, and strength, and supernatural mystery? Here, they alone are my heaven on earth; and will hereafter be my heaven in Heaven; when, without a mystery, I shall see and know how CHRIST dwells in me, and I in Him. 1 Cor. ii. 9. *Austin.* (Medit. 120.)

LORD, what need I labour in vain, to search out the *manner* of Thy mysterious Presence in the Sacrament, when my love assures me, Thou art there. All the faithful, who approach Thee with prepared hearts, they well know Thou art there; they feel the virtue of Divine Love going out of Thee to heal their infirmities, and to inflame their affections—for which all love, all glory be to Thee! xx. 28; 1 Cor. x. 16; Rev. i. 5, 6. *Bp. Ken.* (Expos. of the Church Catechism.)

57 As the SON is made known by the attribute of Wisdom; the HOLY GHOST by the attribute of Love; so the FATHER is represented by the attribute of *Life*. v. 26; Col. ii. 3; Rom. xv. 30. *Bp. Brownrig.* (Serm. on Rom. viii. 11.)

GOD the FATHER is sometimes called our *life*; other-times, CHRIST and the HOLY GHOST is said to be our life; thereby evidencing that this Eternal Life of the saints hath its immediate rise and original from the TRINITY in Unity, "God, Blessed for ever," not by participation of the Essence of the Godhead; but by the real and spiritual union of their persons, as members of CHRIST's Mystical Body, unto the Person of CHRIST; through faith, and the inhabitation and vivification of the HOLY GHOST. . . . The saints, I say, are placed and fixed in such a blessed and certain state and condition, as living spiritually in GOD, and GOD in them, that it is as pos-

sible for GOD, who is Eternal Life, to perish and die, as for any of His saints to die or perish, that live by, and in His Life. xiv. 19, 20; xvii. 22, 23; Col. iii. 3; S. Jude 6. *Sir James Harrington.* (Divine Meditations on Faith.)

Since the point was difficult and sublime, He shews its marvellous benefits by many various ways. *S. Cyril.*

If it be bread, if it be "daily bread," how is it that you only receive it yearly? S. Luke xiv. 24. *S. Ambrose.*

59 These things said He in the synagogue, as He taught in Capernaum.

60 Many therefore of His disciples, when they had heard *this*, said, This is a hard saying; who can hear it?

61 When JESUS knew in Himself that His disciples murmured at it, He said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where He was before?

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For JESUS knew from the beginning who they were that believed not, and who should betray Him.

65 And He said, Therefore said I unto you, that no man can come unto Me, except it were given unto him of My FATHER.

59 *These things said He.*—It cannot be questioned, but that He speaks in this Chapter of our continual feeding upon Him by faith. At the same time, I confess that nothing is here said, which is not expressed in His Supper, and really afforded to the faithful; and so far His Will was, that the Holy Supper

should be, as it were, the seal of this discourse; it is for this reason that no mention is made of it in S. John's Gospel. S. Augustine therefore follows the right order, while in explaining this Chapter he does not advert to the Supper; but, at the close, he observes this mystery to be represented *in symbolo*, in the Sacramental sign, as often as the Churches celebrate the Holy Supper, which in some places is done daily, in others every LORD'S Day. *Calvin.* (in loco.)

Though our LORD'S primary design, in this sublime and heavenly discourse, was unquestionably to shew the necessity and benefits of Communion with His Body and Blood by *faith*, yet we doubt not, but that His Blessed words were also a *prolepsis*, or anticipation, of the Sacramental Supper. Thus He gave a previous intimation of the institution of the Sacrament of Baptism, (iii. 1—4; S. Matt. xxviii. 19, 20.) His revelations indeed to us, regarding our privileges, as the children of GOD, are so made, as to keep our faith and hope constantly on the rise, travelling onwards, "springing up," (iv. 14,) and hastening forwards. Thus, at verse 62, He passes from the benefits of His Death to the Glory of His Ascension. All is preparatory to the grand consummation, when "GOD shall be all in all." i. 51; iii. 12; v. 20; S. Matt. xxvi. 29; 1 Cor. xiii. 9—12; Phil. iii. 12—14; 2 Pet. iii. 12. *J. F.*

60 As this meat and drink in the wilderness were figures of CHRIST, so the people in their use of them are examples to us. GOD shewed them, that man is in want of some nourishment, which nature and the common course of things cannot give them; therefore He fed them with Manna "from Heaven," and water from a "dry rock." But many of them took no delight in the spiritual diet, (Numb. xxi. 5; Rom. viii. 5—8.) . . . Men are just such now, as they were in the wilderness—carnal, inattentive, and worldly-minded. Christians, called to a state of Salvation, give the preference to that world, which they renounced at their Baptism, and bring it with them into their Christian profession, as the Hebrews brought Egypt with them into the wilderness. Whatever you think of the Manna "from Heaven," and a springing well from a stone of flint, you have a greater miracle before your eyes daily. You have

CHRIST come down to be "the Life of the world," and offering Himself as the true Manna in the Blessed Sacrament. You have His Spirit and His Word, as a water of life attending you in your way through this wilderness; but these spiritual blessings have their value only with those, who are "spiritually minded." Count the congregations of Christians in any parish, and see how few of that number attend the Holy Communion; then you will discover that Christians are sick of this Jewish distemper. . . . Men are called by different names at distant periods of time; but the workings of their minds are the same in all ages. The devout Christian follows the calling of God, this day, on the same motives of faith, as did the Patriarchs of old, and considers this life, as a pilgrimage; while others are drawn away by the world and flesh, just as they were, whose carcases fell in the wilderness. Ps. cvi. 15; 1 Cor. x. 6. *Wm. Jones.* (On the Figurative language of Scripture, Lect. 6.)

Many of *His disciples*, &c.—The principles of any science being either demonstrated out of some higher science, or evidenced by fit examples and experiments to common sense, and being thence admitted, 'tis afterwards unlawful and absurd to refuse the conclusions drawn from them: so, it having been proved, that the Christian Religion did proceed from God, and is built upon His attestation, 'tis a part of absurd levity and self-contradiction then to question any particular proposition evidently contained therein; and in this sense it is true, that Christianity engages us to believe, without reason or dispute. It will allow, yea, it invites and exhorts, an infidel to consider and judge of its truth; but it will not allow a Christian to be so vain and inconstant, as to question any particular of its doctrine; by doing so, he renounces his faith; at least, ceases to be a steady Christian. xi. 27. *Dr. Barrow.* (Expos. of the Creed.)

When Religion is made a science, there is nothing more intricate; when it is made a Duty, nothing more easy. vii. 17. *Bp. Wilson.* (Maxims.)

We must change, to accommodate ourselves to the Gospel; the Gospel will never change, to accommodate itself to us. Mal. iii. 6; Rom. xiii. 2. *Dean Boys.*

As we are obliged to obey the Divine law, though our will murmur against it; so are we obliged to believe the Word of God, though our reason be shocked at it: for, if we should believe only such things, as are agreeable to our reason, we assent to the matter, not to the Author; which is no more than we do to a suspected and discredited witness. *Lord Bacon.* (Advancement of Learning, B. 9.)

All is mysterious: of course, it is. Who is he, that will believe God made one with man, and have the union wrought without mystery. Children of the living God, ye walk in mystery! Your spiritual birth is a mystery (iii. 4); your fellowship with CHRIST is a mystery; your daily graces are a mystery; your triumphant death is a mystery; your Resurrection to Glory will be but the consummation of mystery. Mystery then must be, wherever an Infinite Creator and His finite creature embrace: and it is therefore your glory that you are thus robed and shrouded in mystery. Trust no one, who would draw you from it. It is the awful shadow, which Eternity casts across time. *W. Archer Butler.* (Serm. on 1 Cor. i. 30.)

62 Instead of humouring them in their objections by lowering His tone, or qualifying His expressions, He dares their further *offence* by adverting to a greater mystery respecting Himself, to a truth still more difficult to their carnal conceptions. i. 50, 51; Rom. i. 17. *J. F.*

CHRIST and men are, as it were, two opposite terms. If the man be in error, I must not please him in his error; for, CHRIST is Truth: if the man be in sin, I must not please him in his sin; for, CHRIST is Righteousness. And in this case we must deal with men, as S. Austin did with his auditory, when he observed them negligent in their duties; we must tell them that, which they are most unwilling to hear. *Quod non vultis facere, bonum est*, saith he; that, which you will not do, that, which you are afraid of, and run from; that, which with all my breath and labour I cannot procure you to love—that is it, which we call to do good. That, which you deride, that, which you turn away the ear from with scorn, that, which you loathe as poison, that, which you persecute us for, *quod non vultis audire, verum est*; that, which you distaste, when you hear, as gall and

wormwood, that, which you will not hear, that, which you call false doctrine, that is truth : as Petrarch told his friend, *Si prodesse vis, scribe ut doleam*. Ezek. ii. 5—10 ; 2 Cor. ii. 2—4. *Farindon*. (Serm. on Gal. i. 10.)

- 63 In these words, our SAVIOUR seems to chide their dulness, and to endeavour to rectify their mistake about what He had spoken. This is His sense: "You are offended at Me for telling you, that you must *eat the flesh of the Son of Man, and drink His blood*. This you take in a gross literal sense ; but, sure, you will be convinced, that I have no such meaning, when you see this Son of Man, with His Body and Blood, visibly *ascend into heaven, from whence He first came down*. Then, sure, you will have no such carnal imaginations of eating My very Body and drinking My Blood ; for then there will be no Body to be eaten, nor no Blood to be drank ; for both will be in Heaven, and not here upon earth." And, lest this should not give them light enough for the allegory, He had all along pursued, He yet spake more plainly to the business, by adding this further thing: "*It is,*" says He, "*the Spirit, that quickeneth ; the flesh profiteth nothing*." The plain sense of which words is this : "Though you could really eat My Body or My flesh in that gross manner, that you have taken Me in ; yet that would do you no good, as to the spiritual life of your souls, that I have been all along speaking of. In every creature, that hath life, it is not the flesh, that is chewed by the teeth, that is the fountain or principle of life in that creature ; but the soul, or the spirit, that animates that body : and so it is, as to the spiritual life of the soul. It is not My natural flesh, though you should eat it with your mouths, that would profit you at all, in order to Everlasting Life ; but it is the Spirit of God, My Spirit, that goes along and dwells with all true believers and disciples of Mine, that must quicken you at the last Day, must both produce the spiritual life in you in this world, and continue and perfect that life in Eternal Glory." And then He thus concludes : "*The words, that I speak unto you, they are Spirit and they are life ;*" that is, the words, that I have now spoken, concerning eating of My flesh, are to be understood, in a spiritual sense, of a spiritual eating and

drinking; and by that means, and that only, a true Eternal Life is to be obtained. Conf. xx. 17. *Abp. Sharpe*. (Serm. on S. John vi. 53.)

The implication, contained in the connection between these two verses and the precedent, is this; that CHRIST's virtual Presence, or the influence of Life, which His human nature was to distil from His heavenly Throne, should be more profitable to such as were capable of it, than His *Bodily Presence*, than the bodily eating of His flesh and blood could be, although it had been convertible into their bodily substance. This distillation of Life and Immortality from His glorified Human nature is that, which the antient and orthodoxical Church did mean in their figurative and lofty speeches of CHRIST's *Real Presence*, or of *eating His very flesh*, and *drinking His very Blood*, in the Sacrament. And the Sacramental Bread is called His Body, and the Sacramental Wine His Blood, as for other reasons, so especially for this; that the virtue or influence of His bloody Sacrifice is most plentifully and most effectually distilled from heaven unto the worthy receivers of the Eucharist. Rom. v. 10; viii. 2. *Dean Jackson*. (Works. B. xi. Ch. 3. S. 12.)

All the books and writings, which we converse with, can but represent spiritual objects to our understandings; which yet we can never see in their own true colour, figure, and proportion, until we have a Divine light within, to irradiate and shine upon them. Though there be never such excellent truths concerning CHRIST and His Gospel, set down in words and letters, yet they will be but unknown characters to us, until we have a living Spirit within us, that can decipher them; until the same Spirit by secret whispers in our hearts do comment upon them, which did at first indite them. There be many, that understand the Greek and Hebrew of the Scripture, the original languages, in which the text was written, that never understood the language of the Spirit. There is a *caro* and a *spiritus*, a flesh and a spirit, a body and a soul, in all the Scriptures: it is but the flesh and body, that is printed upon paper. . . . There is a soul and spirit of Divine truth, that could never yet be congealed into ink, that could never be blotted upon paper, which, by a secret traduction and conveyance, passeth from one soul into

another, being able to dwell and lodge no where, but in a spiritual being, in a living thing; because itself is nothing but *Life and Spirit*. Isa. lix. 21; Ps. cxix. 18; 1 Cor. ii. *R. Cudworth*. (Serm. on 1 S. John ii. 3, 4.)

The Sacred Writ is so plentiful, a fountain of all the riches and ornaments of eloquence, as to afford a proper model for every way and style. . . . But the eloquence and dignity of the New Testament, which is most emphatically the Book of our Religion, and to which all the prophetic writings were but a kind of preface or introduction, is vastly superior to the greatest elevation of any human style. What can be conceived so great and expressive, as that short character our LORD has given of His own words, that *they are spirit, and they are life*? No human penetration can ever be sufficient to fathom the depth of those mysterious truths. vii. 46; Heb. ii. 1—4; iv. 12. *Palmer*. (Aphor. 1070.)

64 The things of GOD are “spiritually discerned;” that is, not to be understood, but by the light proceeding from the Sun of Righteousness, and by that eye, whose bird is the Holy Dove, whose candle is the Gospel.

Scio incapacem te Sacramenti, impie,
Non posse cæcis mentibus Mysterium
Haurire nostrum: nil Diurnum nox capit.

He that shall discourse Euclid’s elements to swine, or preach (as Venerable Bede’s story reports of him) to a rock, or talk metaphysics to a boar, will as much prevail upon his assembly, as S. Peter and S. Paul could do, upon “uncircumcised hearts and ears,” upon the indisposed Greeks and prejudicate Jews. Wisd. i. 4; 1 Cor. ii. 14. *Bp. Taylor*. (Serm. on Rom. viii. 9, 10.)

65 It is quite clear that we have the power (verse 27) to use the means of Grace, which GOD has provided, and which He has promised to bless to those, who are really desirous of Salvation, who “hunger and thirst after righteousness.” . . . We come, however, after all, to the perplexing question of the initiative—Whence the first desire for Salvation? Whence the appetite for righteousness? On this point, I think, I find in Scripture strong, clear, and unqualified statements on both sides of the

difficulty, without an attempt to reconcile the apparent inconsistency, or modify the seeming harshness of the declaration. For instance, S. John vi. 37, 39, 44, 65; and, for the effect of these statements, see verses 60, 66. On the other hand, our LORD says, S. John v. 40. Then, again, the whole difficulty is brought in direct juxtaposition, Ephes. v. 14; and finally, see S. Paul's discussion of the subject, Rom. ix. I see inexplicable difficulties on every side of this subject; but the merely philosophical question of free agency has equal and similar difficulties; and I cannot expect to comprehend Infinity. In the mean time, it is a comfort to me and a motive to humility, to know, that whatever good desires, I have, come from Him, towards whom they tend; and I am quite sure, that all evil comes from myself. A free offer of Salvation is made to all, who wish to be saved. I wish to be saved from sin: therefore God will deliver me; and, indeed, in some sense does now deliver me. That is enough for my purpose. Is it not enough for yours? Rom. viii. 8; Eph. ii. 1; Phil. ii. 12, 13. *Bp. Shirley.* (Letters and Memoirs, p. 175. See also p. 279.)

Grant me but these two things; that God has a true freedom in doing good; and man a true freedom in doing evil. Ps. cxxxv. 6; Isa. liii. 6. *Dean Jackson.* (As quoted in the life of G. Herbert, by Barnabas Oley.)

For the points of Predestination, and the nature of the Divine influx on the will in the working of Grace, which are most hotly agitated, and where the heart of the controversy seemeth to lie, I think, I had never yet the happiness to read, or speak with the man, that himself understood them; and those least, that are usually most confident. Ps. cxxxi. *R. Baxter.* (Narrative of his life and times. B. i. P. 1.)

66 From that *time* many of His disciples went back, and walked no more with Him.

67 Then said JESUS unto the twelve, Will ye also go away?

68 Then Simon Peter answered Him, LORD, to whom shall we go? Thou hast the words of eternal life.

69 And we believe and are sure that Thou art that CHRIST, the SON of the living God.

70 JESUS answered them, Have not I chosen you twelve, and one of you is a devil ?

71 He spake of Judas Iscariot, *the son* of Simon : for he it was that should betray Him, being one of the twelve.

66 Our SAVIOUR was many times guarded with troops and multitudes of disciples, whose momentary affections proffered Him an earthly crown. Yet He, which knew all hearts, knew the inconstancy of theirs, and therefore "committed not Himself to them." (ii. 24.) For, had they been as powerful as willing, had their affections been as sincere and durable, as they were fervent, yet could not any earthly Monarchy allure Him to reign (S. Luke iv. 5—8,) who left His Heavenly throne to suffer ; exchanging a crown of Glory for a crown of thorns, that His humiliation might be man's exaltation. Oh, here behold the unchangeableness of God's love, the vanity and unsteadfastness of man's best resolution ! Those disciples, which even now would have crowned Him there, which traced Him through sea and land, and having found Him said, *What should we do, that we might work the works of God ;* yea, those, who, as it were, filled with a passionate desire of possession prayed, "LORD, evermore give us this bread," these now, instead of honouring Him with a diadem, deny His Regal descent, saying, *Is not this Jesus, the son of Joseph ?* These, whose appetites desired evermore to enjoy this Bread of Life, think there is now no living with this food, as being too hard for their digestion ; their tongues testifying their distaste, saying, *This is a hard saying, who can hear it ?* To conclude ; they, that so fast followed Him, now as fast depart from Him : witness our SAVIOUR's questions to His chosen ones : *Will ye also go away ?* O Blessed SAVIOUR, let my soul be a fellow-respondent with S. Peter, and say : "Lord, to whom shall I go ? Thou hast the words of Eternal life !" Jer. xvii. 9 ; Ps. cxlvi. 2 ; Heb. iii. 12. Sir James Harrington. (*Horæ Consecratæ, or Divine Medit. on Faith.*)

None will have such a sad parting with the LORD at the last Day, as those, who by profession went half-way with Him, and then left Him. 1 S. Pet. ii. 20—22. *Gurnall*. (Expos. Eph. vi. 11. Ch. iii.)

Walked no more with Him.—This Presence of GOD to His people, is an energetic, gracious, vital Presence. We then corruptible mortal creatures draw nigh to the spring and source of life; we, that are dark and foolish, draw nigh to the light and wisdom; we, impure and defiled, to perfection and purity; we, desolate and thirsty, to the fountain of joy and pleasure: and, when we are thus nigh, we partake of the Divine nature, and thrive and flourish under the benign influence of GOD. How stupid then are we, when we shun GOD, when we fly from Him, whose Presence makes Heaven? . . . We shall be sensible what an unspeakable happiness this is, whenever we fall under the wounds of conscience, and the terrors of GOD; whenever we are overrun with any distress or calamity; whenever diseases, death, and Judgment approach: then shall we wish for “one of the days of the Son of Man;” then shall we wish that we had in our prosperity “acquainted ourselves with GOD, and been at peace;” that we had frequently drawn nigh to Him in the Holy Sacrament, and received repeated assurances from Him of His being our GOD. Gen. xvii. 1; Ps. xvi. 2; lxxiii. 24, 25; Jonah ii. 8. *Dr. Lucas*. (Serm. on Ps. xxvi. 6.)

67 *Will ye also go away, &c.*—Consider often, at how high a rate we were redeemed from sin, and provide this answer for all the enticements of sin and the world; “Except you can offer for my soul something beyond that price, that was given for it on the Cross, I cannot hearken to you.” “Far be it from me,” will a Christian say, who considers this Redemption, “that ever I should prefer a base lust, or anything in this world, or it all, to Him, who gave Himself to Death for me, and paid my ransom with His Blood. His matchless love hath freed me from the miserable captivity of sin, and hath for ever fastened me to the sweet yoke of His obedience. Let Him alone to dwell and rule within me; and let Him never go forth from my heart, who for my sake refused to come down from the

Cross." 1. Sam. xii. 24; 1 Cor. vi. 20. *Abp. Leighton.*
(Comm. 1 S. Pet. i. 20.)

68 In making this confession, and so giving utterance to the *faith*, that was in his heart, S. Peter spiritually ate the Flesh and drank the Blood of his Redeemer: for it is observable, that CHRIST required such eating and drinking *then*, at that present time, and did not postpone it to the future season of the Institution of the great Sacramental Ordinance of His Church. How beautiful and instructive is the contrast between Peter's clinging to his LORD now, and his former wish that the same LORD should "depart from him!" (S. Luke v. 8, 9.) What a change had passed in Peter's mind and estate, since that astounding interview at the lake of Gennesaret! 53—56; S. Luke xxiv. 29; S. John xiii. 8. *J. F.*

69 He did not say, "Thou art CHRIST, a SON of the living God," without the article, but with it, *the*; that is, the *very* SON, who is *the* one and only SON; not by favour, but as begotten of the very Substance of the FATHER. i. 14; iii. 16, 18; x. 14. *Theophylact.* (In S. Matt. xvi. 16.)

God's Son is a title truly said of many, both of men and Angels; but so, *κατ' ἐξοχήν*, concerning CHRIST, that in S. Peter's confession (S. Matt. xvi. 16,) to press it the more powerfully, the Evangelist has mustered four articles together; you shall find not lightly but once the like (again) in Scripture, at S. John vi. 69, ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. David thought it a Great honour to be son to Saul; "Is it a light thing," saith he, "to be son-in-law unto a King?" 1 Sam. xviii. 18. What glory is it, then, to be the SON of GOD? And it is Zanchie's observation that, whereas "son of GOD" is a common appellation, "*The* SON of GOD" is only said of CHRIST. Job xxxviii. 28; Isa. iv. 6; S. Luke i. 35. *Dr. Richd. Clerke.* (Serm. iv. on Heb. i. 5.)

In those primitive times, the profession of the Faith was simple. It was one, by which men professed that "they believed in JESUS CHRIST;" or, else, that they "believed in the FATHER, the SON, and the HOLY GHOST." In the Primitive age there was no need of any formulary, like the Creed. It was after a variety of heresies had broken in upon the Church, that such

a formulary began to be required. (Refer to i. 49.) Acts viii. 37; 1 S. John iv. 15. *Vossius*. (De Tribus Symb. Diss. i. c. 14.)

The Apostles, when CHRIST had uttered a *hard saying*, which so unsettled many of His disciples that they deserted Him upon it, yet would by no means forsake Him for their Master; because, says their spokesman, S. Peter, *Thou hast the words of eternal life; and we believe and are sure that Thou art the Christ, the Son of the living God*; teaching us with one grand and comprehensive Truth to silence particular scruples. ix. 25. (Conf. xi. 23—27, for a somewhat parallel case.) *Hon. R. Boyle*. (Consid. on the Style of the Holy Scriptures.)

We have not to do with a GOD, that stands upon curiosities of belief, or that upon pain of damnation requires of every believer an exquisite perfection of judgment, concerning every capillary vein of Theological truth: it is enough for him, if he be right for the main substance of the body. GOD doth not call rigorously for every stone in the battlements; it sufficeth, for the capacity of our Salvation, if the foundation be held entire. Job xix. 28; 1 Tim. i. 4, 5. *Bp. Hall*. (Satan's fiery Darts quenched.)

In my youth, I was quickly past my Fundamentals, and was running up into a multitude of controversies, and greatly delighted with metaphysical and scholastic writings; but, the older I grew, the smaller stress I laid upon these controversies and curiosities, as finding far greater uncertainties in them than I at first discerned, and finding less usefulness comparatively, where there is the greatest uncertainty. And now . . . it is the Creed, the LORD'S Prayer, and the Ten Commandments, which do find me the most acceptable and plentiful matter for all my meditations; they are to me as my daily bread and drink: and, as I can speak and write of them over and over again, so I had rather read or hear of them, than of any of the School niceties, which once so much pleased me. 2 Tim. i. 13. *Richard Baxter*. (Narrative of his life and times. B. i. P. 1.)

70, 71 Clean and unclean birds, the dove and the raven, are still in the Ark. Acts v. 1—3; xx. 29. *S. Augustine*.

The best thing corrupted is worst. An ill man is the worst of all creatures; an ill Christian the worst of all men; an ill professor the worst of all Christians; an ill Minister the worst of all professors. *Bp. Hall.* (Holy Observations, 72.)

If an *Apostle* become wicked, he is, in our SAVIOUR'S character, a *devil*; yea, if the good S. Peter do become a scandal, tempt to that, which is not good—"Get thee behind Me, *Satan*." CHRIST calls His nearest officers "Stars" (Rev. i. 20;) emblems of a great *separateness*; those, that teach them how far their conversation should be removed from earth; for they are of another orb: Heaven is the region of stars; but they are emblems of a greater *purity*. There is nothing in the world so clean as light. It is a word for GOD'S purity . . . They, that are "Stars in CHRIST'S right hand," they do come near, and mix their light with His; and they, of all men, must be pure and holy, whom the SPIRIT calls to that place. 1 Tim. vi. 16; 1 S. Pet. i. 15, 16. *Dr. Allestree.* (Consecr. Sermon on Acts xiii. 1.)

Oh, Sirs, be plain-hearted. Religion is as tender, as your eye; it will not be jested with. Remember the vengeance, which fell on Belshazzar, while he caroused in the bowls of the Sanctuary. Religion and the duties of it are consecrated things, not made for thee to drink thy lusts out of. GOD hath remarkably appeared in discovering and confounding such, as have prostituted Sacred things to worldly ends. Jezebel fasts and prays, the better to devour Naboth's vineyard; but was devoured by it. Absalom was as sick, till he had ravished his father's crown, as his brother Amnon, till he had done the like to his sister; and, to hide his treason, he puts on a religious cloak, and therefore begs leave to go and pay his vow in Hebron, when he had another game in chase: and did he not fall by the hand of his hypocrisy? Of all men, their judgment is endorsed with most speed, who silver over worldly or wicked enterprises with Heavenly semblances Of all *devils*, none so bad as the professing devil, the preaching praying devil. vi. 70; Ezek. xiv. 7, 8; S. Mark xii. 40; 2 S. Pet. ii. 3. *Gurnall.* (Expos. Eph. vi. 12. Ch. ix. S. 4.)

CHAPTER VII.

AFTER these things JESUS walked in Galilee: for He would not walk in Jewry, because the Jews sought to kill Him.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto Him, Depart hence, and go into Judea, that Thy disciples also may see the works that Thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If Thou do these things, shew Thyself to the world.

5 For neither did His brethren believe in Him.

2 Of what thing, concerning CHRIST to come, the Feast of *Tabernacles* was a type, it is not so express, as in the former feasts of Passover and Pentecost. But by that, which S. John saith, (i. 14,) "The Word was made flesh, and *tabernacled* with us;" for so signifies ἐσκήνωσεν; by this, S. John should seem to intimate, that, as the Passover was a type of His Passion, Pentecost a figure of the sending the HOLY GHOST; so should the feast of Tabernacles be for a type of His Incarnation, when the Divine Nature tabernacled in our flesh, and the Word of GOD became "Emmanuel, GOD with us." For, it is incredible that this principal feast should not be for a type of some principal thing concerning CHRIST, as well as the rest; it being as solemn, as any of the former two; nay, rather the chiefest of the three, as having a more extraordinary course of sacrifices than either of the others; yea, of one day's more continuance, this having eight festival days, the other two but seven. And there is nothing, but His Incarnation and Nativity, which can be applied thereunto; and, it may be, therefore was the eighth day added thereunto, as figuring the time of His Circumcision.

Lev. xxiii. 42. *J. Mede.* (Serm. on Deut. xvi. 16, 17.)

Let it suffice men of sober minds to know, that the Law both of

God and nature alloweth generally days of rest and Festival solemnity to be observed, by way of thankful and joyful remembrance, if such miraculous favours be shewed towards mankind, as require the same; that such graces God hath bestowed upon His Church as well in later, as in former times; that, in some particulars, when they have fallen out, Himself hath demanded His own honour, and in the rest hath left it to the wisdom of the Church, directed by those precedents and enlightened by other means, always to judge, when the like is requisite. Touching those Festival days therefore, which we now observe, what remaineth but to keep them throughout all generations Holy, severed by manifest notes of difference from other times, adorned with that, which most may betoken true, virtuous, and Celestial joy? x. 22; Ps. xlii. 4; cxxii. 1—4. *Hooker.* (Eccl. Pol. B. v. s. 71.)

By Festival solemnities and set days we dedicate and sanctify to God the memory of His benefits, lest unthankful forgetfulness thereof should creep upon us in course of time. Deut. xxviii. 47; Ps. lxxxii. 1—6; cvi. 7; cxlv. 7; Eccl. ii. 24; v. 18. *Augustine.* (De Civ. Dei. Lib. x. c. 3.)

3, 4 They seem at first to cloke their real object; first, *Thy disciples*; then, *the world*. This courting of popularity, done all for effect and making a shew before the world, may have been the secret motive of their message to our LORD, when He taught privately in the house (S. Matt. xiii. 1,) “Behold, Thy mother and thy brethren *without* seek for Thee.” S. Mark iii. 32. *J. F.*

Not so, good LORD; *Depart not hence*; but go to them, without leaving us. Thou art the all-enlightening Sun, and canst illuminate both our hemispheres at once. Oh, suffer not so many nations to lie in darkness, but manifest Thyself to the whole world. Teach us, O LORD, the time to be wary and reserved, and the time to be free and resolute in speaking the truth. If it get us hatred (as flattery hath always found friends, and truth ill will) let this support us, that Thou, O Blessed LORD, wilt love those, that suffer in the same cause and on the same account, as Thou Thyself didst. S. Luke xxiv. 29; Ps. cxli. 3; Eph. vi. 18. *Austin.* (Medit. 144.)

4 Our SAVIOUR appeared without any of those attendant accidents, which attract the eye and charm the imagination. For, the knowledge, that He was to introduce, being an eternal truth, the proper mansion for it was in the reason and judgment; into which when it had once entered, it was not to be removed by any impressions upon the lower faculties, to which it was not to be beholden for a reception. S. Luke ii. 7; 1 Cor. ii. 7. *Sir R. Steele.* (The Christian Hero. Ch. 2.)

The world is the great theatre, on which men act a part; but behind the scenes they may be seen in their proper persons without any studied appearances. Our domestic behaviour is, therefore, the main test of our virtue and good nature. 1 Sam. xv. 30; xix. 9, 10. *Jer. Seed.* (Serm. on Prov. xv. 17.)

There is such a kind of difference betwixt virtue, shaded by a private and shining forth in a public life, as there is betwixt a candle carried aloft in the open air, and enclosed in a lantern. In the former place it gives more light, but in the latter it is in less danger to be blown out. vi. 15. (Refer to S. Mark i. 4. *Bp. J. Taylor.*) *Hon. R. Boyle.* (Occasional Reflections. S. vi. 4.)

Solitudo, quàm dilecta!
Hinc in Cœlum via recta.
Procul est insanitatis
Et theatrum vanitatis.
Plebs si sævit, hîc sedebo,
Et quæ supra sunt videbo.
Mecum Angeli cantabunt,
Cœli Dominum laudabunt.

O, si semper sic sederem
Mundi turbas nec viderem!
Me dum tollunt Angelorum
Grex ad Paradisi chorum;
Et, ut sanctus eremita,
Dulci requiescam vitâ.

Wm. Jones (of Nayland.)

5 The *brethren* of the LORD being freed from their first unbelief had come to be among those, who were approved, although they attained not to the Apostles; and, accordingly, the middle place is that, which S. Paul hath here (1 Cor. ix. 5,) assigned to them, setting down those, who were in the extremes, before and after; namely, the "other Apostles, and Cephas." Acts i. 14; 2 Sam. xxiii. 23. *S. Chrysostom.*

I am sure that one of the most fruitful sources of religious error is arguing *à priori*, as to what GOD ought to be, and say, and do, instead of simply inquiring from the Bible what He has

told us of Himself; and yet it is abundantly clear, that our knowledge both of the character and will of God must be limited by the extent of His communications. In short, men approach the subject of Religion without faith, and will receive only what their ignorant reason accepts and approves; even after they have, at least in theory, acknowledged that the Bible is the Word of God, and that it is the only Revelation we possess of God's Will. Another source of error is, our unwillingness to follow boldly (verse 13,) into practice what we discover to be the dictates of God's Word. We soon reduce our Creed to our practice, if we are not careful to raise up our practice to our Creed; we put on one side some inconvenient injunctions, and so explain away others; conscience is silenced; we remain in the undisturbed possession of self-indulgent habits, and then wonder that we derive from Religion none of the power and consolation, which it seems to impart to others. A partial Religion will ever be weak and comfortless; but, when the will is absolutely brought into subjection, there is joy and peace. ix. 22; S. Matt. xi. 16—19. *Bp. Shirley.* (Letters and Memoirs, p. 174.)

6 Then JESUS said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you; but Me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for My time is not yet full come.

9 When He had said these words unto them, He abode *still* in Galilee.

10 But when His brethren were gone up, then went He also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought Him at the feast, and said, Where is He?

12 And there was much murmuring among the

people concerning Him : for some said, He is a good man : others said, Nay : but He deceiveth the people.

13 Howbeit no man spake openly of Him for fear of the Jews.

6 *Your time is always ready.*—Did we see the husbandman dreaming away his time, when all his fields lay uncultivated ; or the generals of an army trifling an hour at cards, when the enemy was preparing to storm the camp ; or a pilot asleep, when the ship was running directly upon a rock ; and did all these allege, as the reason of their behaviour, that they had “ nothing to do,” we should think a madhouse the only proper place for them ; and we should think right. But why do we not perceive that there is not less of absurdity and madness in the conduct of that Christian, who wastes his precious hours in idleness, and apologises for it by saying in the same manner, that he has “ nothing to do,” when perhaps the work, of his Salvation, that greatest of all works, the very work, for which God sent him into the world, is not yet so much as entered upon, or even thought of ? iv. 35, 36 ; xi. 9 ; Ps. xxxvi. 4 ; Prov. vi. 9—11 ; 1 Cor. iv. 2. *Bp. Horne.* (Serm. on Eph. v. 16.)

His disposal of himself, in the other parts of his time, was to perpetual industry and diligence : he not only avoided, but bore a perfect hate, and seemed to have a forcible antipathy to, idleness, and scarcely recommended any thing, in his advices, with that concern and vigour, as “ to be furnished always with something to do.” This he proposed, as the best expedient both for innocence and pleasure ; assuring, that “ no burden is more heavy, or temptation more dangerous, than to have time lie on one’s hand ; the idle man’s brain being not only (as he worded it) the devil’s shop, but his kingdom too ; a model of, an appendage unto, hell ; a place, given up to torment and to mischief.” Rom. xii. 11 ; 1 Thess. iv. 11. *Life of Dr. Hammond, by Dr. Fell.*

7 *Cur, Domine, veritas odium parit ?* Whence comes it, LORD, that Thy truth excites hatred ? And wherefore is the messenger of Thy truth regarded as an enemy by them, to whom

he preaches, since a happy life is loved by all men, and there is no true joy but in the truth? *Amant lucentem; oderunt redarguentem.* They love truth, in a gay attire shining upon them and favouring their own wishes; but, when it frowns upon them and reproves them, they hate it. xv. 19; xvii. 14; 1 Kings xxi. 20; xxii. 8; 1 S. John iii. 13. *S. Augustine.*

Magis amat objurgator sævus, quàm adulator ungens, saith S. Augustine. (Prov. xxvii. 6.) The world counts it love to forbear reproof; hatred and ill-will, to tell men their faults. What thinks God of it? Quite contrary. (Lev. xix. 17.) "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." *Peccata permittere non est mansuetudo, sed crudelitas,* saith S. Augustine. It is mercy and compassion thus to trouble and perplex them. *Quid tam pium, quàm medicus ferens ferramentum? Non est illa crudelitas, sed charitas.* To cut and lance apostemated sores, it is not cruelty, but charity; as he, that binds a man in a frenzy; or he, that pulls and disquiets a man in a lethargy, *ambobus molestus est, sed ambos curat;* he troubles them both, but he shews mercy to both. *Ligatur phreneticus, stimulatur lethargicus; ambo offenduntur, sed ambo diliguntur.* Gal. iv. 16; 1 Thess. ii. 5; Rev. iii. 19. *Bp. Brownrig.* (Serm. on Acts ii. 37.)

I trust, nor hopes of preferment, nor any desires of worldly wealth, nor affectation of popularity, by handling more plausible or time-serving arguments, will ever draw me away. So far am I from aiming at such sinister ends, that, since I began to comment upon the nature of Christian Faith, I never could, nor ever shall, persuade myself, it possibly can find quiet lodging, much less safe harbour, but in a heart alike affected to death (verse 7) and honour (verse 4); always retaining the desires and fears of both (either severally considered or mutually compared) in equal balance. Both are good, when God in mercy sends them; both evil, and hard to determine which is worse, to unprepared minds; or, whilst procured by our solicitous or importunate suit; or, bestowed upon us in their Donor's anger. Acts xx. 22—25. *Dean Jackson.* (Pref. to his Treatise on the Eternal Truth of the Scriptures.)

8 *My time, &c.*—His Will was to prepare by humility the way for exaltation. Ps. cx. 7; S. Luke xxiv. 26. *S. Augustine.*

That, which ruins the generality of men, is their desire to get the start of God, their wish to enjoy in *their* time that, which He reserves for them in His time. They must however yield themselves up to the guidance of God, in order to obtain their desires. They wish to be perfectly healed, and God also wishes it for them; but He wishes to effect their cure by submitting them to a course of discipline; and the remedy, of all others, most effectual, is the one, which is most opposite to the course of their malady; I mean, the mortification in them of their self-will. Heb. xii. 16; Rom. viii. 18. *M. Singlin.* (Instr. Chrétiennes sur l'Evangile du Mardi de la Sem. de la Passion.)

10 *He went up unto the feast.*—*Solibus æstivis, non Consule, computat annum*, this was the character of the happy man, of old. But our happiness is of another sort, and our computation different. O happy soul, when the offices of Religion do measure out to thee the time and the year; and Devotion in its decent dress is thy Calendar; when, as thou dost receive with pleasure the fruits of each season, which the bounty of thy God causeth the earth to bring forth to thee, the sun and heaven yielding successively their grateful changes; so that thou mayest measure out thy time with suitable variety of praise and devotion, aspiring in each season after some new grace in return, till thou hast run the circle of them all with the year, and summed up thy gain at last in a happy Eternity! *Bonnell.* (Medit. on S. Matthew's Day.)

12 They, that said, *He seduceth the people*—their sound was heard, like the noise of dried leaves. *He seduceth the people*—this they spoke out loudly. *He is a good man*—this they whispered under the breath. But, in our times, my brethren, albeit that Glory of CHRIST, which shall make us eternal, be not yet come, yet now His Church doth so increase, He hath so vouchsafed to spread it abroad through all the world, that in these times it is but whispered *He seduceth the people*; while it sounds out loud and clear,—*He is good.* Isa. xl. 9; Ps. xevi. 10. *S. Augustine.* (in loco.)

Censure no man, detract from no man, praise no man before his face, traduce no man behind his back. Observe thyself, as thy greatest enemy ; so shalt thou become thy greatest friend. viii. 4 ; Rom. i. 30. *F. Quarles.*

Descant not on other men's deeds, but consider thine own ; forget other men's faults, and remember thine own. S. Matt. vii. 1 ; 3 S. John 10. *Abp. Leighton.* (Rules and Instructions for a holy life, S. 6.)

13 Fear is the main rock, upon which most men split their faith, their honour, and their integrity ; all are sacrificed to some sort of cowardly compliances ; and men become vicious, perhaps less from the love of being so, than from the want of courage to be otherwise. ix. 22 ; xix. 8 ; Prov. xxix. 25 ; Gal. ii. 12. *Dean Young.* (Serm. on Job xxviii. 28.)

Concession of principle has been in every age the bane of good men, and the policy of bad. "The man of GOD, who came from Judah," tried it, and was slain by a lion. Jehu tried it, and was condemned. Pilate tried it, and was despised by the Jews, and forsaken of GOD. Caiaphas proposed it, and the evil, which he feared, came upon him. S. Peter fell into the snare, and was rebuked by S. Paul. Rev. ii. 14, 15, 20. *Bp. Medley.* (Serm. on Jud. v. 24.)

14 Now about the midst of the feast JESUS went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned ?

16 JESUS answered them, and said, My doctrine is not Mine, but His that sent Me.

17 If any man will do His will, he shall know of the doctrine, whether it be of GOD, or *whether* I speak of Myself.

18 He that speaketh of himself seeketh his own glory : but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill Me?

14 Thou seest some turn their back upon the public assemblies, under a pretence of sinful mixtures there, that would defile them. Did our LORD JESUS do thus? Was not He in the Temple, and in the Synagogues, holding communion with them in the Service of GOD, which, for the substance, was there preserved, though not without some corruptions crept in amongst them? O Christian, study CHRIST's life more; and thou wilt soon learn to mend thine own. *Summa Religionis imitari, quem colis.* Acts x. 28. *Gurnall.* (Expos. Eph. vi. 14, Ch. xi. S. 4.)

16 Our GOD is One; or, rather, very Oneness, and mere unity, having nothing, but Itself, in Itself, and not consisting (as all things do, besides GOD) of many things. In which Essential Unity of GOD a Trinity Personal, nevertheless, subsisteth; after a manner, far exceeding the possibility of man's conceit. The works, which outwardly are of GOD, are in such sort of Him, being One, that each Person hath in them somewhat peculiar and proper. For, being Three, and they all subsisting in the Essence of One Deity, from the FATHER, by the SON, through the SPIRIT, all things are. That, which the SON doth "hear of the FATHER," and which the SPIRIT doth receive of the FATHER, and the SON, the same we have at the hands of the SPIRIT, as being the last, and, therefore, the nearest to us in order; although in power the same, with the second, and the first. xvi. 13—15; 1 Cor. viii. 6; Eph. ii. 18. *Hooker.* (Eccl. Pol. B. i. Ch. ii. S. 2.)

17 Anaxagoras well said, *manus causa sapientiæ*; 'tis not the brain, but the hand, that causeth knowledge and worketh wisdom. . . . That of Aristotle is true, "These things, we learn to do, we learn by doing them." We learn devotion, by prayer; charity, by giving alms; meekness, by forgiving injuries; humility and patience, by suffering; temperance, by every day fighting against our lusts. As we know meat by the taste, so do we the things of GOD by practice and ex-

perience, and at last discover Heaven itself in piety; and this is that, which S. Paul calls, "knowledge according to godliness." Ecclus. li. 15—20; 1 Tim. vi. 3. Dan. xii. 10. *Farindon*. (Serm. on S. John xvi. 13.)

Shew me but any one, that is sincere and strict in Christian duties, that does doubt the principles. . . . Why should he, that does embrace piety, disbelieve that, which was proposed to his belief, only to urge him to embrace, only to crown that piety? Indeed he, that accounts his vices but slight tricks of wit or folly, only pleasant satisfactions to the desires of his nature (for he understands no nature, but his carnal one,) he hath no reason to believe there was a Passion of the SON of GOD, by making Him a Sacrifice for sin, so to condemn sin in the flesh; is not prepared to think, that there is an eternal weight of indignation, due and ready for it. He, that hath but mean thoughts of virtue, counts it only pedantry; or, as it were, the *stutus* of the mind, making the soul hypocondriac: it is impossible that he should think GOD was Incarnated, and Died, to teach it by His doctrine and example, and to purchase graces to enable us to live it; or, that there is a Resurrection, to reward it; a Trinity, engaged in working out Salvation for it. iii. 21; ix. 37, 38. *Dr. Allestree*. (Serm. on S. Mark i. 3.)

As the expansion of air, that is about us, doth not preserve life, but that part, which we breathe in; so, 'tis not the compass of our knowledge and belief (though it were equal to the whole Revealed Will of GOD,) that is vital to the soul; but that, which is practised by us. . . . The Gospel is not a mere narrative, but a promise. CHRIST is not represented only, as an innocent person dying, but, as the SON of GOD, dying to deliver man from sin, and the effects of it. The fallen Angels may understand and believe it without any affections, being unconcerned in it. To them 'tis a naked history; but to men 'tis a promise; and it cannot be rightly received without the most ardent affections. 1 Tim. i. 15; 1 Cor. xiii. 2; S. James ii. 19. *Dr. Bates*. (Harmony, &c. Ch. 7.)

Ut semper veniunt ad candida tecta columbæ,
Ingreditur Sanctus candida corda Deus.

Ps. xxxvii. 14. *Joan. Audenus*. (Epigr.)

18 All these properties of these Sacred writers do sufficiently witness their motives to have been Divine; but more abundantly, whilst we consider the vanity of the Jewish people, if we take them, as they are by nature, not sanctified by the SPIRIT of GOD. For naturally they are given to magnify their own nation more than any other people living; yea, to make GOD beholden unto them for their sanctity. Few of them would seek the praise of their GOD, but with reference to their own. Hence, the Apostle S. Paul brings it as an argument of the truth of his Gospel, (2 Cor. iv. 5,) in that he did not "preach himself, but CHRIST JESUS the LORD, and himself their servant for His sake." This sincerity in teaching (especially in a man of Jewish progeny) when it is tried to continue without all affectation or dissimulation, is the true κριτήριον, or touchstone, the livery or cognizance of a man, "speaking by the Spirit of GOD." The like lively characters of sincerity are not to be found in any else, save only in these Sacred writers; or, such, as have sincerely obeyed their doctrines. And in many of those books, which our Church accounts Apocryphal, there evidently appears a spice of secular vanity; howsoever the penmen of them were truly religious sanctified men, and have sought to imitate the writings of the Prophets, and other writers of this Sacred Volume. i. 19, 20; Phil. ii. 21. *Dean Jackson.* (On the Eternal Truth of the Scriptures, B. i. Ch. 5.)

When we perform duties of Religion, only to be seen and applauded of men, we make GOD only our pretence, but men our idols; and we set up as many gods before Him, as we have spectators and observers. S. Matt. vi. 1—5; 1 Thess. ii. 6; Gal. vi. 14. *Bp. Hopkins.* (Expos. of the Commandments. i.) *No unrighteousness in Him:* that is, no falsehood, or design to deceive, (for so the word *ἀδικία* does sometimes signify;) you may conclude such a one to be no deceiver or impostor. And, if any man sincerely desires and endeavours to "Do the Will of GOD," he may by such marks and characters, as these, judge of any doctrine, that pretends to be of GOD; whether it be so, or not; because he, that sincerely desires and endeavours to Do the Will of GOD, hath the truest notion of GOD and of

Divine things. Ps. xv. 2 : l. 23. *Abp. Tillotson.* (Serm. on S. John vii. 17.)

19 *None of you keepeth the law.*—The Law is not satisfied with an outward observation of it, but by the inward disposition of the heart: we break it, as well by a bare outward keeping of it only, as by living in the avowed neglect of it. Perhaps, the best of men may find, upon consideration, that they never performed one act of true and pure obedience in all their lives. What conviction is here! And what a terrible blow is this to our pride! Ps. xix. 12; Gal. iii. 19, 22; vi. 13; Rom. ii. *Adam.* (Private Thoughts, Ch. 5.)

This is that grand contradiction, that fatal paradox in the life of man: his very being consists in rationality; his acting is contrary to all the reason in the world. Man only was created under the law of reason; man only maintains a constant opposition to the law and reason of his creation. S. Luke xii. 57; Rom. iii. 9—18. *Bp. Seth Ward.* (Serm. on Rev. ix. 20.)

Use the Law for its proper purposes, not to persuade men that they are innocent, but to shew them they are guilty. Rom. vii. 7; Gal. iii. 24. *Abp. Sumner.*

20 The people answered and said, Thou hast a devil : who goeth about to kill Thee ?

21 JESUS answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision ; (not because it is of Moses, but of the fathers ;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken ; are ye angry at Me, because I have made a man every whit whole on the sabbath day ?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this He, whom they seek to kill ?

26 But, lo, He speaketh boldly, and they say nothing unto Him. Do the rulers know indeed that this is the very CHRIST ?

27 Howbeit we know this Man whence He is : but when CHRIST cometh, no man knoweth whence He is.

28 Then cried JESUS in the temple as He taught, saying, Ye both know Me, and ye know whence I am : and I am not come of Myself, but He that sent Me is true, whom ye know not.

29 But I know Him : for I am from Him, and He hath sent Me.

30 Then they sought to take Him : but no man laid hands on Him, because His hour was not yet come.

31 And many of the people believed on Him, and said, When CHRIST cometh, will He do more miracles than these which this *Man* hath done ?

20 *Non augetur benedictione, nec diminuitur maledictione.* God's honour is neither increased by our speaking well of Him, nor lessened by our speaking evil of Him. 1 Tim. vi. 15. *S. Bernard.*

What a madness it is, *vereri, ne infameris ab infamibus*, to fear the infamy, brought against us by the infamous. *Seneca.*

Nec tua si quisquam male carpserit improbus acta,

Deque Theonino vulnera dente feras,

Te minor esse velis : ultrò te major haberi

Nitere : te cunctis subjice, major eris.

Nec tam judicio, proprio quàm crimine, lædi

Credas : se minimum credere posse juvat.

Quid, quod judicio cum sis, non crimine, læsus,

Quæris ? habes testem te tibi : verba, nihil.

Graswinkelius. (T. à Kempis de Imitat. Christi
Vers. Poet. L. iii. c. 28.)

21 A term, by which S. John very frequently names the miracles, is eminently significant. They are very often with him simply *works*. (v. 36; vii. 21; x. 25, 32, 38; xiv. 11, 12; xv. 24; see also S. Matt. xi. 2.) The *wonderful* is, in his eyes, only the natural form of working for Him, who is dwelt in by all the fulness of God: He must, out of the necessity of His higher Being, bring forth these Works, greater than man's. They are the periphery of that circle, whereof He is the centre. The great miracle is the Incarnation; all else, so to speak, follows naturally, and of course. It is no wonder that He, whose Name is *wonderful*, does works of wonder; the only wonder would be, if He did them not. The Sun in the heavens is itself a wonder; but not that, being what it is, it rays forth its effluences of light and heat. These miracles are the fruit, after its kind, which the Divine tree brings forth, and may with a deep truth be styled *works* of CHRIST, with no further addition or explanation. Ps. lxxii. 18; civ. 24. *R. C. Trench*. (On the Miracles of our LORD. Prel. Essay. Ch. 1.)

23 There is no part of a man's nature, which the Gospel does not purify, no relation of his life which it does not hallow. . . . CHRIST did not cast six devils out of Mary Magdalene, and leave one; He cast out all the seven. He did not partly cure the lame man at the pool of Bethesda; He made him *every whit whole*. v. 4; Acts iii. 7—9, 16; 1 Thess. v. 23. *A. W. Hare*. (Serm. on S. Matt. xiii. 33.)

24 I wonder by what law those men proceed, who judge so deeply, and yet examine so overly, "speaking evil of those things, which they know not," as S. Jude says; and "answering a matter, before they hear it," as Solomon speaketh. The prophet Isaiah to shew the righteousness and equity of CHRIST in the exercise of His Kingly office, describeth it thus, "He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears; but with righteousness shall He judge the poor, and reprove with equity;" implying that, where there is had a just regard of righteousness and equity, there will be had also a due care not to proceed *κατ' ὄψιν*, according to our first apprehension of things, as they are suddenly represented to our eyes and ears, without further examination: a fault,

which our SAVIOUR reproved in the Jews, as an unrighteous thing, when they censured Him, as a Sabbath-breaker without cause—*Judge not according to outward appearance, but judge righteous judgment.* v. 41; S. Matt. xxvii. 22, 23; Prov. xviii. 13; S. Jude 10. *Bp. Sanderson.* (Serm. 1, on 1 Cor. x. 23.)

A judge should never pronounce final sentence, but *ex allegatis et probatis*, upon good grounds, after certain proof, and upon full conviction. Not any slight conjecture, or thin surmise, any idle report, or weak pretence is sufficient to ground a condemnation upon: the case must be irrefragably clear and sure, before we determine on the worse side. The Jews, seeing our LORD cure an infirm person upon the Sabbath day, presently, upon that semblance, condemned Him of violating the Law; not considering either the sense of the Law, or the nature of His performance: and this He termeth *unrighteous judgment*. Every accusation should be deemed null, until, both as to matter of fact, and in point of right, it be firmly proved true; it sufficeth not to presume, it may be so; to say, “it seemeth thus,” doth not sound, like the voice of a judge. . . . Remarkable it is, how GOD in the Law did prescribe the manner of trial and judgment, even in the highest case and most nearly touching Himself—that of idolatry. “If,” saith the law, Deut. xvii. 4, “it be told thee, and thou hast heard of it, and inquired diligently, and behold it be true, and the thing certain, that such an abomination is wrought in Israel, then shalt thou bring forth that man, or that woman, and shalt stone them.” See, what great caution is prescribed, what pregnant evidence is required in such cases; it is not enough that it be reported, or come to our ear: diligent inquiry must be made; it must be found true; it must appear certain, before we may proceed to condemn, or execute. It is indeed not fair judgment, but mere calumny, to condemn a man, before he doth by sufficient proof appear guilty. If this rule were regarded, how many censures would be prevented? For do not men catch at any shadow of a fault? Are they not ready, upon the least presumption, to condemn their neighbour? Doth not any, even the weakest and vainest testimony, any wandering hear-say, or vulgar rumour, serve to ground the

most heavy sentences? Ex. xviii. 19—21; Job xxix. 7—17; Jonah i. 7, 8. *Dr. Barrow.* (Serm. on S. Matt. vii. 1.)

Think, ye are men; deem it not impossible for you to err; sift impartially your own hearts, whether it be force of reasoning, or vehemency of affection, which hath bred, and still doth feed, these opinions in you. If truth do anywhere manifest itself, seek not to smother it with glozing delusion; acknowledge the greatness thereof, and think it your best victory, when the same doth prevail over you. Ps. iv. 4. *Hooker.* (Pref. Eccl. Pol.)

26 "The righteous are *bold* as a lion." The merchant, that knoweth his wares to be faulty, is glad of the dark shop and false light; whereas, he, that will uphold them right and good, willeth his customers to view them in the open sun. *Qui malè agit odit lucem.* He, that doeth evil, loveth to skulk in the dark, and will not abide the light (which is to him, as the terrors of the shadow of death) lest his evil deeds should be found out and laid open to his shame; even as Adam hid his head in a bush, when he heard the voice of God, because his conscience told him he had transgressed. iii. 20, 21; Prov. xxviii. 1; S. Mark xv. 43; Eph. v. 12, 13. *Bp. Sanderson.* (Serm. on 1 Sam. xii. 3.)

27 They gave the greatest testimony in the world of human weakness, and how prevalent a prejudice is above the confidence and conviction of a demonstration. For, a proverb, a mistake, an error in matter of circumstance, did, in their understandings, outweigh multitudes of miracles and arguments; and, because CHRIST was of Galilee, because they *knew whence He was*, because of the proverb, that "Out of Galilee comes no prophet," because "the rulers did not believe in Him," these outweighed the demonstrations of His mercy, and His power, and Divinity. Ps. lviii. 5; xciv. 8. *Bp. J. Taylor.* (Life of CHRIST, S. xiv. 19.)

Compared with ix. 29. Sinners are made up of contradictions, contradictions to truth and reason, to God, to themselves, and to one another. Virtue is uniform, regular, constant, and certain. Lev. xxvi. 21; 1 Thess. ii. 15; Heb. xii. 3. *Dr. Whichcote.* (Aphor. Cent. iii. 281.)

It is a mistake to imagine, that the obscurity of Scripture has given birth to different opinions in material points. Men's pre-conceived opinions have made them endeavour to obscure and darken the Scripture, though never so plain. However, supposing the Translation to be just and faithful in the main, which, it is allowed by all competent judges to be, the unlearned may distinguish between torturing the words of inspired writers, pressing them into their service, and "compelling them to come in," in favour of some darling notion; and, on the other hand, giving them an easy, unforced, and natural interpretation. They may easily perceive, *who* impose a sense upon the Bible, making it speak *their own*; and who are content to *take* one from it. v. 39; 2 Cor. ii. 17; 2 S. Peter iii. 16. *Jer. Seed.* (Serm. on 1 S. Peter iii. 15.)

28 The FATHER only is never said to be *sent*; because He only has not any *auctorem*, originator, of whom He is Begotten, or from whom He Proceeds. It is not on account of any difference of Essence, but on account of this very *auctoritatem*, self-origination, that the FATHER is never said to be *sent*: for, the brightness and the warmth do not send forth the fire; but it is the fire, that sends forth the brightness and the warmth. 1 Tim. vi. 15, 16. *S. Augustine.* (Contra Arian. c. iv.)

29 We must not so far endeavour to involve ourselves in the darkness of this mystery, as to deny that Glory, which is clearly due unto the FATHER, whose pre-eminence undeniably consisteth in this; that He is GOD, not of any other, but of Himself, and that there is no other person, who is GOD, but is GOD, *of* Him. It is no diminution to the SON to say, He is from another; for His very name imports as much; but it were a diminution to the FATHER to speak so of Him: and there must be some pre-eminence, where there is place for derogation. What the FATHER is, He is from none; what the SON is, He is from Him: what the first is, He giveth; what the second is, He receiveth. The first is a FATHER, indeed, by reason of His SON; but He is not GOD, by reason of Him: whereas the SON is not so, only in regard of the FATHER, but also GOD, by reason of the same. *Bp. Pearson.* (Expos. of the Creed. Art i.)

30 There are, I believe, but few men, who, if they will but examine back their lives, cannot produce many instances both of the devil's policy, in fitting them with occasions and opportunities of sin, and of GOD's Providence, in causing some emergent affairs, some unexpected action to interpose, and hinder them from those sins, that they purposed. Gen. xx. 6; Ps. lxxvi. 6; Hos. ii. 6. *Bp. Hopkins.* (Serm. on Ps. xix. 13.)

GOD's children are immortal, whilst their FATHER hath anything for them to do on earth; and death, that "beast, cannot overcome and kill them, till they have finished their testimony;" which done, like silkworms, they willingly die, when their web is ended, and are comfortably entombed in their own endeavours. Verse 44; viii. 20; xvii. 4, 5; Rev. ii. 7. *Fuller.* (in reference to the death of the Venerable Bede. Ch. Hist. Cent. viii. B. ii. S. 18.)

27—31 This passage is very observable. It exhibits the reasoning of different sorts of persons, upon the occasion of a miracle, which persons of all sorts are represented to have acknowledged, as real. One sort of men thought that there was something very extraordinary in all this; but that, still, JESUS could not be the CHRIST, because there was a circumstance in His appearance, which militated with an opinion, concerning CHRIST, in which they had been brought up, and of the truth of which, it is probable, they had never entertained a particle of doubt; that is, that, *when Christ cometh, no man knoweth whence He is.* Another sort were inclined to believe Him to be the Messiah: but even then did not argue, as we should; did not consider the miracle, as itself decisive of the question, as what, if once allowed, excluded all further debate upon the subject, but founded their opinion upon a kind of comparative reasoning—*When Christ cometh, will He do more miracles than those which this man hath done?* . . . It appears, that, in the apprehension of the writers of the New Testament, the miracles did not irresistibly carry even those, who saw them, to the conclusion, intended to be drawn from them (S. Matt. xi. 21—23,) or so compel assent, as to leave no room for suspense, for the exercise of candour, or the effects of prejudice. And

to this point, at least, the Evangelists may be allowed to be good witnesses; because it is a point, in which exaggeration, or disguise, would have been the other way. Their accounts, if they could be suspected of falsehood, would rather have magnified than diminished the effects of the miracles. (See note at Chap. xii. 37.) *Paley*. (Evidences, P. iii. Ch. 4.)

Herein they were most unreasonable, in believing the evidence, and not the truth, attested by it; in believing CHRIST to be one, sent from GOD, by His miracles, and yet not believing Him to be the Messiah, which was the thing, attested by those miracles. Not that mere miracles would prove the person to be the Messiah, who did them; but the miracles proved the testimony to be Divine. Now that, which CHRIST delivered to them, as a Divine testimony, was His being the Messiah; and, therefore, by the same reason, they believed Him to be one sent from GOD, they ought to have believed Him to be the Messiah; for one, sent from GOD, could never falsify in the main of His message, as this was of our SAVIOUR's preaching. And thence it is observable, our SAVIOUR did not shew forth His Divine power, till He entered upon His office of preaching; thereby making it appear He intended this, as the great evidence of the truth of the doctrine, which He preached to them. S. Matt. xi. 5—7. *Bp. Stillingfleet*. (Orig. Sacrae. B. ii. Ch. 9.)

32 The Pharisees heard that the people murmured such things concerning Him; and the Pharisees and the chief priests sent officers to take Him.

33 Then said JESUS unto them, Yet a little while am I with you, and *then* I go unto Him that sent Me.

34 Ye shall seek Me, and shall not find *Me*: and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will He go, that we shall not find Him? will He go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What *manner of* saying is this that He said, Ye shall seek Me, and shall not find Me: and where I am, *thither* ye cannot come?

37 In the last day, that great *day* of the feast, JESUS stood and cried, saying, If any man thirst, let him come unto Me, and drink.

38 He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake He of the SPIRIT, which they that believe on Him should receive: for the HOLY GHOST was not yet *given*; because that JESUS was not yet glorified.)

34 They knew the SON, who was present (Verse 28), but not the FATHER, who was hid from their eyes. Hence, we are reminded, that we have a way of direct access to the SON; but to the FATHER we have not. How then is the FATHER to be approached by us? The answer will be found by once more adverting to our SAVIOUR's words—*Ye know Him not; but I know Him*. Though we have not a way of direct access to the FATHER, then, the SON has; and therefore our access to the FATHER must be by Him. *I know Him*, says our LORD, *for I am from Him, and He hath sent Me*. The SON, being *from* the FATHER, knows Him, not merely by instruction, but by intuition; of necessity, by His very nature, and being *sent* by the FATHER came into the world to communicate that knowledge to us. . . . But, if it be thus apparent, that even now there is but one way of Salvation, our LORD's next address teaches us another, and equally important, truth; namely, that hereafter there will be no way whatever. Then said JESUS unto them—*Yet a little while am I with you, and then I go unto Him that sent Me. Ye shall seek Me and shall not find Me; and where I am, thither ye cannot come*. Hence we learn, that, as at present there is only one way of coming to GOD, namely by CHRIST, so a time may arrive hereafter, when even that mode of access will be withdrawn. It was withdrawn

from the Jews, when they crucified CHRIST. xiv. 6; xii. 35—37; S. Matt. xi. 27—30. *T. Boys.* (in loco.)

It is observable, that, when trouble comes, none are so much at a loss what to do, or how to behave, as those, who have slighted the calls of Religion, and lived “without God in the world.” Then they cry to all they meet, What shall we do? What shall we do? Their own ignorance, and want of wisdom, they are compelled to own in the time of distress; but where to go for it they know not. The wisdom, they want, cometh only from God; but Him and His gifts they are strangers to. They refused to come to Him, when He called and offered His help; their refusal is now repaid in kind. They cry, indeed, for wisdom to help them; but they cry not to God, whose gift she is. Either conscience checks their address to Him, and guilt stops their mouths; or, else, a reprobate mind has lost all sense of God and all feeling, but the anguish of their present sufferings. And this is the fatal and egregious folly of sin. It seeks happiness, but rejects wisdom; so makes it impossible to find: it necessarily leads to misery and distress, and makes it impossible to avoid or escape: it abhors the medicine, though it impatiently wish for the cure. To feel the pains, but not the guilt of sin, is the wretched state of judicially hardened sinners in this world; to feel both pain and guilt, without hope of mercy, is the desperate state of the damned. Prov. i. 24—31. *Wogan.* (On the Lessons, Twenty-first Sunday after Trinity.)

34, 36 Men may deceive themselves by reckoning to repent hereafter. We cannot conclude with reason we have space left for it, while our life lasts; since those opportunities are not always, and perchance not frequently, commensurate with the life, or being, of a profligate man, or nation; and when they end together, it is not that their whole life, or being, was allotted to those opportunities, but, when these are forfeit or extinguished, God cuts off the other. (Gen. vi. 3.) But it is not always so. Not, first, in nations: four generations filled the measure of the Amorites’ iniquity, but five were past, before destruction made approaches to them. Judah had its sentence of excision in Manasses’ reign; but its execution was

suspended, till the time of Zedekiah, near a hundred years. And, again, the things, that belonged to the peace of Jerusalem, were taken from them, when they killed the Peacemaker; their day of Salvation too was darkened at CHRIST'S Crucifixion; but the city lived yet forty years. Nor, secondly, in persons. Pharaoh's time was out at the sixth plague, but GOD at once upheld and hardened him, until the tenth was past. And those six hundred thousand, that were doomed for murmuring, were afterwards near forty years in dying, lived so long to rebel against more miracles. Now, all that time, the state of all these, whether men or nations, was irreversible, as to the doom passed upon them. . . . There are, whose life is nothing else but perpetual variety of wickedness, and they will quickly make up their account; the constancy inflames the reckoning, and the sum does advance mightily: how know they but the next of any of these greater magnitudes may fill up the score? To such, *now* only may be "the accepted time." iii. 18; Gen. xv. 16; 2 Kings xxi. 10—15; Ps. lv. 23; Jer. vi. 30. *Dr. Allestree.* (Serm. on 2 Cor. vi. 2.)

37 *In the last day.*—As if to verify and enforce His saying at verse 33. *Yet a little while, &c.* Every day with us is, as our last day. xii. 35, 36; 1 Cor. xv. 31. *J. F.*

We must take our water, as out of a torrent and sudden shower, which will quickly cease dropping from above, and running into our channels below. Eccl. ix. 10. *Bp. J. Taylor.*

If any man, &c.—Those Scriptures refresh me most, which are open to all, and are not limited to a particular class. iii. 14, 15; Rev. xxii. 17. *Thomas Scott.* (On his Death-bed.)

As to "hunger and thirst after righteousness," if indeed we were to estimate this virtue by the signification, which these and the like metaphors are wont to have, when they are made use of to describe the passions of the sinner for his objects, such as the ravening of the covetous, the thirst of the ambitious, the flames of the lustful, and such like, we could indeed form no very taking idea of it; but, when such metaphors are used to express the Christian's love of righteousness, or GOD, or Heaven, they must be understood, as designed only to express

the height of their passion, not any torment in it. Here only is desire, without impatience; ambition, without envy or fear; love, without despair or jealousy; and *πλεονεξία*, or a coveting abundance, without anxiety. For, though the complete satisfaction of the hungering and thirsting soul be reserved for the Day of the Resurrection and triumph, yet it is every day refreshed with the antepasts of that Eternal feast; its righteousness increases with its hunger and thirst; the bounty of God is enlarged with its desire; and it has a full assurance that nothing can defeat its success, or frustrate its hope, but its own negligence or revolt from virtue. Ps. lxxxiv. 5—7; Prov. x. 22. *Dr. Lucas.* (Serm. on Rom. xv. 13.)

38 In CHRIST there is not only plenty, but bounty; *plenitudo repletiva et diffusiva*; not only an abundance of all grace, but a redundancy of grace. Christians have the fulness of a vessel, but CHRIST hath the fulness of a fountain. Take a drop out of a vessel, and it is not so full as before; but, draw as much water as you please out of the well of the water of Life, and there is no want of water. i. 14; iii. 34; Ps. lxxxi. 11. *Ch. Love.*

That, which is made over to us, is not only the gift of Grace, the habit, by which we are regenerate; but, above that account, daily bubbleings from out of the same spring, minutely rays of the Sun of Righteousness, which differ from that gift of Grace, as the propagation of life from the first act of conception, as conservation from creation. i. 16; Eph. iv. 8. *Dr. Hammond.* (Serm. on Phil. iv. 13.)

Flow.—He shall not only have enough for himself, but wherewith to refresh others. Cant. v. 1; 1 S. Pet. iv. 10. *Leigh.* (in loco.)

It is indeed rarely considered how constantly these allusions pervade S. John's Gospel. The record of John the Baptist, the miracle at Cana of Galilee, the communication with Nicodemus, the conversation with the woman of Samaria, the miracle at the pool of Bethesda, the discourse on the pouring of the water at the feast of Tabernacles, the washing of the disciples' feet, the testimony to the Water and the Blood at the Crucifixion, the manifestation of CHRIST after the Resurrection by the lake of Gennesareth,—all connect with *water* the

highest Divine blessings. And his allusions to the other Sacrament are not unfrequent. iii. 23; S. Mark xiv. 13. *Is. Williams.* (Thoughts on the Study of the Gospels. S. 7.)

Why has He called the grace of the SPIRIT by the name of *water*? Because, by water all things subsist; because, of water are herbs and animals created; because, the water of the showers comes down from heaven; because, it comes down, one in form, yet manifold in its working. For, one fountain watered the whole of the garden (Gen. ii. 10,) and one and the same rain comes down upon all the world; yet it becomes white in the lily, and red in the rose, and purple in the violets and pansies, and different and varied in each several kind: so it is one in the palm tree, and another in the vine, and all in all things; being, the while, one in nature, not diverse from itself: for, the rain does not change, when it comes down; first as one thing, then as another, but adapting itself to the nature of each thing, which receives it, it becomes to each what is suitable. Thus also the HOLY GHOST being One, and of one Nature, and undivided, divides to each His Grace "according as He will," and in the Name of CHRIST works many excellencies. For He employs the tongue of one man for wisdom; the soul of another He enlightens by prophecy; to another He gives power to drive away devils; to another He gives to interpret the Divine Scriptures. He invigorates one man's self-command; He teaches another the way to give alms; another He teaches to fast and exercise himself; another He teaches to despise the things of the body; another He trains for Martyrdom: diverse in different men, yet not diverse from Himself. iv. 14; v. 4; 1 Cor. xii. 11. *S. Cyril.* (Catech. Lectures, xvi. S. 12.)

39 *They that believe.*—By faith we lay hold on CHRIST in the Word; and through our union with CHRIST we obtain the SPIRIT. For we have not the SPIRIT immediately in Himself, but in the flesh of CHRIST: and, when we by faith are made the flesh of CHRIST, then we partake of that SPIRIT, that dwells in the flesh of CHRIST Faith doth not apprehend bare CHRIST, but CHRIST with His SPIRIT; because these are inseparable. Now always according to the measure of the

SPIRIT, and according to the measure of Faith, is the measure of CHRIST in us. vi. 35, 36; Gal. iii. 14. *Wm. Dell.* (Serm. before the Parliament. 1645.)

John's meaning is, the SPIRIT was not poured out in such plentiful measure, as this place of Isaiah and that other of the Prophet Joel did import. For, after our SAVIOUR's glorification, all such, as were baptized with water, were likewise Baptized with the HOLY GHOST: most of them filled with the SPIRIT of prophecy, or gift of tongues, enabled to convey the words and waters of Life unto the souls of others. All this was fore-signified by the HOLY GHOST descending upon our SAVIOUR at His coming out of the water. For, His Baptism was a pre-figuration of His Death and Resurrection; and by His Resurrection He was really "declared to be the SON of GOD," and fulfilled the Psalmist's prediction, "Thou art My SON; this day have I begotten Thee." . . . This giving of the HOLY GHOST, in visible manner, was that Baptism of CHRIST, which was opposed to the Baptism of John; and that the world might know and believe it came immediately from CHRIST, and not from John, nor from the Apostles, or from the Sacrament, which they administered, it was given to some, and these by condition Gentiles, before they had been partakers of John's baptism, or any Mosaical rite or Sacrament. Joel ii. 28, 29, 32; Acts v. 30—32; x. 44, 47; xi. 15, 16. *Dean Jackson.* (On the Divine Essence, &c. B. vii. P. 2.)

In which words we have the Epiphany, or apparition, of the Blessed SPIRIT, as Nazianzen speaks; or, rather, the promise of His coming and appearance; and, if we well weigh it, there is great reason that the SPIRIT should have His Advent, as well as CHRIST His; that He should say, "Lo, I come (Ps. xl.); for in the volume of the Book it is written of Him, that the SPIRIT of the LORD should rest upon Him (Isa. xi. 2;) and, I will pour out My SPIRIT upon all flesh." (Joel ii. 28.) *Christus Legis, Spiritus Sanctus Evangelii, complementum*; CHRIST's Advent for the fulfilling of the Law, and the SPIRIT's for the fulfilling and completing of the Gospel; CHRIST's Advent to redeem the Church, and the SPIRIT's Advent to teach the Church; CHRIST to shed His Blood, and the SPIRIT to wash

and purge it in His Blood; CHRIST to pay down the ransom for us captives, and the SPIRIT to work off our fetters; CHRIST to "preach the acceptable year of the LORD," and the SPIRIT to interpret it. For we may soon see, that the one will little avail without the other; CHRIST's Birth, His Death and Passion, CHRIST's glorious Resurrection, is but a story *in archivis*, good news sealed up, a Gospel hid, till the SPIRIT come and open it, and teach us to "know Him, and the virtue and power of His Resurrection," and make us conformable to His Death. Phil. iii. 10. *Farindon*. (Serm. on S. John xvi. 13.)

The HOLY GHOST is *donum ex dono*, given to us; not at the first hand, but because CHRIST is given; the gift of another gift, because GOD gave His only SON into the world. As is the natural condition of water to ascend, as much as it descends; so CHRIST descended with this grace of "living water" unto the earth; therefore it will ascend again from the earth, with us, when CHRIST is gone into Heaven. Rev. xxii. 1. *Bp. Hacket*. (Serm. on S. John iv. 11.)

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the CHRIST. But some said, Shall CHRIST come out of Galilee?

42 Hath not the Scriptures said, That CHRIST cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of Him.

44 And some of them would have taken Him; but no man laid hands on Him.

45 Then came the officers to the Chief Priests and Pharisees; and they said unto them, Why have ye not brought Him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on Him?

49 But this people who knoweth not the law are cursed.

40 *When they heard this saying.*—As many as desire to walk in the fear of GOD, with upright and sincere hearts, let them *thirst* after the knowledge of GOD and His Will, as the hart after the rivers of waters; let them “cry after knowledge, and lift up their voices for understanding; let them seek it, as silver, and dig for it, as for hid treasures;” let their feet tread often in GOD’s courts, and even wear the threshold of His House; let them delight in His holy Ordinances, and rejoice in the light of His Word; depending upon the Ministry thereof with unsatisfied ears, and unwearied attention, and feeding thereon with uncloyed appetites: that so they may see, and hear, and learn, and understand, and believe, and obey, and increase in wisdom, and in grace, and in favour with GOD and all good men. vi. 34; Prov. ii. 1—6; viii. 34—36. *Bp. Sanderson.* (Serm. on Gen. xx. 6.)

42, 43 In all quarrels and contentions about truth, the Church is the gainer; they stir up more diligent inquiries, bring forth more judicious resolutions; *ut quod antea simpliciter credebatur, hoc idem postea diligentius crederetur; quod antea lentius prædicabatur, hoc idem postea instantius prædicaretur; quod antea securius colebatur, hoc idem sollicitius excoleretur;* saith *Lirinensis*. Heresies are but the file and furnace of truth, make it shine more clearly. Vehement shakings make the deeper rootings. We have no truth so settled, as those, that have been most violently opposed. In tumults and persecutions the Church shall have a most glorious issue. When the devil rages most, his time is shortest, and CHRIST’s time is nearest. The Church’s enemies may have some petty successes; but not wholly prevail. *Vincunt in prælio, sed non in bello.* “This is your *hour*, and the power of darkness,” (S.

Luke xxii. 53,) saith CHRIST: the *hour* may be theirs, but the *day* ours. 1 Cor. xi. 19; xv. 12. *Bp. Brownrig.* (Serm. on Hagg. ii. 7.)

Nothing separates men from each other more widely, or unites them together more closely, than does the Gospel. S. Matt. x. 34—36; Acts ii. 44—47; iv. 32—37; Eph. ii. 13—16. *J. F.*

46 *The officers.*—GOD, knowing that some persons must be wrought upon by reason, others allured by interest, some driven in by terror, and others again brought in by imitation, hath by a rare and merciful suppleness of wisdom, if I may so call it, so varied the Heavenly Doctrine into ratiocinations, mysteries, promises, threats, and examples, that there is not any sort of people, that in the Scripture may not find Religion represented in that form, they are most disposed to receive impressions from; GOD therein graciously dealing with His children, not unlike the Prophet, that shrunk himself into the proportion of the child, he meant to revive. verse 37; 2 Kings iv. 34; S. Luke iii. 14. *Hon. R. Boyle.* (Consid. on the Style of the Holy Scriptures.)

How admirable are His more solemn discourses, especially that upon the Mount, and that, wherein He takes leave of His disciples! How dry and insipid are the most sublime discourses of the philosophers, compared with these! How clearly doth He state our duties, and what mighty encouragements does He give to practise them! How forcibly does He persuade men to self-denial and contempt of the world! How excellent and holy are all His precepts! How serviceable to the best interest of men in this life and that to come! How suitable and desirable to the souls of good men are the rewards He promises! What exact rule of righteousness hath He prescribed to men, in doing, as they would be done by! With what vehemency doth He rebuke all hypocrisy and Phariseism! With what tenderness and kindness does He treat those, that have any real inclinations to true goodness! With what earnestness does He invite, and with what love doth He embrace, all repenting sinners! With what care doth He instruct, with what mildness doth He reprove, with what patience doth He bear with, His own disciples! Lastly, with

what authority did He both speak and live, such as commanded a reverence, where it did not beget a love! And yet, after a life thus spent, all the requital He met with was to be reproached, despised, and at last Crucified. verse 16; xii. 49, 50; S. Mark i. 22; S. Luke iv. 22. *Bp. Stillingfleet.* (Serm. on Heb. xiii. 3.)

Quicquid ibi docetur, Veritas; quicquid præcipitur, Bonitas; quicquid promittitur, Felicitas. There is truth in all, that is taught us; kindness in every precept, and happiness in every promise. S. Luke xx. 21; 2 Tim. iii. 16, 17. *Hugo de S. Victor.*

I have been somewhat acquainted with men and books; I have had long experience in learning and in the world; but there is no book, like the Scriptures, for excellent wisdom, learning, and use: and it is the want of understanding its objects and contents, that makes any speak otherwise. vi. 68, 69; xvii. 17; xx. 30, 31. *Lord Chief Justice Hale.*¹ (Letter to his son.)

I have surveyed most of the learning, found among the sons of men; and my study is full of books and papers on most subjects known in the world; but at this time I can stay my soul on none of them, but upon the Holy Scriptures. *John Selden.*¹

There are no songs, comparable to the songs of Sion; no orations, equal to those of the Prophets; no politics, equal to those, which the Scriptures teach. *Milton.*¹

48 The Pharisee makes use of his own authority to deny CHRIST. It was the Pharisees, that said, "*Have any of the Pharisees believed in Him?*" There is not a more dangerous mother of heresies, in the midst of piety, than this one; that our fancy first assures us, that we have the Spirit, and, then, that every fancy of ours is Theopneust, the work of the Spirit. Ps. xii. 4. *Dr. Hammond.* (Serm. on text.)

Let not the authority of the number, or quality, of such persons bear us down; for folly is folly, let who will be the patron of it. Can precedent change the nature of things? Is there

¹ The testimonies, here borne to the supreme excellency of the Scriptures, derive peculiar weight from the fact of these three witnesses having been laymen. There is no room left for the suspicion of what is called *Priestcraft*.

any prescription against reason? Will public vogue justify conscience, or multitude of voices carry it against God? Unless wicked men could not only efface the principles of their own minds and consciences, but also remove the pillars of the world, change the course of nature, and by a gigantic enterprise wage war against and conquer Heaven; that is, force the Almighty to alter His opinion, repeal His laws, and revoke His threatenings; sin will everlastingly be folly, and perseverance therein madness, in spite of multitude, fashion, custom, and example. Ex. xxiii. 2; Jer. v. 5; Ezra ix. 2; Nehem. iii. 5; S. Luke xiv. 18. *Dr. Goodman.* (Penitent pardoned, P. i. ch. 5.)

A wise man well observes, "Every notorious vice is infinitely against the spirit of government, and depresses a man to an evenness with common persons."

Facinus, quos inquinat, æquat.

And when a man's authority is thus lost, he becomes a thing wholly useless in the Church of God—useless, did I say? 'Twere well, if that were all: he is the most pernicious creature, that moves on God's earth: he serves to the worst purposes, to make men atheists, infidels, or heretics. Learned and knowing men, of ill lives, have been always the greatest stumbling-block in the Church of God: their fall is not single, but attended with the ruin of many others; who, imitating the barbarous civility of those nations, that use to solemnize the Funerals of their great men by sacrificing a great part of their families, when their Teachers damn themselves, are ready to die and perish with them for company. And the fallacy, that ruins them, is this; because some wise men live wickedly, they presently conclude that wickedness is the greatest wisdom: as if it were impossible for the will to choose contrary to the dictates of the understanding; or, for a man, that knows his duty, not to do it. S. Matt. v. 13. *Bp. Bull.* (Serm. on S. James iii. 1.)

Many say *sufficit nobis*, we are quite good enough. We have no wish to be better than our superiors. 2 Cor. x. 12. *S. Bernard.*

The sins of the teachers are the teachers of sin. *Bp. Hall.*

49 The more false any man is in his Religion, the more fierce and furious he is in maintaining it; the more mistaken, the more imposing; the more any man's religion is his own, the more he is concerned for it, but cool and indifferent enough for that, which is GOD's. Acts vii. 54; xxvi. 9—11; Gal. v. 15; 3 S. John 9, 10. *Dr. Whichcote.* (Aphor. Cent. v. 499.)

Who knoweth not the Law.—What availeth knowledge without the fear of GOD? An humble ignorant man is better than a proud scholar, who studies natural things, and knows not himself. The more thou knowest, the more grievously thou shalt be judged. Many get no profit by their labour, because they contend for knowledge, rather than for holy life; and the time shall come, when it shall more avail thee to have subdued one lust, than to have known all mysteries. Ps. cxix. 97—104. *Bp. J. Taylor.* (The Golden Grove. *Via Pacis.*)

The Spirit of the LORD was never known to rest upon a poor man. S. James ii. 5, 6. *Rabbinical Proverb.*

50 Nicodemus saith unto them, (he that came to JESUS by night, being one of them,)

51 Doth our law judge *any* man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

50 *Nicodemus saith unto them, &c.*—For men to be tied and led by authority, as it were with a kind of captivity of judgment, and, though there be Reason to the contrary, not to listen to it, but follow, like beasts, the first in the herd—they know not, nor care not whither—this were brutish . . . That the authority of men should prevail with men, either against or above Reason, is no part of our belief. Companies of learned men, though they be never so great and reverend, are to yield unto Reason; the weight whereof is no whit prejudiced by the

simplicity of the person, which doth allege it; but, being found to be sound and good, the bare opinion of men, to the contrary, must of necessity stoop and give place. Isa. viii. 20; 1 Cor. x. 15; 1 S. Pet. iii. 15. *Hooker*. (Eccles. Pol. B. ii. Ch. 7. S. 6.)

Nicodemus, when he had but little faith, *came to Jesus by night*; he durst not openly appear for CHRIST: but afterwards, as he grew in grace and knowledge of CHRIST, so he grew in courage for CHRIST. A weakly constitution dares not go out, unless the weather be fair; but a strong body can endure the hardest weather. xix. 39; Heb. xi. 32—39. *Chr. Love*.

51 Men's moral probation may be, whether they will take due care to inform themselves by partial consideration; and, afterwards, whether they will act, as the case requires, upon the evidence, which they have. And this, we find by experience, is often our probation in our temporal capacity. Numb. xxii. 20, 21. *Bp. Butler*. (Analogy, P. ii. Ch. 6.)

52 Nature worketh in us all a love to our own counsels; the contradiction of others is a fan to inflame that love. 1 Kings xxi. 4, 5; 2 Chron. xviii. 7, 25, 26. *Hooker*.

Art thou also of Galilee?—Once apply the epithet, to which reproach is annexed by a party, and the man becomes a mark for the shaft of ignorance and intolerance. This may be good policy; but I doubt its being Christian charity. verse 35; i. 46; S. Mark xiv. 67, 70; Acts xxviii. 22. *E. C. Harington*.

Search. Conf. verses 42 and 38.—I use the Scripture, not as an arsenal to be resorted to, only for arms and weapons to defend this party, or defeat its enemies; but as a matchless Temple, where I delight to be, to contemplate the beauty, the symmetry, and the magnificence of the structure, and to increase my awe, and excite my devotion to the Deity, there preached and adored. Ps. xliii. 12; S. Mark xiii. 1. *Hon. R. Boyle*. (Considerations touching the Style of the Holy Scriptures.)

53 Now follows a marvellous termination of this whole affair. That so strong a combination should, of itself, melt away, and all these persons, like waves of the sea, be broken asunder by their own impetuosity—who does not recognize in it the hand of God, bringing them to this pass? But GOD remains

ever, like Himself. Ps. cxviii. 10—12, 23; S. Matt. viii. 26. *Calvin.*

When the greatest, and those, that should be the gravest councils and courts in a Commonwealth are ordered tumultuously and contentiously, it is an apparent symptom of a sick and languishing state; for, when the chief, and those, that are the first moving wheels, keep not true time, all the rest are misled. S. Matt. xxiv. 29; Ps. ii. 1—5. *Lord Capel.* (Contemplations, Divine and Moral. 138.)

His own house.—Quietness under one's own roof, and quietness in our own conscience (viii. 9,) are two substantial blessings, which whoever barter for shew and pomp will find himself a loser by the exchange. Abroad, we must more or less find tribulation; yet, as long as our home is a secure and peaceful retreat from all the disappointments and cares, which we meet within that great scene of vexation the world, we may still be tolerably happy: but, if that, which should be our main Sanctuary from uneasiness, becomes our principal disquietude, how great must our uneasiness be! 2 Sam. vi. 20; Prov. iii. 33; S. Luke ix. 58. *Jer. Seed.* (Serm. 2, on Prov. xv. 17.)

CHAPTER VIII.

JESUS went unto the mount of Olives.

2 And early in the morning He came again into the temple, and all the people came unto Him; and He sat down, and taught them.

3 And the scribes and Pharisees brought unto Him a woman taken in adultery; and when they had set her in the midst,

4 They say unto Him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest Thou?

6 This they said, tempting Him, that they might have to accuse Him. But JESUS stooped down and with *His* finger wrote on the ground, *as though He heard them not.*

2 It is a certain sign that our hearts are set upon a work, when the thoughts of it cause sleep to depart from us, and we awake readily, constantly, and *early* to the performance of it. . . . He, who is in good earnest, and hath his heart fully bent upon the work of Salvation, like other skilful and diligent artificers, will be early in his application to it: he will get the start of the world, and take the advantage of the “sweet hour of prime,” to dispose and set himself in order for the day. What is a slothful sinner to think of himself, when he reads concerning the holy JESUS, that “*in the morning,*” &c.? Gen. xxii. 3; Dan. vi. 19; S. Mark i. 35. *Bp. Horne.* (On Ps. cxix. 147, and v. 3.)

3 *Set her in the midst.*—The only godliness, we glory in, is to find out others’ ungodliness, and we hunt after other men’s sins, not that we may mourn over them, but that we may cast them in their teeth. Ps. xxxv. 21; 1 Cor. xiii. 6. *S. Gregory Nazianzen.*

Man’s fall from God’s Image is in few respects more strikingly marked, than in his disposition to feel harshly towards those, whom he considers, though not in nature, yet in their deeds, more grievous sinners, than himself. The world ensnares her victims, bears with them, and cloaks their faults, while they minister to her pleasure; then thrusts them from her with cold indifference, if not with unfeeling cruelty. 2 Sam. xiii. 15. *P. L. D. Acland.* (Exeter Female Penit. Sermon. 1848.)

4 There are two cases, in which we ought to guard against rash judgment; first, when the intention of him, whom we are disposed to blame, is uncertain; secondly, when it is uncertain, how the person will turn out in the end, who is the present object of censure. . . . Let us not censure things, that are

dubious, as though they were certain; nor reprehend even manifest evils in such a manner, as though they were incurable. Of uncertain things those are prone to judge rashly, who take more delight in inveighing against what is amiss, than in correcting it; and the vice of censoriousness itself may be traced up to either pride or envy. Rom. xiv.; S. James ii. 13. *S. Anselm.* (On Rom. xiv.)

Beware of curiously prying into the conduct of your neighbour, or judging rashly of it. Even should you see him do something wrong, do not judge him; if you cannot excuse his act, excuse at least his intention; attribute it to ignorance, to inadvertence, to accident. But, if the thing be so certain, that there is no other account to be given of it, nevertheless persuade yourself, and say; “*Vehemens nimis temptatio*, the temptation was too strong. What should I have done myself, had I been in like manner exposed to its power?” S. Luke xxiii. 40, 41; Gal. vi. 1, 2. *S. Bernard.* (Serm. xl. in Cant.)

Peccantes damnare cave, nam labimur omnes;

Aut sumus, aut fuimus, aut possumus esse, quod hic est.

Anonym. (apud Monasticon Anglic.
Art. Vale Royal.)

5 *Crimen devoratorium salutis*: a sin, which is deadly to Salvation. Gen. xx. 3. *Tertullian.*

Peccata quædam, quæ uno ictu animam perimunt. There are certain sins, which, as it were, kill the soul at a blow. 1 S. John v. 16. *S. Augustine.*

6 As the old commentary says, “He noted down their sins.” Of such power was that Writing, that each of them knew it to contain his own sins. iv. 29; S. Mark xiv. 19. *Card. Bonaventure.* (Life of CHRIST. c. lii.)

He is truly qualified to speak, who has first learned to be silent; for the discipline of silence is the only proper nurture of speech. Job xxxii. 4—12; S. Luke iv. 20, 21. *S. Gregory.* (Hom. ix. in Ezek.)

Most men speak, when they do not know how to be silent. Seldom do you see any one silent, when to speak is of no profit. Tie your tongue, lest it be wanton and luxuriant; keep it within the banks: a rapidly flowing river soon collects mud.

Prov. x. 19; S. Luke xxiii. 9. S. Ambrose. (De Off. Lib. i.)

To tempt Him.—If He should have condemned her, where then is that mercy, that all the world speaks of to be in Thee? If He should not have condemned her, then Lo, Thou art clean contrary to Moses' Law. Thus, by a dilemma, they thought to catch Him. CHRIST sounds the secrets of their hearts, and willeth them, after examination of themselves, to proceed to execute the sentence of Moses' Law upon the woman. In effect, the Law is just; but let just men perform the equity of the Law: which answer, saith S. Austin, was just and gentle; "*Puniatur peccatrix, sed non à peccatoribus*," let this sinner be punished, but not by sinners. S. Matt. xxii. 17. C. Sutton. (Disce Vivere. c. xxv.)

7 So when they continued asking Him, He lifted up Himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again He stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and JESUS was left alone, and the woman standing in the midst.

10 When JESUS had lifted up Himself, and saw none but the woman, He said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, LORD. And JESUS said unto her, Neither do I condemn thee: go, and sin no more.

7 In the reproof of sins, be as particular, as you please, and spare no man's sin, but meddle with no man's person; neither name any man, nor signify him, nor reproach him, or make him to be suspected. He, that doth otherwise, makes his Sermon to be a

libel, and the ministry of Repentance an instrument of revenge; and so doing he shall exasperate the man, but never amend the sinner. 2 Cor. vi. 3. *Bp. J. Taylor.* (Advice to his Clergy. S. 4.)

Before thou reprehend another, take heed thou art not culpable in what thou goest about to reprehend. He, that cleanses a blot with blotted fingers, makes a greater blur. Ps. l. 16, 17; Rom. ii. 17—22. *F. Quarles.* (Enchir. Cant. iii. 13.)

It is an ill sign, when a person seems in a passion to cry out of one sin, and to be senseless of another sin. A par-boiled conscience is not right; soft in one part and hard in another. The SPIRIT of GOD is uniform in its work. Hos. vii. 8. *Gurnall.* (Expos. Eph. vi. 16. Ch. iv. S. 3.)

Nothing more disposes us to shew mercy to others, than the consideration of our own danger. Gal. vi. 1. *S. Augustine.*

There are two things we should always keep in mind; what we ought to be, and what we are. In fixing our eyes on what we ought to be, we see the good we should aim at; in looking at what we are, we see the evil we should get rid of. . . . The glaring contrast between what we ought to be, and what we are, may awaken even the proudest and most conceited to a sense of their manifold imperfections, and may move them for very shame to set about mending and improving. S. Luke vii. 7; S. James i. 25. *A. W. Hare.* (Serm. on S. Matt. xiii. 33.)

JESUS CHRIST never *wrote*, but once, in His life; and then, too, but upon the dust; and only to evade the condemning of a sinner: and He would not have what He had writ to be known. Thereby He instructs us, not to write, but out of necessity; or, for profit to others, and with humility, and modesty, and charity. JESUS writ His Divine thoughts upon the dust; and we would have ours should be written upon cedar, and graven upon brass. It is indeed most certain, that the spirit of Christianity is a spirit of Humility. Jer. ix. 23; xlv. 5. *Port Royal.* (Abrégé de la Morale de l'Evangile.)

Our LORD delivered His doctrine, as He did His miracles; occasionally, *en passant*, dropping His Divine sentences by word of mouth among those, with whom He happened to converse, with-

out the solemnity of *writing*, or the formality of set composures. The consideration of this strange reserve (Col. ii. 3,) though it does not absolutely condemn writing books, yet I think will not have its due use, if not improved, as a caution to all Christian writers, lest they write for fame, and not for conscience, and regard any other end, but the Glory of God, and the edification of their brethren. vii. 18; Phil. ii. 5—8. *J. Norris.* (Pref. to his Practical Discourses.)

9 *And the woman, &c.*—The sick person remained alone with the Physician—mighty Misery with mighty Mercy. *S. Augustine.* (In Ps. i.)

To have a “conscience void of offence,” speaking in general terms, is to have a conscience, neither abused by false principles, nor overpowered by inordinate affections; a conscience, that neither misleads, nor disturbs and tortures; a conscience, that neither renders us secure and confident in the wrong, nor upbraids us with any hypocritical prevarication or wilful violation of the right. To such a conscience you will easily resolve two things necessary—illumination and obedience. Illumination makes a right conscience; obedience a good one: both together a conscience “void of offence.” Rom. ix. 1; 2 Cor. i. 12; Heb. ix. 14. *Dr. Lucas.* (Serm. on Acts xxiv. 16.)

Be not ashamed to confess you have been in the wrong. It is but owning what you need not be ashamed of; that you now have more sense, than you had before, to see your error; more humility to acknowledge it, and more grace to correct it. We double the greater part of our faults by the excuses, which we make use of to justify them; excuses, which are a kind of patches, when a rent is made, far more unseemly and misbecoming than the rent itself. Gen. iii. 11—13; Ps. xxxii. 5, 6; Titus ii. 9. *Jer. Seed.* (Serm. 3. on Prov. xv. 17.)

Went out.—A guilty conscience is *præjudicium Judicii*, an anticipation of our final judgment and condemnation. Gen. iv. 14; S. Mark vi. 16. *Tertullian.*

Judicio nunquam præceps aliena severo

Excute, cum tua sint excutienda tibi

Dum faciles nostro metimur singula sensu,

Hic modulus nostri normaue judicii

Si foret ante oculos semper Deus, esset in Illo

Vel desideriiis meta suprema tuis

Quod premit, intus habes : istâ latet anguis in herbâ ;

Conduntur tacito noxia damna sinu.

Graswinkelius. (Thomæ à Kempis de Imitatione

Christi Vers. Poet. Lib. i. c. 14.)

- 10 When JESUS turns away His eyes, it is to overlook our sins, and expect our amendment. When He looks on us again, it is to comfort our fears and absolve our sins. We are "judges of evil thoughts;" but JESUS alone is the Judge of mercy. Numb. xxiii. 21; Isa. xxxviii. 17; S. Luke xxii. 61; Acts xvii. 30. *Austin.* (Med. 159.)

Non sufficit judicium alienum. What, though no man can accuse thee of sin? That will not acquit thee. Many think to go to Heaven by the voice of their country, if no man can blame them : no ; we must distinguish between a good name, and a good conscience. *Fama, propter homines ; conscientia, propter Deum,* saith S. Augustine. A good name will carry it amongst men ; but it is a good conscience only, that can acquit us before God. S. Luke vii. 4, 7 ; 1 Cor. iv. 2—5 ; 2 Cor. i. 12 ; 1 S. John iii. 20, 21. *Bp. Brownrig.*

- 11 To that general, *omne judicium*, "all judgment" (see v. 22) here is an exception of the Judge's own making ; for, in secular judgments, *nemo constituit*, He had no commission, and therefore *judicat neminem*, He "judges no man." (S. Luke xii. 14.) He forbore in criminal matters too ; for, when the woman taken in adultery was brought before Him, He condemned her not : it is true He absolved her not ; the evidence was pregnant against her, but He condemned her not ; He undertook no office of a judge ; but of a sweet and spiritual "*Go, and sin no more ;*" for this was His element, His tribunal. iii. 17 ; Heb. v. 4 ; 1 Cor. vii. 20. *Dr. Donne.* (Serm. on S. John viii. 15.)

It seems to have essentially belonged to our LORD's Mission, not to act judicially in any respect. "I am come," says He, "not to judge the world, but to save the world." His business was exclusively Moral, not judicial. Hereafter He was to come, as a Judge. As Incarnate, and a sojourner on earth, He was to perform the office not of a judge, but of a SAVIOUR. He there-

fore in the case of the woman confines Himself to the gracious purpose, for which He had become man. But He does this in such a manner, as to put the Moral bearing of the case out of all possibility of doubt: for to His words of mercy, He adds those of weightiest admonition—*Go, and sin no more*. Here our LORD guards His leniency against the slightest shadow of misconception. He tells her she had sinned; and this was to say every thing. David's confession (which afterward expressed itself at large in Ps. li.) was confined in the first instance to these strong words; "I have sinned against the LORD." Full, as his heart at the moment was, this simple acknowledgment did justice to his feelings. In truth, the term Sin in Holy Scripture is replete with meaning. It is the opposite, the contradictory to God's pure and perfect nature; and therefore, if not subdued and expelled, the pledge of endless misery to its victim. "*Sin no more*" was therefore at once the deepest accusation, and the most awful warning. It was to tell her, that she had done infinitely more than expose herself to the being stoned to death; that she had exposed herself to the infinitely more dreadful judgment of God; but that she had now further time of trial, on her use of which must depend whether her present escape would be a gain, or an aggravation. v. 14; S. Luke xii. 14, and xviii. 13. *A. Knor.* (Remains. Vol. iv. p. 361.)

He, that breaks off his sins, doth best make it appear that his heart is broken from them. If you would know whether there has been rain in the night, look upon the ground, and that will discover it. Oh, my friends, if the dust be laid, if all earthly joys, contentments, pleasures, concernments be laid, you may conclude your sorrow was a shower sent into your souls from Heaven. S. Luke vii. 38; xix. 8; 2 Cor. vii. 11. *Sam. Shaw.* (Welcome to the Plague. Sermon on Amos iv. 12.)

Cur timeam? fidei una meæ fiducia Crux est:

Cur timeam? rigidas Crux fugat una minas.

Cur peccem, tanti Sponsoris morte redemptus?

Cur peccem, gemitûs cum subit hora Tui?

Hæc facies, hæc mæsta Dei pendentis imago

Nec me peccantem, nec sinit esse reum.

C. Barlæus. (Eleg. xviii.)

12 Then spake JESUS again unto them, saying, I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto Him, Thou bearest record of Thyself; Thy record is not true.

14 JESUS answered and said unto them, Though I bear record of Myself, *yet* My record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, My judgment is true: for I am not alone, but I and the FATHER that sent Me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of Myself, and the FATHER that sent Me beareth witness of Me.

19 Then said they unto Him, Where is Thy FATHER? JESUS answered, Ye neither know Me, nor My FATHER: if ye had known Me, ye should have known My FATHER also.

12 We see a dexterity in CHRIST and in the servants of CHRIST, wherein they had so inured themselves from every action and creature to the Glory of God; so that there was nothing could be spoken, nothing done, nothing heard, but they would make use of it, to return to God's Glory; as S. John viii. 2, CHRIST by occasion of being *early in the temple*, (verse 2,) and the sun shining bright, took occasion to fall into large discourse of the Sun of the world, and Heavenly light, and concerning the darkness of man, and made a fruitful speech of it. vi. 26, 27; iv. 13, 35; xv. 1. *Bp. Andrewes.* (On the Moral Law. Comm. 3.)

O LORD, be Thou *light* unto my eyes, music to my ears, sweetness unto my taste, and a full contentment to my heart: be Thou

my sunshine in the day, my food at the table, my repose at the night season, my clothing in nakedness, and my succour in all necessities. Ps. xliii. 3. *Bp. Cosin.* Col. ii. 10. (Devotions.)

Omnibus est data vox Christi, vox omnibus una :

Qui sequitur Me non ambulat in tenebris !

O imitatores, sanctum genus ! Omnia Christi,

Omnia, quæ bona sunt, hic imitator habet.

M. Zuerius Boxhornius. (In Thom. Kempensis libellum de Imitatione Christi.)

- 14 Conf. v. 31. CHRIST'S testimony is to be considered two ways ; as the testimony of a mere man ; and so He yields to the Jews, that His testimony was unfit and insufficient in His own cause ; because by the Law, " Out of the mouth of two or three witnesses every word must stand ;" but, secondly, consider Him, as a Divine Person, coming from Heaven, and having His FATHER giving witness with Him, thus His testimony is infallible, and so the latter is to be understood. *Edw. Leigh.* (Note on Ch. v. 31.)

- 15 *I judge no man.*—*Christ judgeth all men*, (v. 22,) and *Christ judgeth no man* : He claims all judgment, and He disavows all judgment ; and they well consist together. He was at our Creation ; . . . and He was, infinite generations before that, in the bosom of His FATHER at our Election ; and there in Him was executed the first judgment of separating those, who were His, the elect from the reprobate ; and then He knows who are His by that first judgment : and so comes to His second judgment, to seal all those in the visible Church with the outward mark of His Baptism, and the inward mark of His Spirit ; and those, whom He calls so, He justifies, and sanctifies, and brings them to His third judgment, to an established and perpetual Glory. And so all judgment is His. But then to judge out of human affections and passions, by detraction and calumny, as they did, to whom He spoke at this time, so He *judges no man* ; so He denies judgment. To usurp on the jurisdiction of others, or to exercise any other judgment than was His commission, as His pretended Vicar doth, so He *judgeth no man* ; so He disavows all judgment. To judge so, as that our condemnation should be irremediable in this life, so

He judges no man. So He forswears all judgment; "As I live," saith the LORD of Hosts, and "As I have died," saith the LORD JESUS, so I judge none. Acknowledge His first judgment—thy Election in Him; His second judgment—thy Justification by Him; breathe and pant after His third judgment—thy crown of Glory for Him. Intrude not on the right of other men, which is the first; defame not, calumniate not other men, which is the second; lay not the name of reprobate in this life upon any man, which is the third judgment, that CHRIST disavows here. And then thou shalt have well understood, and well practised, both these texts—*the Father hath committed all judgment unto the Son*; and yet, *the Son judges no man.* Dr. Donne. (Serm. on text.)

17 S. Paul imitates CHRIST, arguing against both Jew and Gentile. v. 39; xii. 20, 24. Against the Jews, in the Epistle to the Hebrews, where he taketh most of his grounds out of the Law. (Acts ii. and xiii.) Against the Gentiles, (Acts xiv. and xvii.) where he seeketh no farther, than the Creation and the Providence, to convict them of idolatry. The Fathers in the Primitive Church took the very same course, as appears by Justin Martyr's Apologies to the Roman Emperors, and his Dialogues with Tryphon the Jew. The like might be shewn out of Origen, Irenæus, Tertullian, Eusebius and others; whether they deal with infidels or heretics, they press them still with their own principles. 1 Cor. ix. 20. *Bp. Lake.* (Serm. on S. Matt. xxii. 34—40.)

A good judge does nothing of his will, or the purpose of his private choice; but pronounces, according to the law and public right; he obeys the sanctions of the law, giving no way to his own will; *nihil paratum et meditaturn domo defert*, he brings nothing from home prepared and deliberated; but, as he hears, so he judges. vii. 24; Isa. xi. 3—5. *S. Ambrose.* (In Psalm. 118.)

18 What satisfaction we can find in the testimony of man, we may receive in the testimony of God. "If we receive the witness of man, the witness of God is greater;" yea, "let God be true," the ground of our Divine, "and every man a liar," the ground of our human, faith. . . . Divine faith is an assent unto something, as credible, upon the testimony of God; this

assent is the highest kind of faith, because the object hath the highest credibility, because grounded upon the testimony of God, which is infallible "He is a God of Truth," saith Moses, "and without iniquity; just and right is He." (Deut. xxxii. 4.) From which internal, essential, and infinite rectitude, goodness, and holiness, followeth an impossibility to declare, or deliver, that for Truth, which He knoweth not to be true. For, if it be against that infinite purity and integrity, which is required of man, to lie, and therefore sinful, then must we conceive it absolutely inconsistent with that transcendent purity and infinite integrity, which is essential unto God. xix. 35; xxi. 24; Numb. xxiii. 19. *Bp. Pearson.* (Expos. of the Creed.)

19 The special *knowledge*, that man must have of God, stands in two points, *in distinguendo et colendo*; he must first learn to distinguish God from all others: and that *contra*, and *supra*; he must oppose Him to all that seems, but is not God; he must prefer Him also before all, to whom that Name is communicated, be they Angels, or men. The second branch stands *in Deo colendo*, in our carriage towards God; and that also consists of two branches—*contemplation*, and *dilection*. Our eyes must be ever on Him; our heart must ever be towards Him. Ps. cxxxv. 5; Gal. iv. 8; 1 Thess. ii. 4. *Bp. Lake.* (Serm. Ps. i.)

20 These words spake JESUS in the treasury, as He taught in the temple: and no man laid hands on Him; for His hour was not yet come.

21 Then said JESUS again unto them, I go My way, and ye shall seek Me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will He kill Himself? because He saith, Whither I go, ye cannot come.

23 And He said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in

your sins : for if ye believe not that I am *He*, ye shall die in your sins.

25 Then said they unto Him, Who art Thou ? And JESUS saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you : but He that sent Me is true ; and I speak to the world those things which I have heard of Him.

27 They understood not that He spake to them of the FATHER.

28 Then said JESUS unto them, When ye have lifted up the Son of Man, then shall ye know that I am *He*, and *that* I do nothing of Myself ; but as My FATHER hath taught Me, I speak these things.

29 And He that sent Me is with Me : the FATHER hath not left Me alone ; for I do always those things that please Him.

30 As He spake these words, many believed on Him.

21 *Carnales cupiunt Christum consequi, sed non sequi ; non curant quærere, quem desiderant invenire.* The carnal minded would reach CHRIST, but they will not follow Him. Though they much wish to find Him, they have no care to seek Him. Ps. xxvii. 4 ; Phil. iii. 7—11. *S. Bernard.*

22 *Will He kill Himself?*—Christian Religion teaches us that no man hath power of his life for these causes. 1. We must needs understand *Non occides*, “thou shalt not kill,” so : because the general Rule of the Law is, *sicut te ipsum*, as thyself. Then *Non occides alium, sicut non occides teipsum* ; thou shalt not murder another, even as thou shouldest not kill thyself. So the proportion is against the Law of charity and nature. Against the law of nature it is ; we are so linked to ourselves, that nature first maketh *alimentum individuum*, the nutriment to satisfy the stomach, before she giveth *propaginem speciei*, supplement to the other members ; shewing, that to every man

belongeth a care how to preserve himself. 2. Because, that every man, that liveth in a society, or Commonwealth, is a part thereof: and so is not his own, but *societatis*, or *reipub.*, the society's, or commonwealth's: therefore he cannot injure or kill himself, but he must needs bring detriment to the whole company, whereof he is. 3. Because, our life is the gift of God (1 Sam. ii. 6,) so, consequently it is God, that giveth life and bringeth death; therefore we must not dispose of the gift of God, without the mind of the giver (Rom. xii. 4); rather, because the Apostle (1 Cor. vii. 23,) he saith; "We are bought with a price." Rom. xiv. 4. So it is a fault to think, that any man may kill himself, whether he do it, that he may *fugere molestias temporales*, to avoid temporal evils; *hoc enim modo*, saith S. Augustine, *incidunt in perpetuas*; for by this means they fall into eternal. Neither, *ut evitet peccatum alienum, ne incipiat habere gravissimum proprium*, to shun the sin of another, lest he become guilty of a most grievous one himself: nor *pro suo peccato*, for his own sin; for there is no time of repentance: neither *ne peccet*, lest he fall into sin, as the woman did in the primitive Church: *sic enim incidit in peccatum certum, ut evitaret incertum*; for so he commits a certain sin, to avoid an uncertain one. And indeed he proveth out of Rom. iii. that we must not do it for any cause. 2 Macc. xiv. 37; S. Matt. viii. 32. *Bp. Andrewes.* (The Moral Law. Comm. 6.)

21—23 Let those, who above all things love the world, consider this, and tremble. Let them not gaze in vain upon our SAVIOUR ascending to His FATHER. Let them be assured, His FATHER is not theirs, and that, as certainly as He ascended to His FATHER in Heaven, they shall in time (unless they seriously repent) descend to theirs in hell. This was the reason why our SAVIOUR told the Jews; *Whither I go, you cannot come*: as if He should say, "I go to My FATHER; if He were your FATHER also, then you might bear Me company: but, since you have received the spirit of this world, as long as you are governed by the spirit of another father, you may in due time follow him to hell. But it is impossible without sincere repentance you should ever follow Me to Heaven—*Whither I go, you cannot come.*" The Jews, amazed to hear it,

knew not what He meant. He told them the reason; *I am from above*, says He, *I am not of this world*. The Spirit, which governs all My actions, is from above; it is not the spirit of this world; it is the Spirit of My FATHER; therefore I go to Him: but, on the other side, *you are of this world*. You are led by the spirit of this world, and therefore, *Whither I go, you cannot come*. Let us not flatter and deceive ourselves with vain appearances of superficial piety, which float upon the surface of our souls; but be assured, that, if we find them chiefly fixed upon this world or any creature in it, we may stand "gazing" with "the men of Galilee;" we may contemplate and admire the Ascension of our SAVIOUR; but all in vain: all this will be no comfort to us. Whither He goes, we cannot follow Him. We cannot ascend, unless we first receive the HOLY GHOST: nor can we receive Him, unless we first prepare for His reception. Ps. l. 23; Acts i. 11; 1 Cor. ii. 12. *A Contrite Heart*. (P. i. S. 4.)

- 24 What greater evil, I pray, than sin? What greater misery than to be under the dominion of it? To be torn in pieces with the distraction of our sins, to be tormented with inordinate desires, to be hurried up and down with exorbitant lusts, to be enslaved to the drudgeries of so base commands, to be racked with the terrors of a wounded conscience, to be distracted quite with the horrors of inevitable damnation, to be at war continually within ourselves, to be commanded by every petty lust, to be a drudge to every filthy sin, to have a soul and body full of nothing but pollution, nothing clean, nothing pure, nothing quiet, nothing peaceable within it; thus to persist and to continue, thus to live and die, neither our own Masters, nor our own men—no misery more miserable. You talk of slavery and tyranny; there's none, like this of sin and lusts. *Ye shall die in your sins*, says CHRIST to the Jews, as the greatest misery He could leave them under. Rom. vi. 21; vii. 24. *Dr. Mark Frank*. (Serm. on 1 Cor. xv. 19.)

Omnis infidelium vita peccatum est; et nihil est bonum sine Summo Bono. The whole life of unbelievers is sin; good cannot exist, apart from the Author of all good. xv. 5; Rom. xiv. 23. *S. Augustine*. (Ep. 83.)

Quisquis amas mundum, tibi prospice, quâ sit eundum ;
Hæc via, quâ vadis, via pessima, plenaque cladis.

S. Augustine. (Manuale, c. xxx.)

Infidelity makes the Death of CHRIST to be no more than the death of an ordinary man. Gal. ii. 21, 22 ; v. 2. *Dr. Hammond.* (Serm. on S. Matt. x. 15.)

28 CHRIST hath taught us to say, "*Our FATHER*;" a form of speech, which He never used Himself. Sometimes He calls Him "*The FATHER*," sometimes "*My FATHER*," sometimes "*your*," but never "*our*." He makes no such conjunction of us to Himself, as to make no distinction between us and Himself; so conjoining us, as to distinguish, though so distinguishing, as not to separate us. xx. 17. *Bp. Pearson.* (Expos. of the Creed. Art 1.)

29 *The Father hath not left Me alone.*—Let us not think, Holiness in the hearts of men here in the world is a forlorn, forsaken, and outcast thing from God, that He hath no regard of. Holiness, wherever it is, though never so small, if it be but hearty and sincere, it can no more be cut off and discontinued from God, than a sunbeam here upon earth can be broken off from its intercourse with the sun, and be left alone amidst the mire and dust of this world. The sun may as well discard its own rays, and banish them from itself, into some region of darkness, far remote from it, where they shall have no dependence at all upon it, as God can forsake and abandon Holiness in the world, and leave it a poor orphan thing, that shall have no influence at all from Him to preserve and keep it. Holiness is something of God, wherever it is; it is an *efflux* from Him, that always hangs upon Him, and lives in Him: as the sunbeams, though they gild this lower world, and spread their golden wings over us, yet they are not so much here, where they shine, as in the sun, from whence they flow. God cannot draw a curtain betwixt Himself and Holiness, which is nothing but the splendour and shining of Himself. He cannot hide His face from it; He cannot desert it, in the world. S. Matt. xxviii. 20; Acts ix. 4, 5; 2 Tim. iv. 17. *R. Cudworth.* (Serm. on 1 S. John ii. 3, 4.)

Do you seek any further reward, beyond that of having *pleased*

GOD? In truth, you know not how great a good it is to please Him. Col. i. 10; Heb. xi. 5; xiii. 16. *S. Chrysostom.* (De Compunct. Cordis, L. ii.)

Ille placet Deo, cui Deus placet. GOD finds pleasure in us, when we find pleasure in GOD. iv. 34; S. Matt. iii. 17; Ps. xl. 10. *S. Augustine.* (In Ps. xxxii.)

30 It is a melancholy truth, but it is useful to consider, that, in the largest accounts of the success of the Gospel, though sometimes it may be said that *many believed*, yet we never read that the whole auditory “believed, and turned to the LORD;” not where the Apostles were preachers, not even where the SON of GOD Himself was the preacher. The result was, “some believed the things that were spoken, and some believed not;” some trembled at GOD’S Word, and “others mocked.” But “wisdom is still justified of her children;” and, where the Gospel is not “the savour of life unto life,” it is “the savour of death unto death.” vii. 40; S. Matt. xiii. 18—23. *Mac-laurin.* (Serm. on Acts xi. 20, 21.)

31 Then said JESUS to those Jews which believed on Him, If ye continue in My word, *then* are ye My disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

31 *Continue in My Word.*—The Word of GOD must not be, as a passenger, or sparingly entertained in our minds, but must “dwell” there, and that “richly;” and the Word, which S. James pronounces “able to save our souls,” he describes, as a graff, which must not only be closely embraced by that, wherein it is to fructify; but must continue there, to bring the stock and graff, (if I may so speak) to concorporate. And, indeed, we are so indisposed to admit, and obnoxious to deface, religious impressions, that we need, during our whole life, be conversant with the precepts of reading it piously. verse 37; xv. 7; Ps. i. 2; Col. iii. 16; S. James i. 21. *Hon. R. Boyle.* (Consid. on the Style of the Holy Scriptures.)

To come to CHRIST is no one transient act, to be done once only in a man's life. What He calls "coming to Him," He elsewhere expresses by "abiding in Him," and by *continuing in His Word*. xv. 9; S. Luke xxii. 28; Acts ii. 42; xi. 23. *Bp. Beveridge*. (Serm. on S. John vi. 37.)

The popular Gospel of the day too often omits the all-important "*If*," in this passage, and at once introduces the convert to the fulness of all spiritual blessings; placing him, as it were, at the goal, when he is only just starting in the race. (See S. Luke xix. 9. *J. F.*) 1 Kings xx. 11; S. James i. 25; Heb. x. 36. *J. F.*

I had swallowed, and, as I thought, concocted the common definition of faith by "a full particular assurance." But, when I read this Author, I perceived that *plerophory* was the golden fruit, that grew on the top branch, not the first seed; no, not the spreading root of that tree of Life, by feeding on which "the just do live:" and that true *fiducia* can grow no faster than, but shoots up just parallel with, *fidelitas*; I mean, that true confidence towards GOD is adequate to sincere and conscientious obedience to His holy precepts. Heb. vi. 11, 12; 1 S. John iii. 21. *Barnabas Oley*. (Pref. to his edition of Dean Jackson's Works.)

"Si fueris cupidus discendi, plurima disces."

On this account, some one has ingeniously remarked, "He, who learns, is properly called *discipulus*, as one, "à quo *disci plus* debeat." Wisd. vi. 12. *Haeftenus*. (Schola Cordis. Lib. i. Lect. xi.)

32 The liberty of the sons of GOD is a holy and amiable captivity to the Spirit. The will of man is in love with those chains, which draw us to GOD, and loves the fetters, that confine us to the pleasures and religion of the Kingdom. And, as no man will complain that his temples are restrained, and his head is prisoner, when it is encircled with a crown; so, when the SON of GOD hath "made us free," and hath only subjected us to the service and dominion of the Spirit, we are free, as princes within the circle of their diadem, and our chains are bracelets, and the law is "a law of liberty," and

"His service is perfect freedom:" and, the more we are subjects, the more we shall "reign, as kings;" and, the faster we run, the easier is our burden; and CHRIST's yoke is like feathers to a bird, not loads, but helps to motion; without them the body falls. Such is the load and captivity of the soul, when we do the work of GOD; and are His servants, and under the government of the Spirit. S. Matt. xi. 29, 30; S. James i. 25. (Refer to S. Luke vi. 23. *S. Chrysostom.*) *Bp. J. Taylor.* (Serm. on Rom. viii. 9, 10.)

We must not put Truth into the place of a means, but into the place of an end. *Dr. Whichcote.* (Aphor. Cent. viii. 795.)

The way to judge of Religion is by doing our duty, and Theology is rather a Divine life, than a Divine knowledge. In Heaven indeed we shall first see, and then love; but here, on earth, we must first love; and love will open our eyes, as well as our hearts; and we shall see, and perceive, and understand. Ps. cxix. 113, 131, 165. *Bp. J. Taylor.* (Serm. on S. John vii. 17.)

Knowledge will not be acquired without much pains and application. It is troublesome and deep digging for pure waters; but, when once you come to the spring, they rise up and meet you. iv. 11; v. 39; Ps. l. 23; Isa. lxiv. 4; Eccclus. iv. 13—18. *Felton.*

There are two Masters, under one of which every soul must serve; either sin, or righteousness: if we be free from one, we are bondmen to the other. We say truly, the service of GOD is "perfect freedom;" but to be free to sin is a perfect bondage; and to serve sin is no other than a vassalage to the devil. From this bondage CHRIST only can free us; and we are no Christians, unless we be thus freed; and, being thus freed, we shall rejoice in the pleasant fetters of our voluntary and cheerful obedience to righteousness; neither would we for a world return to those gyves and manacles of sin, which we once held our most dear and comely ornaments; and can truly say; "Thou hast set my feet in a large room." "I will walk at liberty; for I seek Thy precepts." Ps. xxxi. 9; cxix. 45; Rom. vi. 16—23; viii. 2; Gal. v. 1. *Bp. Hall.* (Select Thoughts, 86.)

33 They answered Him, We be Abraham's seed, and were never in bondage to any man: how sayest Thou, Ye shall be made free?

34 JESUS answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: *but* the SON abideth ever.

36 If the SON therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill Me, because My word hath no place in you.

38 I speak that which I have seen with My FATHER: and ye do that which ye have seen with your father.

33 As we rightly gather that part of man's body to be most corrupt, unsound, or ulcerous, which is most afraid of the surgeon's hand or instrument, which must heal or cure it; so these Jews may hence be truly convicted to have been, as our SAVIOUR truly censures them, *servants unto sin*, or, in S. Peter's expression, "servants of corruption," in that they are so touchy, and jealous of the very mention of being *made free*; albeit, our SAVIOUR (if you mark His process) doth handle them, as warily and tenderly, as any skilful surgeon could do the most dangerous sores or ulcers of his most impatient patients. For He did not say; "If ye continue in My Word, then are ye My disciples indeed; and *I* will make you free," although, if He had said thus, He had said the truth; for He it is, and He alone, that must make all the sons of Adam free. But, as He had an eagle's eye to discover their hidden sore, and a lion's heart to unrip or lance their sore to the quick, so He had the third property of an excellent surgeon, a lady's hand, to touch them gently and tenderly. He tells them the truth, but in a most placid and inoffensive manner by soft and

gentle degrees. He says, "*The truth shall make you free.*" And who could be offended, or unwilling to be made *free* by the Truth, but such, as were desperately sick of falsehood and corruption? Such, and so affected, were these Jews, which did in part believe on our SAVIOUR. . . . Pride of heart, and confidence in their prerogative of being *Abraham's seed*, was the imposthume, whereof without speedy help they were ready to perish. Our SAVIOUR had no sooner promised to set them free, or cure them, but they presently fly in His face, as if He had upbraided them with *slavery*. . . . The manner of the regection (verse 33) seems to imply, that they had now begun to be sorry, that they had so far believed on Him; or given that respect unto Him, which immediately before they had done. vi. 30, 60; S. Matt. iii. 9. *Dean Jackson*. (A Treatise on God's Essence, &c. B. X. Ch. xiv. S. 3, and Ch. xxiii. S. 5.)

When I say that Religion, considered as a Law or code of morals, is a bondage, let no one suppose me to countenance that presumptuous and unchristian spirit, which seems to exult in being, through CHRIST, set free (as it thinks) from the Law, instead of being bound and able, through CHRIST, to obey it more perfectly. The glory of the Gospel is, not that it destroys the Law, but, that it makes it cease to be a bondage; not, that it gives us freedom from it, but in it; and the notion of the Gospel, which I have been describing, as cold and narrow, is not that of supposing Christianity, as a Law, but of supposing it to be scarcely more than a Law, and thus leaving us where it found us. Rom. vii. 6; viii. 1, 2. *J. H. Newman*. (Serm. on Rom. v. 1, 2.)

The mixture of those things by speech, which by nature are divided, is the mother of all error. iii. 4; iv. 33; vi. 52; xiv. 5. *Hooker*. (Eccl. Pol. B. iii. 3.)

Si metuis, si prava cupis, et duceris irâ,
 Servitii patiere jugum; tolerabis iniquas
 Interius leges. Tunc omnia jure tenebis,
 Cum poteris Rex esse tui.

Claudian. (De iv. Consul. Honorii. Carm. viii.)

34 A good man, though he were a slave, is yet free; whereas, a

wicked man, though he were a King, is yet enslaved ; nor is he enslaved to one master only, but—which renders his case so far worse—to as many masters, as he has lusts—*tot Dominorum quot vitiorum*. S. James i. 9, 10, 14, 15. S. Augustine.

Aliud est peccare, aliud peccatum facere. It was one thing to sin ; another to commit sin. 1 S. John iii. 4, 9. S. Augustine.

Every man in his natural state yields himself unto sin. All his senses, members, and faculties are its handmaids and ministers. The eye watches for it, the ear listens to it, the tongue pleads, and the hands toil, for it. Fancy is the painter, that draws its picture ; memory is the recorder, that keeps its secrets ; the will is its charioteer, that driveth furiously through all restraints ; the passions and appetites are the providers, that hunt for its prey. Rom. vi. 15—23. J. Thornton. (On Repentance. Ch. 4.)

The wages, that sin bargains with the sinner, are life, pleasure, and profit ; but the wages it pays him are death, torment, and destruction. He, that would understand the falsehood and deceit of sin, must compare the promises and the payment together. S. Matt. iv. 8, 9 ; xvi. 26 ; 2 S. Pet. ii. 18—20. Dr. South.

35 The body was made for the soul, not the soul for the body ; as that, which in itself has no life and sense, is made for the use of that, which has. The body is only a convenient habitation for the soul in this world, an instrument of action, and a trial and exercise of virtue ; but the soul is to rule the body and govern it. . . . It is a vile and unnatural subjection to serve the body, which was made to serve the soul ; such men shall receive the reward of slaves, to be turned out of God's family, and not inherit with sons and freemen ; for *the servant abideth not in the house for ever*. Rom. viii. 6—8. Dean Sherlock. (A Practical Discourse on Death, S. 2.)

That Christian, in whom Religion rules powerfully, is not so low in his ambitions, as to pursue any of the things of this world, as his ultimate end ; his soul is too big for earthly designs and interests ; but, understanding himself to come from God, he is continually returning to Him again. It is not worth the while for the mind of man to pursue any perfection lower than its

own; or, to aim at any end, more ignoble than itself is. . . It never more slides and degenerates from itself, than when it becomes enthralled to some particular interest; as, on the other side, it never acts more freely, or fully, than when it extends itself upon the most universal end. Everything is so much the more noble, *quo longiores habet fines*, as was well observed by Tully. As low ends debase a man's spirit, supplant and rob it of its birthright, so the highest and last end raises and ennobles it, and enlarges it into a more universal and comprehensive capacity of enjoying that One unbounded Goodness, which is God Himself; it makes it spread and dilate itself in the Infinite sphere of the Divine Being and Blessedness; it makes it live in "the Fulness of Him that fills all in all." iv. 13, 14; v. 44; Ps. lxxiii. 24, 25. *John Smith.* (On the Excellency, &c. of true Religion, Ch. 5.)

- 36 The Law, that I speak of, it is a Law of love, which is the most powerful Law in the world; and yet it freeth us in a manner from all law without us, because it maketh us become a "law unto ourselves." The more it prevaieth in us, the more it eateth up, and devoureth, all other laws without us; just as Aaron's living rod did swallow up those rods of the magicians, that were made only to counterfeit a little life.

Quis legem det amantibus ?

Major lex Amor est sibi.

Love is at once a freedom from all law, a state of purest liberty; and yet a law, too, of the most constraining and indispensable necessity. The worst law in the world, is "the law of sin, which is in our members;" (Rom. vii.) which keeps us in a condition of most absolute slavery, when we are wholly under the tyrannical commands of our lusts: this is a cruel Pharaoh indeed, that sets his hard task-masters over us, and maketh us wretchedly drudge in mire and clay. The "law of the letter" without us, sets us in a condition of a little more liberty, by restraining of us from many outward acts of sin; but yet it doth not disenthral us from the power of sin in our hearts. But "the Law of the Spirit of Life," (Rom. viii.) the Gospel law of Love, it puts us into a condition of most pure and perfect

liberty; and whosoever really entertains this law, he hath thrust out Hagar quite; he hath "cast out the bondwoman and her children;" from henceforth, "Sarah, the freewoman," shall live for ever with him; and she shall be to him a mother of many children; "her seed shall be, as the sand of the sea shore, for number, and as the stars of Heaven." Ps. cxix. 97—103; 1 S. John v. 3. *R. Cudworth.* (Serm. on 1 S. John ii. 3, 4.)

Thy service, O LORD, is only true liberty, and to command our passions is to be *free indeed*. All other liberty is but to wander in the images of our own folly, increasing still our irregular appetites, and still entangling ourselves with new ones. Oh, make us Thy servants, and we shall be *free indeed*! Ps. cxlii.

9. *Austin.* (Medit. 152.)

Et tamen in Sanctos animum cum intendimus actus,
Cum desideriiis carnis mens casta repugnat,
Cum tentatori non cedimus, et per acerbis
Vexati pœnas illæso corde manemus,
Libertate agimus; sed libertate redemptâ.
Cui Deus est Rector, summoque ex Lumine Lumen,
Vita, salus, virtus, sapientia, Gratia Christi est;
Quâ currit, gaudet, tolerat, cavet, eligit, instat,
Credit, sperat, amat, mundatur, justificatur.
Si quid enim recti gerimus, Domine, auxiliante
Te gerimus; Tu corda moves; Tu vota petentis
Quæ dare vis, tribuis, servans largita, creansque
De meritis merita, et cumulans Tua dona coronis.

S. Prosper. (Carmen de Ingratis. P. iv.)

39 They answered and said unto Him, Abraham is our father. JESUS saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill Me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they

to Him, We be not born of fornication : we have one FATHER, *even* GOD.

42 JESUS said unto them, If GOD were your FATHER, ye would love Me : for I proceeded forth and came from GOD ; neither came I of Myself, but He sent Me.

43 Why do ye not understand My speech ? *even* because ye cannot hear My word.

44 Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar and the father of it.

45 And because I tell *you* the truth, ye believe Me not.

46 Which of you convinceth Me of sin ? And if I say the truth, why do ye not believe Me ?

47 He that is of GOD heareth GOD's words : ye therefore hear *them* not, because ye are not of GOD.

39 It was a false confidence the Jews did nourish, that they should dwell securely in their land, notwithstanding their provocations, because the Worship and the House of GOD was in it ; as if the Temple were a sanctuary for those, that did profane it, and the horns of the altar would secure them, when it was the blood upon the altar called for vengeance. Nor was that after-plea of theirs more valid—"We are the chosen Israel of GOD, *we have Abraham to our father ;*" as if, when by their works they had adopted to themselves another parent, and were of *their father the devil*, they could claim any but their present father's interest, or have the blessings of forsaken Abraham. Jer. vii. 4.
Dr. Allestree. (Serm. on Ps. lxxiii. 1.)

The Jew was to have a double being in the Covenant—an hereditary, a possessory. The hereditary was nothing but the birth-right, which gave him *jus ad rem* ; he, that lineally descended

from Abraham, might claim to be admitted into the Covenant, which GOD made with him. The possessory consisted in his personal grace, which gave him *jus in re*, when he did not only descend from Abraham, according to the flesh, but communicated also with him in the graces of the Spirit. These two beings in the Covenant were to concur in every Jew; and they could not be severed without danger—danger, not to the Covenant, but to the Jew. Rom. ii. 25—29; Gal. iii. 9, 29. *Bp. Lake.* (Serm. on S. Luke iii. 7, 8, 9.)

Deceive not yourselves with that new charm and flattery of the soul, that, if once you can say to yourselves, you have faith, you need no more; or, that you shall always keep that alive. The Apostle says, “All boasting,” that is, all confidence, “is excluded; by what law?” says he; “by the law of faith,” not by faith, but by the *law* of faith. There is a law of faith, a rule that ordainates and regulates our faith, by which law and rule the Apostle calls us to “examine ourselves whether we be in the faith, or no;” not only by the internal motions, and private inspirations of His Blessed Spirit, but by the law and the rule, which He hath delivered to us in the Gospel. Rom. iii. 27; 2 Cor. xiii. 5. (Observe Rom. iv. 12.) *Dr. Donne.* (Serm. on S. John xi. 21.)

40 That, which is celebrated, as a great saying, among the precepts of the seven Sages, Ἐποῦ Θεοῦ, “Follow GOD,” was fully accomplished by *Abraham*. Virtues, which Philosophy could not imagine in her wishes, he exemplified in his conduct. *Minus est, quod illa finxit, quàm quod ille gessit.* Her ideal pictures were surpassed by his actual performances; and the simple faithfulness of truth was superior to the ambitious eloquence of fiction. Gen. xvii. 1; Ecclus. xlv. 20. *S. Ambrose.* (De Abr. Patriarch. Lib. i. c. 2.)

O merciful GOD, was it Thy Will, that Thy truth should be true but for a season, until there should come men to decree the contrary? If we be heretics, that teach the same, that the old Doctors of the Church taught, what then are they, that teach contrary to the Doctors? CHRIST our SAVIOUR, to reprove the Pharisees, thought it sufficient to say to them; *Hoc Abraham non fecit; this thing Abraham never did*: therefore, are you not

the children of Abraham. Even so may we truly say to such, as hold themselves not contented with this doctrine: these things, that you do, S. Augustine never did; S. Hierom never did; none of the ancient Fathers ever did; the Apostles in the Catholic Primitive Church never did: therefore, ye are not the children of S. Augustine; ye are not the children of S. Hierom; ye are not the children of any of the old Catholic Doctors; ye are not the children of CHRIST'S Primitive, Catholic, and Universal Church. Acts xxiv. 14. *Bp. Jewel.* (Serm. on S. Luke xi. 15.)

Hatred is the daughter of truth. 1 Kings xxii. 8; Gal. iv. 16. 2 Tim. iii. 12. *Bp. Hall.*

41 They said this, because the worship of idols is often called in the prophets *fornication*; for the same reason they add, *we have one FATHER, even GOD.* Jer. iii. *Isidore Clarius.* (in loco.)

42 His Divine Nature hath no less than three names, to express it—"SON," "brightness," and "character." These three note a *proceeding*: the SON, from the FATHER; the brightness, from a light; the character, from the type: and so, a Second Person; *I proceeded and came forth from God*, He saith of Himself. First, a true and natural *proceeding* from Him, as the SON: secondly, (to take away all conceit of gross or carnal generation) by a pure and clean *proceeding*, as *de Luce Lux* (Light, of Light:) thirdly, character-wise, from His *hypostasis* (it is the word in my text; mark it well) not from His *οὐσία*, that is, not from His Substance at large, but from His determinate Personal Essence (for so is hypostasis properly;) that is, not from the DEITY or Essence of it, which neither begets, nor is begotten, but from a Person in the DEITY. xiv. 8. *Bp. Andrewes.* (Serm. on Heb. i. 1—3.)

43 *Nolumus intelligere, ne cogamur et facere.* We are loath to understand, lest we be obliged to act also. iii. 20. *S. Augustine.*

If we would indeed know Divine truths, the only way to come to this is by keeping God's Commandments. The grossness of our apprehensions in spiritual things, and our many mistakes, which we make about them, proceed from those dull and foggy steams, which rise up from our foul hearts, and becloud our

understandings. vii. 17; Ps. l. 28; cxix. 10. *R. Cudworth.* (Serm. on 1 S. John ii. 3, 4.)

- 44 This serpent's "seed," in the first place, are the whole crew of devils and damned spirits, who are fallen "from their first estate," and condition. These are the serpent's first-born, begotten by him, not by corporal generation, nor, as they are spirits, but by spiritual deformation, as they are devils. For, it is the opinion of Divines, that Satan fell first himself, and afterwards propagated his apostacy by drawing others after him; over whom, therefore, he worthily deserveth to have the principality and chiefdom; in which respect, also, were there no other, yet he might be called their *father*, and they his sons, or "seed," as we know the use of the Scripture is to call princes fathers, and subjects sons. The latter offspring of the devil being a second brood, are the whole company of wicked and reprobate worldlings: for, that such are the spawn of that foul fiend, it appears clearly by the words of our SAVIOUR to the Pharisees. *Ye are of your father, the devil; and the lusts of your father ye will do.* Acts xiii. 10. *J. Mede.* (Serm. on Gen. iii. 13—15.)

The lusts of your father ye will do.—'Tis a rule in Divinity, *Diabolus pater, et concupiscentia mater, peccati*; the devil is the father; but our corruption, 'tis the mother of sin. And the devil cannot ravish our souls, but only persuade them. (Ps. lii. 1.) *Suggestit diabolus, sed not ingerit* (*Bernard*;) he may persuade us, but cannot enforce us: *tibi imputa, si quid pateris ab eo, qui sine te potest nihil facere*; blame thyself, if the devil brings thee to do that, which he cannot bring thee to do without thy will. . . . The devil is *a liar* and *the father of it*. *Non omnis qui mentitur, pater mendacii est*, saith Augustine; *sed, qui à seipso habet*; such a father of sin is the devil; he was tempted by none, imitated none, but sinned of himself; he was the first of all the creatures, that committed sin: and, as they, that are the first inventors of anything, they carry away the name of it, though others imitate them, and do the same thing. Gen. iv. 20, 21; 1 Chron. xxi. 1; S. Matt. xvi. 23; S. Luke iv. 9; Acts v. 3. *Bp. Brownrig.* (Serm. on 1 S. John iii. 8.) *Ye will do.*—Satan hath no impulsive power; he may strike fire,

till he be weary (if his malice can weary;) except man's corruption brings the tinder, the match cannot be lighted. Acts v. 4; S. James i. 13—16. (1 S. Pet. v. 8, "*may devour.*")
Th. Fuller. (Scripture Observations. Part ii. 6.)

The natural fruit, that our understanding should bear, is Truth; and, that our will should bear, is Good. The very philosophers have taught us, that Truth is the natural object of the understanding; and Good, of the will; but our understanding bringeth forth lies to deceive us, and our will sins to give mortal wounds unto us, if we be ungodly. And what are these, but the fruits of the devil, who is "*a liar and a murderer from the beginning?*" *Bp. Lake.* (Expos. of Ps. 1.)

He, that most truly called Himself "*the Truth,*" tells us, that the Devil is not only *a liar*, but the *father of lies*; that is, the great patron and promoter of falsehood, and, as such, he studiously opposes all useful truths; not only those, for which we must be beholden to Revelation, but those also, which may be attained by ratiocination, and the well regulated exercise of our natural faculties; and he were much less an adversary and an old serpent than he is, if his enmity to GOD and man did not justly make him think, that scarce anything is more his interest, than solicitously to divert men from thinking, and discourage them in it; there being few things, whereby he could more effectually oppose at once both the Glory of GOD and the good of men. S. Matt. xiii. 19; 1 Kings xxii. 21, 22; 2 Cor. ii. 11.
Hon. R. Boyle. (Reflections, &c. Ch. 2.)

Take heed that thou be not found *a liar*; for a lying spirit is hateful both to GOD and man. A liar is commonly a coward; for he dares not avow Truth. A liar is trusted of no man; he can have no credit, neither in public nor private; and, if there were no more arguments than this, know that our LORD in S. John saith, that it is a vice proper to Satan; lying being opposite to the Nature of GOD, which consisteth in Truth; and the gain of lying is nothing else, but not to be trusted of any, nor to be believed, when we say the truth. Ps. xv.; Titus i. 12; Rev. xxii. 15. *Sir W. Raleigh.* (Advice to his son.)

45 The allowance we are to make the Jews, for righting the seeming odds betwixt us and them, must be taken from the personal

offences or provocations man's nature, corrupted, as in them, so in us, took at our SAVIOUR's life, His carriage, conversation, and manner of preaching. Imagine He were now present in our land "in the form of a servant," in which He appeared to them, what entertainment could we expect most of our Nobility or Gentry would give Him, should He openly disallow the account they make of their antiquity or descents; drawing them such a pedigree of their minds, as He did of the Jews, *You are of your father the devil and the lusts of your father you will fulfil?* Or, would His miracles move any Potentate more? It was not His FATHER's pleasure He should work wonders in Herod's sight, or such great ones, as were not qualified for the Kingdom of GOD; rather more like to have hardened their hearts with Pharaoh, than become like little children. . . . Nor would honourable persons be more like to charge Him with imposture, than Lawyers to accuse Him, or plead against Him, or to indict Him over and above, as a seditious fellow, as a disturber of peace; or Divines of all sorts to censure Him for a heretic, an author of sects and factions, a pestilent schismatic, should He in an open assembly say to them, as He did at S. Luke xi. 46; S. Matt. xxiii. 27, 29, 30. S. Luke xiii. 1—5; Rom. iii. 9. *Dean Jackson.* (On the Eternal Truth of the Scriptures. B. iv. S. ii. Ch. 3.)

46 Do not thou think thyself Christian enough for having an innocence in thyself, but be content to descend to the infirmities, and to the very malice, of other men, and to give the world satisfaction: *nec paratum habeas*, says S. Jerome, *illud è trivio*, do not arm thyself with that vulgar and trivial saying, *Sufficit mihi conscientia mea, nec curo quid loquantur homines*; it suffices me that my own conscience is clear; and I care not what all the world says: thou must care what the world says, and thinks. CHRIST Himself had that respect, even towards the Scribes and Pharisees. Acts xi. 3, 4; xxi. 20—24; 2 Cor. i. 12, 17, 18; vii. 11. *Dr. Donne.*

Two things there are, saith S. Augustine, whereof every man should be specially chary and tender—his conscience and his credit: but that of his conscience must be his first care; that of his name and credit must be content to come in the second

place. Let him first be sure to guard his conscience well; and then may he have a due regard of his name also. Let it be his first care to secure all within, by making his peace with God, and in his own breast. That done—but not before—let him look abroad, if he will, and cast about, as well as he can, to strengthen his reputation with and before the world. Prov. xxii. 1; 1 Cor. iv. 3; ix. 15; 2 Cor. viii. 21; xi. 12; 1 S. Pet. ii. 12. *Bp. Sanderson.* (Serm. on Eccl. vii. 1.)

Never was Righteousness in its vertical point, but in Him, where it cast not the least shadow for envy or detraction to walk in: for, amongst all the heresies, the Church was to cope withal, we read of none, that called His piety in question; and all this, *propter nos*, for our sakes; that in His meekness, we may shut up our anger; in His humility, abate our pride; in His patience, still and charm our frowardness; in His bounty, spend ourselves; in His compassion and bowels, melt our stony hearts; and in His perfect obedience, beat down our rebellion: not in the cloud, or in the fiery pillar, not in darkness and tempest, not in those ways of His, which are as hard to find out, as the passage of an arrow in the air, or a ship in the sea, but *in tegmine carnis*, as Arnobius speaks, that we may take a pattern by Him. xiv. 30; 1 S. Pet. ii. 21—24. *Farindon.* (Serm. on Heb. ii. 17.)

He, who undertakes to reprove the world, must be one, whom the world cannot reprove. All eyes will be upon him; his actions, his words, his very gestures, and looks, will be observed and canvassed by his sharp-sighted enemies. It will therefore behove one, so exposed on all sides, to abstain from the least appearance of evil, to stand at the utmost distance from temptation, and to prevent even the possibility of a suspicion. The axe must be “laid to the root,” and the passions mortified, till the man become, in the emphatical language of Scripture, “dead to sin,” as a corpse is to the delights and concerns of life. “The dead know not anything, neither have they any more a portion in anything, that is done under the sun.” Verse 7; Eccles. ix. 5, 6; S. Mark xi. 32. *Bp. Horne.* (On the Life and Death of S. John the Baptist. S. 5.)

The snuffers of the Sanctuary were to be made "of pure gold."

They, who reprove others, must themselves be blameless; they must be "spiritual" men (Gal. vi. 1,) the pure gold of CHRIST's Temple, the Church. Ex. xxxvii. 23. *J. F.*

47 A man's mind must be like your proposition, before it can be entertained by him; for, whatever you put into a man, it will smell of the vessel: it is a man's mind, that gives the emphasis, and makes your argument to prevail. iii. 6. *Bp Taylor.* (Serm. on S. John vii. 17.)

Ill-nature doth not credit the effects of good nature. We shall hardly think truly of God, if we be not like God; and they must needs misrepresent God, who think Him such, as themselves, before they have made themselves such, as Him. Ps. l. 21. *Dr. Whichcote.* (Aphor. Cent. xi. 1075.)

Ingens magnetis sit vis licet, haud tamen ille

Omnia, sed ferri pondera sola, trahit.

Vi quâdam occultâ ferrum grave tollit in altum,

Cum tamen haud ullâ sustineatur ope.

Ætherei sic non quisquis dimittit in aurem

Verba Dei, fructum protinus inde capit;

Sed probus, ac pietate gravis, qui, robore nixus

Inferius nullo, tendit ad astra levis.

D. J. Billius. (Anthol. Sacr. 65.)

48 Then answered the Jews, and said unto Him, Say we not well that Thou art a Samaritan, and hast a devil?

49 JESUS answered, I have not a devil; but I honour My FATHER, and ye do dishonour Me.

50 And I seek not Mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep My saying, he shall never see death.

52 Then said the Jews unto Him, Now we know that Thou hast a devil. Abraham is dead, and the

prophets ; and Thou sayest, If a man keep My saying, he shall never taste of death.

53 Art Thou greater than our father Abraham, which is dead? and the prophets are dead : whom makest Thou Thyself?

54 JESUS answered, If I honour Myself, My honour is nothing : it is My FATHER that honoureth Me ; of whom ye say, that He is your God :

55 Yet ye have not known Him ; but I know Him : and if I should say, I know Him not, I shall be a liar like unto you : but I know Him, and keep His saying.

56 Your father Abraham rejoiced to see My day : and he saw *it*, and was glad.

48 This was always an old and religious practice with them and their forefathers ; if any did complain of their errors and corruptions, and desired to have true Religion restored, straightway to condemn such for heretics ; as men *novatores rerum*, new fangled, and factious. For no other cause was CHRIST called *a Samaritan*, but only for that He was thought to have fallen to a new Religion, and to be the author of a new sect. Acts xvii. 6, 7, 18. *Bp. Jewel.* (Apol. Ch. vii. S. 3.)

49 It is well observed by divers, that, whereas the Jews objected against Him two crimes, one, that He was a Samaritan, and another, that He had a devil, He neglected the first, concerning His person ; and stands upon that especially, which touched His doctrine—*I have no devil*. Hence we may learn to be zealous in the business of God, however remiss in that, which concerns ourselves. Conf. Ex. xxxii. 19, 20, with Numb. xii. 1—4. 1 Kings xix. 20 ; Acts xxvi. 25. *Dean Boys.* (On Dominical Epistles, &c. Fifth Sunday in Lent.)

We are still persuaded that a bare denial is answer sufficient to things, which mere fancy objecteth ; and that the best apology to words of scorn and petulancy is Isaac's apology to his

brother Ishmael; the apology, which patience and silence maketh. Our answer therefore to their reason is, No; to their scoffs, nothing. ix. 29, 30; Prov. xxvi. 4; 1 S. Pet. ii.

23. *Hooker.* (Eccl. Pol. B. v. Ch. 30. S. 4.)

Arguments may be answered by saying reason; calumnies, by saying no; and railings, by saying nothing. *Life of Dr. Hammond, by Dr. Fell.*

50 That man is without God, that lives in the world without making the glory of God to be his aim. It is very observable, that, when the Jews did accuse CHRIST, saying, *He was a Samaritan and had a devil*, but did *not come from God*, He convinced them that this was a slander cast upon Him, because He *sought not His own glory*, but the Glory of God. Prov. xxv. 27; 1 Sam. ii. 30. *Chr. Love.* (Serm. on Eph. ii. 12.)

49, 50 Our SAVIOUR Himself, whose charity inclined Him to descend from Heaven and to sacrifice His life for sinners, knew that many unbelieving souls were lost by undervaluing and despising Him. He knew that many millions of them would have been converted, if they had admired and honoured Him, as He deserved; and yet He never sought for worldly honour, as a means to save them: but, although their souls were dear to Him, His honour was not. As "He came from heaven not to do His own will, but the will of Him, that sent Him," so He came to seek the honour of His FATHER, not His own. *I honour My Father*, says He; *I seek not My own glory*. "'Tis enough, that, whilst I only seek His honour, He takes care of Mine, and that, although I never seek My own, yet *there is One, that always seeks and judges it*, and always will be sure to do Me justice." Let us follow the example of our SAVIOUR. Let us make it the chief business of our life to "do the Will of Him that sent us," not our own. Let us honour our FATHER in Heaven. Let His honour only be the object of our care, and never let us mind our own; but rest content that He Himself takes care of it. Let no appearance of our neighbour's profit cheat us into an ambition of being popular; but let us faithfully in all things do our duty for the love and honour of our God; and, as for men's opinion of us, let us leave it to His Providence. His honour here below, is left (as

I may say) to our discretion. He commits it to our care. He forces not our liberty, but only offers the assistance of His grace, and lets us honour Him, and serve Him, as we please. Shall God thus trust His honour in so bad a hand, as ours? And shall not we be satisfied to trust our honour in so good a hand, as His? xii. 26; Numb. xxv. 13; 2 Cor. vi. 8. *A Contrite Heart.* (P. v. S. 4.)

The Glory, which belongs to JESUS CHRIST, which is His due and propriety, is not the object of His desires: the glory, which is in no ways due to men, is the phantom, which they always pursue. JESUS CHRIST takes upon Him a nature, subordinate to His own, on purpose that He may sacrifice His own Glory to that of His FATHER, and pay unto Him the homage due from an inferior to his Superior. Men forget their own nature, endeavour to shake off their dependency, and, by making their own glory the main design of all their actions, usurp upon the rights of their Creator, and affect an equality with Him, if not a superiority over Him. S. Luke xxii. 24—27; Gal. vi. 13, 14. *Bp. Smallridge.* (Serm. on text.)

51 The particular scope of JESUS CHRIST in this passage was to demonstrate, that He was not possessed by an evil spirit; since the keeping of His words would procure Eternal Life for all, who obey Him; while Satan, on the contrary, leads men into sin, whose wages is death, or everlasting perdition. Hence we may deduce the subsequent inferences: 1. That doctrine, which produces such very salutary effects, cannot, necessarily, be false and diabolical. 2. Saving truths are to be proposed even to those, who are guilty of calumniating them. 3. There is no nearer way, by which to liberate the mind from doubts, formed against truth, than a ready obedience to acknowledged truth. 4. The precepts of CHRIST are to be regarded and obeyed, even though they should be ridiculed or defamed by the most learned men. vi. 68, 69; xii. 34—36. *H. Horne.* (Intro. to the Critical Study and Knowledge of the Holy Scriptures. P. ii. Ch. viii. S. 1.)

52 A disposition to dispute the truth will never be blessed with the grace of truth. Acts vi. 9; 1 Cor. i. 20. *Bp. Wilson.*

As every word of CHRIST is a "savour of life unto life" to the godly, so "the savour of death unto death" to the reprobate. The more they hear, the worse they are. First, they thought CHRIST had a devil; then they *said* it; last of all, they *knew* it. verse 48; Acts xiii. 45; 2 Tim. iii. 13. *Culman*. (in loco.)

Boldness of assertion (except it be in matters of Faith and clearest Revelation) is an argument of the vanity of the man; never of the truth of the proposition: for, to such matters the saying of Zenophanes, in Varro, is pertinent and applicable; *Hominis est hæc opinari; Dei scire*: "God only knows them, and we do but conjecture." Ps. xii. 4; *Bp. J. Taylor*. (On the Liberty of Prophesying, Ep. Ded.)

53 The ordinary answer of ignorant people is, "What! must we be wiser than our forefathers?" And yet those same people would be richer than their forefathers were. The *maximum quod sic* of a Christian is this: he must grow in grace, till his head reach up to Heaven, till grace be perfected in Glory. Eph. iv. 13; Phil. iii. 12; 1 Cor. ix. 24; 2 Cor. x. 12. *Ch. Love*.

56 It is a remarkable passage of Cornelius à Lapide upon Gen. xlvii. where, inquiring why the Patriarchs of old were so passionately desirous to have their bones buried in the land of Canaan, he gives this reason: "God," saith he, "had Revealed unto these holy men, the Day of CHRIST; they all, as well as Abraham, *saw Christ's day and rejoiced*; not only the day of His Nativity, but that more glorious Day of His Resurrection; in which not only CHRIST Himself should rise, but others, that slept, should rise with Him and attend upon Him into Heaven at His Ascension. These hopes of rising with CHRIST, and getting sooner to Heaven, both in their bodies and souls, than others, made them thus careful and solicitous to be buried near the place, where CHRIST was to rise." How unlike these holy Patriarchs are many among us, whose heavy souls move down to earth, as to their centre! Neither God nor Heaven does ever so much trouble their thoughts, as to make them breathe forth their desires after them. But such, as are true believers and sincere Christians, are in Scripture described by the known periphrasis of being such, as "love the

appearing of CHRIST ;” such, as “ desire to be dissolved, that they may be with Him ;” such, as earnestly “ groan to be clothed upon with their house, which is from Heaven ;” and therefore pray often with the Bride in the Revelation, “ Come, LORD JESUS, come quickly !” *March.* (Serm. on S. Luke xxiv. 33.)

If the holy Patriarchs did *see this day*, and were *glad* ; if a glimpse thereof did cause their hearts *to leap* (ἡγαλλιάσατο) within them ; if its very dawn had on the spirits of the Prophets so vigorous an influence, what comfort and complacence should we feel in this its real presence and bright aspect on us ? How sensibly should we be affected with this our happy advantage above them ? The which our LORD Himself then did teach us to estimate duly, when He said : “ Blessed are your eyes, for they see ; and your ears, for they hear ; for verily I say unto you, that many Prophets and righteous men have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them.” Gen. xvii. 17 ; S. Matt. xiii. 16, 17 ; 1 S. Pet. i. 12. *Dr. Barrow.* (Serm. on S. Luke ii. 10.)

In Abraham the great outlines of the Gospel were anticipated ; in that he was called in uncircumcision, he was justified by faith, he trusted in GOD’s power to raise the dead, he looked forward to the Day of CHRIST, and he was vouchsafed a vision of the Atoning Sacrifice on Calvary. Rom. iv. 9—14 ; Heb. xi. 17—19. *J. H. Newman.* (Serm. on Isa. lx. 1.)

O mundi victrix, animis illabere nostris,
 Omnipotens ratio, et sensu sapientia major,
 Cœlitus orta Fides ! Tu dissita jungere præsens
 Intervalla locorum, et nondum visa videre ;
 Incertæ dux certa viæ ; tu lumen Abramo
 Prætendens longè peregrina per arva vaganti,
 Promissis ultro docuisti fidere rebus,
 Ostendens patriam meliori Sole calentem.
 Nos quoque, nos Patris vestigia rite sequentes,
 Ignotæ per opaca viæ tu dirige præsens,
 O cœleste jubar, dubiæque crepuscula lucis
 Irradians, patriæ Cœlestis operta reclude ;

Da propius prensare retro cedentia Regna,
Et nova venturi presumere gaudia sæcli!

Burton. (Sacerdos Parœcialis.)

57 Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham?

58 JESUS said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at Him: but JESUS hid Himself, and went out of the temple, going through the midst of them, and so passed by.

58 "*Before*" is a word setting forth time past; "*am*" setteth forth the present. In saying thus, therefore, He sheweth His Eternity comprehending all times, past, present, and to come; and so, when they were enraged at His speech, He gently seeks to draw them to the consideration of His Divinity, that thus they might be pacified. Heb. xiii. 8; Rev. i. 4. *S. Gregory.* (Hom. 18.)

When Moses asked GOD's Name, He answered; "*I am that I am.*" He doth not say, I am the great, the living, the true, the everlasting God; He doth not say, I am the Almighty Creator, preserver, and governor of the whole world, but "*I am that I am;*" intimating, that, if Moses desired such a Name of God, as might fully describe His Nature, as in itself, that is a thing impossible; there being no words to be found in any language, whereby to express the Glory of an Infinite Being, especially so, as that finite creatures should be able fully to conceive it; yet, however, in these words He is pleased to acquaint us what kind of thoughts He would have us to entertain of Him. . . . He is One Being, existing in, and of, Himself. His Unity is implied in that He saith, "*I;*" His existence in that He saith, "*I am;*" His existence in, and of, Himself in that He saith, "*I am that I am;*" that is, I am in, and of, Myself, not receiving any thing from, nor depending upon, any other. . . . When He speaks of Himself and His

own Eternal Essence, He saith, "*I am that I am.*" so when He speaks of Himself, with reference to His creatures, and especially to His people, He saith, "*I am.*" He doth not say, I am their light, their life, their guide, their strength, or tower; but only "*I am.*" He sets, as it were, His hand to a blank, that His people may write under it what they please, that is good for them. As if He should say, Are they weak? I am strength. Are they poor? I am riches. Are they in trouble? I am comfort. Are they sick? I am health. Are they dying? I am life. Have they nothing? I am all things. I am wisdom and power; I am justice and mercy; I am grace and goodness; I am glory, beauty, holiness, eminency, super-eminency, perfection, all-sufficiency, eternity, JEHOVAH—" *I am.*" Whatsoever is suitable to their nature, or convenient for them in their several conditions, that "*I am.*" Whatsoever is amiable in itself, or desirable unto them, that "*I am.*" Whatsoever is pure and holy, whatsoever is great or pleasant, whatsoever is good or needful to make men happy, that "*I am.*" So that, in short, GOD here represents Himself unto us a Universal Good, and leaves us to make the application of it to ourselves, according to our several wants, capacities, and desires, by saying only in general, "*I am.*" Ex. vi. 2, 3; Deut. vi. 4; Isa. xlv. 24; Mal. iii. 6; 1 S. John v. 7; 1 Tim. vi. 15, 16. *Bp. Beveridge.* (Serm. on Ex. iii. 14.)

The Cabalists find Eternity in the syllables, whereof the Name JEHOVAH is made; they find a preter-perfect tense in the last syllable; a present tense, in the middle syllable; and a future tense, in the first. This might seem idle subtlety, but that John in the Revelation goeth before us in so resolving the name JEHOVAH; telling us that the LORD is, "*Which was, which is, and which is to come.*" Rev. i. 8. *Bp. Lake.* (Serm. on S. Matt. xxii. 34—40.)

Religion passes out of the law of reason, only where the eye of reason has reached its own horizon; and Faith is then but its continuation, even as the day softens away into sweet twilight; and twilight, hushed and breathless, steals into darkness. It is night, sacred night; the upraised eye views only the starry heaven, which manifests itself alone; and the outward be-

holding is fixed on the sparks, twinkling in the awful death (though suns of other worlds) only to preserve the soul steady and collected in its pure act of inward adoration to the great "*I am*," and to "the Filial Word," that re-affirmeth it from Eternity to Eternity, whose choral echo is the Universe. i. 18; Ps. viii. 1—4; xix. 5, 6. *S. T. Coleridge*. (Biog. Literaria.)

59 Satan's kingdom stands upon four props especially: railing (verse 48;) hypocrisy (verse 53,)—our *Father Abraham*; sophistry (verse 52;) construing that of death natural, which CHRIST uttered of Eternal; tyranny (verse 59;) when reason failed, they came to open violence. S. James iii. 14—16. *Dean Boys*. (On Dominical Epistles, &c. Gospel, 5th Sunday in Lent.)

"He did not *hide Himself*," saith S. Augustine, "in a corner of the Temple, as if He were afraid, or take refuge in a house, or run behind a wall or a pillar; but by His Heavenly power making Himself invisible to His enemies, He *went through the midst of them*." (xx. 26.) Just before He had said, "Before Abraham was, I am;" with evident reference to the Name, Revealed by the LORD to Moses. (Ex. iii.) . . . On that occasion, when Moses would have drawn nigh to see that great sight, the LORD forbade his nearer approach, and commanded him to unsandall his feet, because they were standing on "holy ground." He, who required this reverence towards an inferior manifestation of Himself, would not permit the rude hand of violence to invade His Incarnate Glory. He *hid Himself*, in the secret depths of His invisible Godhead. xx. 26. *H. Hopgood*. (Serm. on text.)

It is an office of prudence to serve GOD so, that we may at the same time preserve our lives and our estates, our interest and reputation, for ourselves and our relations, so far as they can consist together. For Christian Religion carrying us to Heaven does it by the ways of a man, and by the body it serves the soul, as by the soul it serves GOD; and therefore it endeavours to secure the body and its interest, that it may continue the opportunities of a crown, and prolong the stage, in which we run for the mighty prize of our Salvation; and this is that part of prudence, which is the defensative and guard of a Christian

in the time of persecution; and it hath in it much of duty. S. Matt. ii. 13; x. 23; Acts xvii. 10, 14. *Bp. Taylor.* (Serm. on S. Matt. x. 16.)

As man, He fled from the stones; but woe unto them, from whose stony hearts CHRIST fleeth. vii. 34; S. Luke iv. 30. *S. Augustine.*

CHAPTER IX.

AND as *Jesus* passed by, He saw a man which was blind from *his* birth.

2 And His disciples asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 JESUS answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

1 Of dereliction, one is in order to the manifestation of some hidden virtue, as was that of Job; another, for the avoidance of pride, as was that of S. Paul; a third, for the correction of another person, as in the case of Lazarus and the rich man (for we are naturally chastened by the sight of suffering;) a fourth, for the glory of another, as he, who was *blind from his birth*, was so for CHRIST's Glory; a fifth, to provoke to emulation, as in the case of Martyrdom. But simply, there are but two kinds of dereliction; of which the one is for discipline; the other, to reprobation. xii. 35, 36; Ps. xiii. *John Damascene.*

2 They inquire curiously about the cause or beginning of the fact; but our SAVIOUR answers in a few words with respect to the end of it: they speak of the evil, that was in it; He of the good, that would come out of it; that the thing was not designed, as a punishment for the sin of any person, but as a case, that would afford an opportunity for *the works of God* to be *made manifest*; the man was *born blind*, that JESUS CHRIST might give him sight. What wisdom is here in giving such a turn to the subject! . . . The best way then to answer the great question about the origin of evil, is to consider what is the end of it, what good comes out of it; this makes the subject at once plain and useful. Why was the man born blind? that the works of GOD might appear, and CHRIST might cure him. Why did man fall? that GOD might save him. Why is evil permitted in the world? that GOD may be Glorified in removing it. Why does the body of man die? that GOD may raise it up again. When we philosophize in this manner, we find light, and certainty, and comfort: we have a memorable example of it in the case before us; and I humbly think this is the use we ought to make of it. Ps. xcvii. 1, 2; Rom. xi. 32—36; Acts iii. 2. *W. Jones.* (Serm. on text.)

Men have never been disposed to separate those things, which are not the proper subjects of human contemplation from those, which are; what I mean is of the origin of evil. If GOD be all-good and all-powerful, how did evil arise and exist? But the irreligionist, with the malice to embarrass, and the religionist, with the vanity of doing what no one was able to do before, has been always forward in writing upon this subject, a secret, residing amongst the *arcana* of the Godhead. A man, who with a real design of serving Religion, thinks he can solve the difficulty, and that the solving it is necessary to secure the foundations of Religion, will deserve our double pity; for he is doubly deceived. He must know little of philosophy, who fancies he can solve the difficulty. He must know less of Religion, who fancies that the want of it can affect our belief in GOD. Deut. xxix. 29; Rom. ix. 19, 20. *Bp. Warburton.* (A Charge on the Study of Theology, left unfinished.)

His disciples asked Him, &c.—There is an opinion, with which the

later Jews were deeply infected, and which may have left some scruples in the minds of the Apostles; I mean the opinion, which the Jews entertained under their captivity, and in the calamitous times that followed, that all their sufferings descended upon them for the crimes of their fathers, and were wholly unmerited on their own part. This opinion it was, that drew from the pen of Ezekiel that severe remonstrance and animated vindication of the ways of Providence, contained in Chap. xviii. of his prophecy. Some remains of this opinion may still have possessed the minds of the Apostles, full, as they were, at that time, of all Jewish prejudices. *Rotheram.* (Essay on Faith, S. 4.)

- 2, 3 Our SAVIOUR's answer never intended other, but that, still, the true cause, deserving that blindness, was his and his parents' *sin*: but His purpose was to instruct His disciples that that infirmity was not laid upon *him*, rather than upon another man, merely for that reason, because he or his parents had deserved it more than other men; but for some further ends, which God had in it in His secret and everlasting purpose; and, namely, this among the rest, that *the works of God might be manifest in Him*, and the Godhead of the SON made glorious in his miraculous cure. As, in nature, the intention of the end doth not overthrow, but rather suppose, the necessity of the matter; so is it in the works of God, and the dispensations of His wonderful Providence. It is from God's mercy ordering them to those ends He hath purposed, that His punishments are good; but it is withal from our sins deserving them, as the cause, that they are just. Ps. xxxix. 11; S. James v. 11. *Bp. Sanderson.* (Serm. on 1 Kings xxi. 29.)

This man (whose soul, we suppose, pre-existed, before it entered the body.) It was our SAVIOUR's general method, when any curious and unconcerning question was proposed, instead of answering it directly, to strike off into some point of general use and importance, which has a connection with it. S. Luke xiii. 23; S. Matt. xviii. 1; S. John xxi. 22. . . . Here a philosopher, full of himself and of his unedifying notions, would have been glad of an opportunity to have expatiated upon a speculative point, and to have given a decisive verdict in favour

of, or against, a pre-existence of souls. Our SAVIOUR, who always looked upon such speculations, as foreign to the main point in view, leaves the question, as He found it, undetermined; but gives them to understand, that whatever evils God suffered to take place upon particular persons, they were always productive of some great and general good. *Neither did this man sin, nor his parents.* "This blindness was not occasioned either by this man's vices, or his parents'; but was permitted, that the Glory of God might be manifested in him." iv. 19—24; xi. 4. *Jer. Seed.* (Serm. on S. John xxi. 22.)

- 3 Our GOD JESUS CHRIST, restoring the blind members to their proper nature, shews that it is He, who creates all the members. When He says, that the Glory, or *works*, of God, might be *made manifest*, He speaks of Himself, not of the FATHER; for the Glory of the FATHER was already manifest: it was necessary therefore to shew forth His own, and that it was He, who from the beginning made man; and in truth it was no small Glory to manifest, that He, who now appeared, as man, created man in the beginning, as God. See xi. 4; i. 1, 2; ii. 11; v. 17—19. *Theophylact.* (in loco.)

Our grand inquiry should be, not, "Whence *came* evil?" but "What is the remedy for that evil, which is already *come*?" Wise men will regard the entrance of evil, as a man views a fire already begun in his house: it is now too late to ask, "How came this?" or "Whence did the fire begin?" His single question will be, how he, and his family, and his property can be secured. Job xxxiii. 3; S. Luke xiii. 23, 24. *R. Cecil.* (Serm. on Gen. xix. 16.)

Before a confessed and unconquerable difficulty (such as the origin and extent of evil) my mind reposes as quietly, as in possession of a discovered truth. *Dr. Arnold.* (Life by Stanley. Ch. 4.)

- 4 When men are a-dying, the time of working is past; this is *the night, wherein no man can work*: this is the time, indeed, to reap comfort of our former conscientious practices, but not the time to "work out our Salvation" in; it is the time of rejoicing, because "our Redemption draws nigh," not the time of setting out from the gates of hell: it is the time to "finish

our course with joy," not the time to begin a holy life. Alas, the strength and vigour, which must be used in a Heavenly conversation, is then gone, and men are just upon the point of reckoning with God; their accounts must then be ready, not to make up; so that, if thou art not ready now to take thy spiritual concerns into serious consideration, thy heart will be hardened every day more and more; and, the longer thou livest, the less mind thou wilt have to set about it; and, if thou dost not think it worth thy trouble to spare, now and then, an hour from thy worldly business to mind this one thing necessary, thou dost as good as tell God, that thou wilt have none of His Heaven, and judgest thyself "unworthy of Eternal Life." viii. 21. *Dr. Horneck.* (The great Law of Consideration, Ch. 7.)

For my part, I think it so wild and so unadvisable a thing to put off the beginning to provide all graces to a Death-bed, that I think it uneasy enough so much as to exercise *then*, those, that were acquired *before*; men being in that state commonly unable so much as to reap the consolation they have been sowing all along a pious life. *R. Boyle.* (Reflections, S. iv. Ch. 13.)

God purposed to make this created world with the three divisions in it. 1. Heaven, as His *βραβευτήριο*, His place of reward; 2. Earth, as His *ἐργαστήριο*, His workhouse; 3. Hell, as His *δεσμοτήριο*, His prison; to the end that men exercising here, in the place of work, as they receive grace and increase, the talent given them, so they might be rewarded either with bliss in Heaven, or damnation in hell. xi. 9; xii. 35; S. Luke xix. 13. *Bp. Andrewes.* (On the Moral Law. Comm. 5.)

Hic vel accipimus, vel amittimus, vitam æternam. Here, in this world, it is, that we either receive or lose Eternal Life, saith S. Augustine. This our short day passes quick; and death every moment, as it were by stealth, advances upon us; it comes to fix our characters, and, with them, our unalterable state and condition for ever and ever. Ps. cxix. 60. *J. F.*

5 AS JESUS CHRIST came to restore us from the state of disease and death, into which we are fallen, all His mighty works present Him to us, as a deliverer from these evils; and, therefore, while His miracles were evidences of His own Divine mis-

sion, they were signs of our Salvation. They all spake the same sense; and our SAVIOUR Himself hath given us a key to the right interpretation of them all; who, when He was about to give sight to *a man born blind*, did not proceed to the cure, till He had instructed His disciples in the sense of it, in such terms, as could not be applied to it, as a bodily cure. *As long as I am in the world, I am the light of the world*; as if He had said, "I give light to this man born in darkness, as a sign that I give light to mankind, who are all born in the like state. This man is but an individual; and all the persons, to whom I shall restore their bodily sight, are but few: but a spiritual discernment in the eyes of the mind is necessary to all mankind; therefore I, who give it, am a light to the whole world; and I give sight to this man, as a sign of it." That the miracle might be more instructive, a very peculiar form was given to it. He moulded the dust of the ground into clay, and, having spread it upon the eyes of the man, He commanded him to go and wash off this dirt in the pool of Siloam. Here, the reason of the thing speaks for itself. What is this mire and clay upon the eyes, but the power this world has over us in shutting out the truth? Who are the people, unto whom the glorious light of the Gospel of CHRIST cannot shine, but they, whose minds "the God of this world hath blinded?" So long as this world retains its influence, the Gospel is hidden from the eyes of men; they are in a lost condition; and nothing can clear them of this defilement, but the water of the Divine Spirit sent from above to wash it away. This seems to be the moral sense of the miracle; and a miracle, thus understood, becomes a Sermon, than which none in the world can be more edifying. 2 Cor. iii. 14—18; iv. 3—7. *Wm. Jones.* (On the Figurative language of the Scriptures. Lect. 10.)

Among all created excellencies, none can be borrowed more fitly representing CHRIST, than that of *light*. 1. Light is *primum visibile*, the first object of sight: and JESUS CHRIST, whom the Apostle styles "God over all, Blessed for ever," is *primum intelligibile*. 2. Light being the first thing visible, all things are seen by it; and it, by itself. Thus is CHRIST among spiritual things, in the elect world of His Church. (Eph. v. 13, 14;

2 Cor. iv. 3.) . . . The rays of CHRIST's light are displayed through both His Testaments, and in them we see Him. (Ps. xxxvi. 9.) 3. No one is ignorant there is light; yet what light is, few know. (Job xxxviii. 19.) The "generation" of CHRIST "who shall declare?" (Isa. liii. 8.) 4. Light resembles CHRIST in purity: it visits many impure places, and lights upon the basest parts of the earth, and yet remains most pure and undefiled. . . . Though CHRIST was conversant with sinners, to communicate to them His goodness, yet He was "separate from sinners," in immunity from their evil. (Heb. vii. 26.) . . . 5. The light of the sun is neither parted nor diminished, by being imparted to many several people and nations, that behold it at one time: nor is the righteousness of this Sun of Righteousness either lessened to Himself, or to individual believers, by many partaking of it at once: it is wholly conferred upon each one of them, and remains whole in itself. . . . 6. The sun hath a vivifying power, a special influence in the generation of man. (*sol et homo generant hominem.*) The Sun we speak of is the proper and principal instrument in man's Regeneration. (i. 4.) . . . 7. The sun drives away the sharp frosts and the heavy fogs of winter, it clears the heavens, decks the earth with variety of plants and flowers, and awakes the birds to the pleasant strains of their natural music. When CHRIST, after a kind of wintry absence, returns to visit a declining Church . . . or a deserted forsaken soul . . . admirable is the change, that He produces, &c. (Isa. lv. 12, 13; Cant. ii. 10—13.) 8. Finally, all darkness flies before light: so CHRIST arising in the world made the day break, and the shadows flee away—the types and shadows of the Law, ignorance, idolatry, the night of sin, misery, &c. All the stars, and the moon with them, cannot make it day in the world: this is the sun's peculiar: nor can nature's highest light, the most refined science and morality make it day in the soul; for this is CHRIST's. viii. 12; xii. 35; Ps. xix.; Wisd. vii. 26, 27; S. Luke i. 78, 79; Eph. v. 8. *Abp. Leighton.* (Serm. 2 on Isa. xl. 1.)

6 When He had thus spoken, He spat on the

ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called JESUS made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash; and I went and washed, and I received sight.

12 Then said they unto him, Where is He? He said, I know not.

6 *When He had thus spoken.*—All the sermons, discourses, and epistles, contained in the Word of God, whether proceeding from CHRIST, or the Prophets, or the Apostles; and, in a word, all the Scriptures in general, as it regards their complete fulfilment, belong to man, and to every man individually. It is not only the plain doctrines, that thus appertain to us; but all the parables and miracles, with which the history of CHRIST abounds, have their final reference to man: nor was it essentially requisite that they should ever have been recorded, were they not to be spiritually fulfilled in our own experience. When, therefore, I read that CHRIST healed others, I promise myself the same cure. . . . When I read further, how He cured the blind, I am encouraged to believe that He will restore me to the enjoyment of spiritual sight, who am blind by nature: and so, with regard to all His other miracles. Only own thyself to

be blind, lame, deaf, or leprous, to be “dead in trespasses and sins;” and then He will surely heal thy maladies, and quicken that which is dead, that so thou mayest have part in the “first Resurrection.” The substance of all, that has been advanced, is this. The Holy Scripture bears outward testimony to those things, which are to be inwardly fulfilled in man by faith. It points out that image externally, which, by faith, is to be formed within him. It describes the Kingdom of God in the letter, which is to be established in the heart, by faith, after the Spirit. It exhibits CHRIST outwardly, who is by faith to live within me; and it testifies of the new birth and of the new creature, which I must experience in myself. All this I am to be made by faith; or, the Scripture will profit me nothing. vi. 63; S. Luke xvii. 21; Col. i. 27. *J. Arndt.* (True Christianity. Ch. 6.)

GOD came to man by means of man, *et assumpsit de nobis, ut videretur, à nobis*, and assumed what belongs to us, so as thereby to render Himself visible to us. i. 18; xiv. 9. *Pet. Chrysologus.*

CHRIST always descended so much to man’s infirmity, as to accompany the preaching of the Word with certain transitory and occasional Sacraments; for miracles are transitory and occasional Sacraments, as they are visible signs of invisible grace, though not seals thereof. CHRIST’s purpose in every miracle was that, by that work, they should see grace to be offered to them. xiii. 12; S. Matt. xvi. 12. *Dr. Donne.* (Serm. on S. Matt. ix. 2.)

7 There is ever some mystery in CHRIST’s instruments: if He will give sight to a blind man by impotent and unlikely means, they shall be a mixture of something out of His own mouth, and something of the earth; to shew, that the virtue of CHRIST’s mouth, in the earthy and clayey vessels of mortal men, is of force to open the eyes of the ignorant and impenitent. S. Matt. xxvii. 74, 75; S. Mark viii. 23; 2 Cor. iv. 7. *Bp. Reynolds.* (Med. on the Fall and Rise of S. Peter. 21.)

The smallest means, in appearance, are by Him made powerful to work effectually. Purposely, He makes choice of such seemingly improbable means, the more to magnify the Glory of

His powers; the means themselves having no force at all to effect such wonders. Thus Joshua (chap. vi. 3)—the compassing of Jericho seven days, blowing with rams' horns, *magis videntur mysteria consummare, quàm bella*. What force was there in this, to batter down a city? Thus was it in Naaman's washing seven times in Jordan (2 Kings v. 10;) in the blind man's cure by clay, and spittle, and washing in Siloam. Thus the looking upon the brazen serpent cured the people. He fed five thousand with five loaves and two fishes, to teach us, 1. Not to rest in the most effectual means, though never so hopeful, but to look up to Him, who works by them. 2. Not to despair in the weakest means, if of His appointment. If they be *Siloam* (*which is by interpretation, Sent*) He can make them effectual. S. Matt. xiv. 36. *Bp. Brownrig.* (Serm. on S. Matt. xvii. 6—9.)

By interpretation.—Translation it is, that openeth the window to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most holy place; that removeth the cover of the well, that we may come by the water; even as Jacob rolled away the stone from the mouth of the well, by which means the flocks of Laban were watered. Indeed, without translation into the vulgar tongue, the unlearned are like the children at Jacob's well (which was deep, iv. 11) without a bucket, or something to draw with; or, as that person, mentioned by Esay (xxix. 11) to whom, when a sealed book was delivered with this motion, "Read this, I pray thee," he was fain to make this answer, "I cannot, for it is sealed." i. 38, 41, 42; Gen. xxix. 10. *Bp. Smith.* (Translators' Pref. to the Authorized Version of the Bible.)

Cognoscite cuncti

Mystica quid doceant animos miracula nostros.
 Cæca sumus proles, miseræ de foetibus Evæ,
 Portantes longo natas errore tenebras;
 Sed, dignante Deo mortalem sumere formam
 Tegminis humani, facta est de Virgine nobis
 Terra salutaris, quæ fontibus abluta sacris
 Clara renascentis referat spiramina lucis.

Sedulius. (Carm. Lib. iv.)

8 To explain these doubts and questionings, respecting the man's identity, it has been well observed, that the opening of the eyes must have quite altered the character of the whole countenance. Observe a miraculous cure, in which there could be no such doubt; Acts iii. 10.¹ *J. F.*

11 Clay upon his eyes were means rather to make him double blind, after the judgment of man, than to give him his sight; but he obeyed, and knew, that GOD could work His desire, what means soever He used contrary to man's reason: and, as touching this world, CHRIST useth all His after the same sort. If any smart, His people be the first; if any suffer shame, they begin; if any be subject to slander, it is those, that He loveth; so that He sheweth no face nor favours (or love almost) in this world outwardly to them; but layeth clay upon their sore eyes, that they be sorrowful: yet the patient man (as S. Paul saith) seeth life hid under these miseries and adversities, and sight under foul clay. Gen. xxii. 1; Eccl. ix. 1; Rom. v. 4; 1 S. Pet. iv. 17. *Bp. Hooper.* (Letters in prison.)

When CHRIST cured the blind man in the Gospel, His least touching, nay, His Word only, was sufficient to have restored him his sight: yet, to shew how He required industry, the blind man must go and wash at the pool of Siloam: yea, it is observed by the learned that our SAVIOUR, for the most part, never cured any man, but He straight enjoined him some duty, as to the lepers, "Go, shew yourselves unto the priests;" to another, "Give GOD praise;" to a third, "Sin no more." iv. 50; v. 11; vi. 10. *C. Sutton.* (Disce Vivere, Ch. 3.)

I washed, and I received sight.—The soul is constituted to see through the body, as through its glass; and that glass at present is very dark; but, when once that glass shall come to be brightened, so soon as the soul shall be discharged from the grossness of flesh, and the cloud of passion, and the stains of

¹ Bp. Hall in his "Contemplations," from which incomparable work the author of these Illustrations has abstained from making extracts, supposing it to be (as surely it ought to be) already in the hands of the generality

of his readers, here observes with his usual acuteness, "The miraculous cures of GOD work a sensible alteration in men, not more in their own apprehension, than in the judgment of others."

sin, it will need no other elevation to behold the face of GOD, no other capacity to comprehend all the treasures of wisdom, no other strength to bear the weight of Eternal Glory. 1 Cor. xiii. 12; xv. 48, 49. *Dean Young.* (Serm. on 1 Thess. iv. 18.)

13 They brought to the Pharisees him that aforetime was blind.

14 And it was the Sabbath-day when JESUS made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because He keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of Him, that He hath opened thine eyes? He said, He is a prophet.

14 Our LORD by curing him, that was born blind, and performing other miracles on the *Sabbath* day, strengthened the infatuation of the Pharisees, who pretended to judge of His miracles by His doctrine. Verses 24, 31. *Pascal.* (Thoughts on Religion, Ch. 27.)

15 There are three instances, where a deliberate external application is related to have been used by our LORD, and in all these cases the reason for using it seems to have been one and the same; namely, to convey to the individuals, on whom the miracles were performed, a clear assurance that JESUS was the person, at whose command and whose agency the cure was wrought, and to enable them to state to others the grounds of this assurance fully and circumstantially. For this purpose our SAVIOUR used such a mode of application, as was best

calculated to make an impression on the senses these men possessed, unimpaired, antecedent to the miracle; and such, as led them to observe, that He was about to interpose, in order to perfect those organs, that were defective. A little attention will shew that every circumstance, in the different modes of application, had this tendency. . . . Had the grounds of this man's assurance been less full and circumstantial, he never could have so unanswerably silenced the objections, and replied to the captious queries, of the Pharisees. We may be confirmed in believing this to have been the design of these external applications, by observing, that they were used in no instances, except those of blindness and deafness, when a defect of the senses rendered them necessary to convey such assurance of JESUS having been the Author of the miracle. S. Mark vii. 23—26; vii. 32—37. *Dr. Graves.* (Essay on the Character of the Apostles and Evangelists, designed to prove, that they were not enthusiasts.)

And do see.—Whosoever findeth himself endued with this (enlightening) grace, he doth as plainly and evidently judge of the Words of GOD, and try out the truth thereof from the devices and doctrines of men, as a man of clear eye-sight is able to judge of colours, and to know one colour from another. Yea, in this is the knowledge of that more certain; because colour doth fade and alter, and many times thereby one colour waxeth like another; but the Truth of GOD doth never alter. It continueth one through all ages; it is the Word of Everlasting Life. Heaven and earth shall perish, but one tittle thereof shall not be lost. The Truth of GOD shall be established for ever. "The humble shall hear it, and be glad." Heb. v. 14; 1 S. John ii. 20, 27. *Bp. Jewel.* (Expos. 1 Thess. i. 2—5.)

Plain truth must have plain words: she is innocent, and accounts it no shame to be seen naked; whereas the hypocrite, or double dealer, shelters and hides himself in ambiguities and reserves. Gen. xxv. 27; 2 Cor. iii. 12. *Palmer.* (Aphor. 1680.)

16 Men think differently of the same thing, because the state of their minds is different. vii. 40, 41. *Wm. Jones.*

There is no word or action, but may be taken with two hands; either with the right hand of charitable construction, or the sinister interpretation of malice and suspicion: and all things do succeed, as they are taken. To construe an evil action well is but a pleasing and profitable deceit to myself; but to misconstrue a good thing is a treble wrong—to myself, the action, and the author. Rom. xiv. 10. *Bp. Hall.*

There is an odious spirit in many men, who are better pleased to detect a fault, than commend a virtue. *Lord Capel.* (Contemplations. 210.)

How can a man, &c.—No man ever departed from the common Faith upon pretence of avoiding any absurdities therein supposed, but that he ran himself upon the necessity of believing greater absurdities, than any he pretended to avoid. verse 30. *Dean Young.* (Serm. on Rom. i. 22.)

17 *What sayest thou of Him, (in) that He hath opened thine eyes?*

“Qualis erat tuus Ille—tuus, pulcherrimus Ille?”

Dicebat nuper barbara turba mihi.

Arripio dextrâ pennam, lævâque tabellam,

Et noto, Christe, Tuo quidquid in orbe noto.

Pingo rosas, aurum, gemmas, viridaria, silvas,

Arva, lacus, celeri sidera manu:

Et tabulam monstrans, “Noster pulcherrimus,” inquam,

“Qualis erat, vultis discere? Talis erat.”

Cant. v. 9—16. *Matth. Casim. Sarbievius.*

(Epigram. xxxvii.)

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not ; or who hath opened his eyes, we know not : he is of age ; ask him : he shall speak for himself.

22 These *words* spake his parents, because they feared the Jews : for the Jews had agreed already, that if any man did confess that He was CHRIST, he should be put out of the synagogue.

23 Therefore said his parents, He is of age ; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise : we know that this man is a sinner.

25 He answered and said, Whether He be a sinner *or no*, I know not : one thing I know, that whereas I was blind, now I see.

22 As many, as in our SAVIOUR's time here on earth, at the instigation of the high priest, of the Scribes and Pharisees, or of the then visible Church representative, or otherwise out of their private choice, did persecute Him and His Apostles, as deceivers, or authors of new sects or heresies—did thereby dissociate themselves from the ancient and primitive Church of God, established in Jewry ; and yet remained true and obedient members of the then visible or representative Church. On the contrary, such, as before our SAVIOUR's death or passion, did acknowledge Him for their Messias, although for so doing they were excommunicated and cast out of their synagogues, that is, utterly cut off from being any longer members of the then visible Church, did, by this their known sufferings or Martyrdom, become illustrious and visible members of the true, primitive, and Catholic Church ; whereof Abraham, David, Samuel, with all the rest of the holy patriarchs and prophets were principal parts. Rom. ii. 25—29.

Dean Jackson. (Treatise on the Essence of God, &c. B. xii. c. 18.)

Worldly men will bear the truth only so far, as it does not cross

their lusts, interests, and inclinations. Bring home the truth to their business and to their bosoms; and they will bear it no longer. . . . There is a line, which the world will not pass with you. If your religion be not mere profession, if you shew your true character on a point, that calls for decision and fidelity, if you refuse to listen to the world's sophisms, if you reject the principle, on which the world proceeds, depend upon it, that from that time there will be either a secret, or an open, rupture with a worldly man. The foundation of your dependance, feeble as at all times it was, is gone: and well it may be, that it is gone; for there is a snare in all such connexions. vi. 16; xv. 19; Gal. vi. 12. *R. Cecil.* (Serm. on S. Mark vi. 26, 27.)

For a time it is hard to discern, who pertains unto God, and who to the devil; as in the calm and peace, who is a good shipman and warrior, and who is not; but as, when the storm ariseth, the good mariner is known, as in war the good soldier is seen, so, in affliction and in the cross, easily God's children are known from Satan's servants. x. 11—13; 1 Thess. i. 4—7. *J. Bradford.*

24 It happened to our SAVIOUR's miracles, as it did to His preaching, according to His parable of the sower. Some of them lighted upon hearts, that were honest and good, and brought forth the fruit of believing. Others fell by the way-side, or upon stony places, or among the thorns. (Verses 16, 17.) The prepossession of their minds, by the expectation of a temporal Messiah, in the rulers; the fear of persecution by them in the people; the cares of the world and the deceitfulness of riches; the pleasures and lusts, to which the austerities of the Gospel rules were opposite, and many other prejudices, deeply rooted in the hearts of a perverse and froward generation, prevailed against the sight of miracles; and none were more perverse and resolute unbelievers than some of those, who had the advantage of this great argument for believing. . . . So vain is the pretence of those, who think to excuse their infidelity, because they cannot see a miracle; so false are the grounds of that opinion. xii. 37; Ps. lxxviii. 32. *Bp. Seth Ward.* (Serm. on Heb. iii. 12.)

A man, that hath no virtue in himself, ever envieth virtue in others; for men's minds will either feed on their own good, or upon other's evil; and who wanteth the one will prey on the other. And whoso is out of hope to attain another's virtue, will seek to come at even hand by depressing another's fortune. Mal. ii. 10. *Lord Bacon.* (Essays. 9.)

Nihil tam bonum, quin dicendo malum effici possit. There is nothing so good, as not to be rendered bad by an evil tongue. . . . *Expedit vobis neminem videri bonum; quasi aliena virtus exprobatio vestrorum delictorum sit.* It tells to your advantage that no one else should have the credit of being good; as if their goodness served to expose and condemn your want of it. *Seneca.* (De Vitâ Beatâ. xix.)

25 Truth is always consistent with itself, and needs nothing to help it out. It is always near at hand, and sits upon our lips, and is ready to drop out, before we are aware; whereas a lie is troublesome, and sets a man's invention upon the rack; and one trick needs many more to set it aright. Zech. viii. 16. *Abp. Tillotson.*

To ask one, who is a true believer—how know you the Scriptures to be Divine, is the same as to ask him, how know you light to be light? vi. 45; Isa. liv. 13; 1 Cor. ii. 11. *Abp. Leighton.* (Comment. on 1 S. Pet. i. 10—12.)

I have tasted in the Gospel, that the LORD is gracious; and the most subtle disputant cannot convince one, who has tasted honey, that it is not sweet. Acts iii. 20; 1 S. Pet. ii. 3, 7. *M. Henry.*

I know the evil of sin, and hate it; I see the excellency of CHRIST, and love Him. 2 Cor. iv. 6. *Keyworth.*

When one born blind receives his sight, the visible creation seems to have just started into being; all is so new; and yet all things are so, as they were from the beginning—the change is in him: so, when the soul is quickened into spiritual life, we see, and see with wonder, a meaning, and force, and power, in Divine things, as if they were all just discovered to mankind; whereas we cannot but acknowledge, that the same objects were presented to us before. But the fact is, that, till we were quickened by GOD, we had no sense, that could be suitably

affected by Eternal things. They were spread abroad before us ; but we looked at them, as at a picture, which is looked at a few minutes, and then forgotten ; they had no hold upon us, they made no impression, they scarcely appeared real ; and sometimes we doubted whether they had any existence : but we are now quickened to *feel* those things to be true, which before we only *thought* to be so. iv. 42 ; 2 Cor. v. 17. *H. Martyn.* (Serm. on Eph. ii. 4—7.)

26 Then said they to him again, What did He to thee ? how opened He thine eyes ?

27 He answered them, I have told you already, and ye did not hear : wherefore would ye hear *it* again ? will ye also be His disciples ?

28 Then they reviled him, and said, Thou art His disciple ; but we are Moses' disciples.

29 We know that God spake unto Moses : *as for this fellow*, we know not from whence He is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence He is, and *yet* He hath opened mine eyes.

31 Now we know that God heareth not sinners : but if any man be a worshipper of God, and doeth His will, him He heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, He could do nothing.

26 Objecting is endless, the pursuit of which wearies the mind, draws it too far from the main argument, and is apt to leave it in confusion and obscurity. Honest hearts and common understandings, whose concern is greater to discover truth than to know the multiform windings of error, being once convinced of the goodness of the proofs, that infer a doctrine, will

be satisfied therewith, though they be not qualified to return an answer to every objector; for they well know, that objections must fall, when the proofs of a doctrine are clear and conclusive. v. 11; Heb. xiii. 9. *Dr. Knight.*

The force and virtue of a Sacrament lies in the Institution; all the power it hath is from the Author; the outward elements are indifferent in themselves, but authority changes, and even transelements them, gives them virtue and efficacy, a commanding power, even the force of a Law. He, that put virtue into the clay and spittle, to cure a bodily eye, may do the same to bread and wine, to heal our spiritual wickedness. He, that made them a staff to our body, may make them also a prop to our souls, when they droop and sink; and then, if He say, "This do ye," though our reason should be at a stand, and boggle at it, as at a thing, which holds no proportion with a soul, yet we must do it, because He says it. It may be said, is not His word sufficient, which is "able to save our souls?" Is it not enough for me to beat down my body, to pour forth my prayers, to crucify my flesh? No; nothing is sufficient, but what the authority of CHRIST hath made so. *Nescit judicare, quisquis didicit perfectè obedire* is true in matters of this nature; we have no judgment of our own: our wisdom is to obey, and let Him alone to judge what is fit, who alone hath power to command. ii. 5; 2 Kings x. 5; 1 Cor. x. 16. *Farindon.* (Serm. on 1 Cor. ii. 25.)

Let us love and adore the abyss of Divine wisdom and goodness, and entertain the Sacrament with just and holy receptions; and then we shall receive all those fruits of it, which an earnest disputer, or a peremptory dogmatizer, whether he happen to be right or wrong, hath no warrant to expect upon the interest of his opinion. Ps. lxxii. 18, 19. *Bp. J. Taylor.* (On the LORD'S Supper. Disc. 19.)

27 *I have told you already; . . . wherefore would you hear it again?*—Pertness and ignorance may ask a question in three lines, which it will cost learning and ingenuity thirty pages to answer. When this is done, the same question will be triumphantly asked again next year, as if nothing had ever been written on the subject; and, as people, in general, for one

reason or other, like short objections better than long answers, in this mode of disputation, if it can be styled such, the odds must ever be against us; and we must be content with those of our friends, who have honesty and erudition, candour and patience, to study both sides of the question. x. 25; S. Matt. xi. 4. *Bp. Horne.* (Letters on Infidelity.)

Infidelity can only go round and round the same topics in an eternal circle, without advancing one step further. It produces no new forces: it only brings those again into the field, which have been so often baffled, maimed, and disabled, that in pity to them they ought to be dismissed, and discharged from any farther service. Acts xix. 28, 34. *Jer. Seed.* (Serm. on 1 Tim. i. 19.)

God hath revealed Himself and His good pleasure towards us, in His Holy Word sufficiently to save our souls, if we will believe; but not to solve our doubts, if we will dispute. *Bp. Sanderson.* (Serm. on 1 Tim. iii. 16.)

I might add, that such glaring evidence, as, like the light of the sun, would force itself irresistibly upon the minds of the most reluctant, would not leave room for us to shew our regard to God in believing; for we should then believe from extrinsic necessity, and not from choice. It is, therefore, most correspondent with our present state of probation, that there should be something in the evidence of a Divine Revelation to try us; something, that might fully convince the teachable, and yet not remove all umbrages for cavilling from the obstinate . . . If other objections could not be answered, it would not invalidate the positive arguments in favour of Christianity; for, when we have sufficient positive evidence for a thing, we do not reject it, because it is attended with some difficulties, which we cannot solve. Dan. xii. 10; Isa. xxix. 13, 14; 1 Sam. iii. 18. *Davies.* (Serm. on S. Luke xvi. 27—31.)

29 The Jews thought, if CHRIST were advanced, Moses must down. Whosoever preached CHRIST, spake against Moses. No; Moses was never so glorious, as in this attendance. It is otherwise with this Sun of Righteousness and the Saints, than with the body of the sun and the stars. These do, *occidere heliacè*, not appear, when they come nearer to the sun:

but our Sun of Glory makes these stars, the nearer they be, to be the more glorious. As in Joseph's dream, the sun, moon, and stars were all shining together. S. Matt. v. 17; Rom. iii. 31. *Bp. Brownrig.* (Serm. on S. Luke ix. 30, 31.)

This fellow, &c.—O tu, qui destruis necessarium decus fidei, parce unicæ Spei totius orbis. O thou, who destroyest the most necessary glory of the faith, spare the only Hope of the whole world. 2 Sam. xxi. 17. *Tertullian.* (Adv. Marcion.)

This, in these latter days, hath been the method of finding out the truth—to accuse one another of error. *Farindon.* (Serm. on S. Matt. iv. 1.)

30, 31 This man shews not only a spirit of downright, and, what we should almost term, dogged honesty, combined with great boldness, but very considerable shrewdness and sagacity. May not this last confirm the old proverb, *Cæcorum mens oculatissima?* He seems, moreover, to have already received some of the spirit of wisdom and patience, which marked the conduct of the SAVIOUR, in whose cause he was arraigned; for he made no answer whatever to their personal reviling, Verse 28, but only vindicated the honour of that God, who *heareth not sinners.* viii. 48, 49; Isa. xxxvi. 21. *J. F.*

It is no less prudent, as well as pious, to "speak ill of no man," except when it is necessary to do some good to others. This is one of the Psalmist's counsels for a contented life. "What man is he, that desires life and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips, that they speak no guile." xxxiv. 12, 13. This is so true, that it is safest not so much, as to open our ears to others, that speak evil of their neighbours. If we do not entertain their speeches, they recoil and wound the speaker: if we receive them, they wound and trouble us. *Bp. Patrick.* (Sermons on Contentment. Serm. 13.)

It is an old maxim of prudence, "if you be angry at railings, you seem to acknowledge them; if you contemn them, they vanish." *Bp. Hopkins.* (Expos. of the Commandments. vii.)

Upright simplicity is the deepest wisdom, and perverse craft the merest shallowness. Ps. xxxvii. *Dr. Barrow.* (Serm. on Prov. x. 9.)

Fine sense and exalted sense are not half so useful, as common sense. *Dean Swift.*

GOD *heareth not sinners*; that is, doth not miracles *for* them, or *by* them; doth nothing, to give them credit in their evil way. 1 Kings xviii. 26. *Dr. Whichcote.* (Aphor. Cent. xii. 1176.)

32 Miracles of this kind were altogether, or, for the most part, reserved till the manifestation of GOD Incarnate, as we gather out of the thirty-fifth of Isaiah. Nor would the Pharisees, though they were the greatest antiquaries amongst the Jews, disprove that blind man's testimony, though he exposed himself to great disadvantage in undertaking an universal negative; *Since the world began* (saith he) *was it not heard, that any man opened the eyes of one, that was born blind.* What then was he bound in conscience to think of JESUS, who had newly opened his eyes, which had been shut up from the womb? The least he could think of Him was that, which in plain terms he avoucheth against the Pharisees—*If this man were not of God, He could do nothing.* But, if no man, since the world began, had done the like, why should he not believe that this JESUS was more than *παρὰ τοῦ Θεοῦ*, more than “a man sent from God,” even GOD Himself? Why did he not acknowledge, that the clay, which JESUS made to open his eyes, had been tempered by the finger of that GOD, which had made the earth itself of nothing, “by whom all things were made, and without whom nothing was made?” Unto this point of belief he came by degrees; and our SAVIOUR, from this experiment, begets belief in him unto the main point of Christianity, and works his soul unto confession, that He “was the SON of GOD.” *Jesus heard that they had cast him out, and when He had found him, He said not unto him, “Dost thou believe on the Prophet, that is to come into the world, on the Messiah, or King of Israel?” but “Dost thou believe on the Son of God? He answered, Who is He, Lord, that I might believe on Him? And Jesus said unto him, Thou hast both seen Him, and it is He, that talketh with thee. And he said, Lord, I believe: and he worshipped Him.”* With what worship? With that, which they call *δουλεία*, or *ὑπερδουλεία* only? Doubtless with that Worship, which was

due only unto God. xx. 28; Phil. ii. 9—12. *Dean Jackson.*
(Treatise on the Divine Essence, &c. B. vii. S. 3.)

As the eye of the body, once put out, can never be restored by the creature's art, so neither can the spiritual eye, lost by Adam's sin, be restored by the teaching of men or Angels. S. Mark v. 26; Ps. cxlvi. 8; Eph. v. 8. *Gurnall.* (Expos. Eph. vi. 11. Ch. i.)

33 Simple minds and unlearned country folk often make manifest without guile the truth of a matter, as the thing is; but, on the other hand, a crafty wickedness studies how to recommend falsehood by glozing words. Jer. xxiii. 31; Rom. xvi. 18; 2 Cor. ii. 17; iv. 2. *Rabanus.*

I cannot readily comprehend, why Tiberius should have been so fond, to have this JESUS ascribed into the number of the Roman Gods; or, why Severus should worship Him in his closet among his other Deities; or, why Adrian should have purposed to erect temples, without images, to His honour; if they had not looked upon Him, as some extraordinary person, and had not been sufficiently assured of the many wonderful works He had done. I find the Christians appeal to the public acts and records among the very heathen, where many of the wonderful things, that JESUS did, were described; which they durst not have done, had they not been sure that there were such public monuments, and those things in them. . . . Indeed, if I will not put a vail over my face, and wilfully blind myself, I must needs conclude that His doctrine must be Divine, whose miracles were so; nor can I suppose it possible, that God would suffer that Person, whom He entrusted with His own power of doing miracles, to obtrude upon the world false and idle tales, or unnecessary and impertinent doctrines, and injunctions. I cannot conceive why God should communicate to Him the power of doing miracles, except it be to confirm the Divinity and indispensable necessity of His doctrine and precepts; so that, if the works He did had a Divine original, His doctrines and commands must be derived from Heaven too: else it would follow, that God had been very unwise in His choice, and had exerted His Omnipotent power to little or no purpose, only to make a shew in the world, or to increase the

kingdom of darkness; than which can nothing be imagined more absurd or incongruous. iii. 2; xi. 47; Acts ii. 22. *Dr. Horneck.* (On the great Law of Consideration. Ch. 5.)

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 JESUS heard that they had cast him out; and when He had found him, He said unto him, Dost thou believe on the SON of GOD?

36 He answered and said, Who is He, LORD, that I might believe on Him?

37 And JESUS said unto him, Thou hast both seen Him, and it is He that talketh with thee.

38 And he said, LORD, I believe. And he worshipped Him.

34 *Altogether born in sins.*—Here was the same rash and censorious verdict, which the Jews had delivered, on two like instances of a special calamitous visitation of GOD'S Providence, recorded S. Luke xiii. 1—5. And it is a practical warning, well worthy of our remembrance, that our Blessed LORD treats their verdict, in both cases, by turning it against those, who thus judged and condemned their brethren. "Except ye repent, ye shall all likewise perish." "Now ye say, we see; therefore your sin remaineth." Rom. xiv. 10—12. *J. F.*

Dost thou teach us?—As to religious conversation, with a view to improve others, though it is very proper to drop a word now and then, yet I would advise you to be sparing in it, as it will be misconstrued into assuming and preaching. Meekness, attention, affection, and every expression of honour and respect, a mixture of seriousness and cheerfulness—(which be sure you aim at; nothing prejudices more than an appearance of melancholy)—now and then a pertinent text of Scripture, a hint dropped, and opportunities watched, when people are more willing to hear, than at other times; this, accompanied

with many prayers, is the line I would mark out. Prov. xv. 23 ; Col. iv. 6. *Th. Scott.* (Life by the Rev. J. Scott. Ch. 8.)

Those, who cannot bear plain dealing, hurt themselves most ; for by this they seldom hear the truth. iii. 20. *Gurnall.* (Expos. Eph. vi. 14. Ch. xiv. S. 3.)

And they cast him out.—Thus did this man commence the first Confessor in the Christian Church, as John the Baptist had been the first Martyr in it. *Dr. Lightfoot.* (Exercitat. in loco.)

35 Those, whom the world contemns, God chooses ; for this very contempt often has the effect of bringing a man to himself. verse 17 ; Ps. lxxi. 7 ; S. Luke xv. 16. *S. Gregory.*

Quid mœres, quòd te mundus fastidit et horret,

Te cruciat, miris insequiturque modis ?

Erige te ; mundus quos aversatur, et odit,

Excipit høs Christus, colligit, atque fovet.

Sic nempe à domino crudeli barbarus æger

Linquitur, immiti conteriturque fame ;

Ast hunc inveniens soboles Jessæa benignè

Excipit, atque avido pellit ab ore famem.

1 Sam. xxx. 11. *D. J. Billius.* (Anthol.

Sacra. lvii.)

36 What a beautiful exemplification of the Heavenward tendency of a mind simple and truth-loving, guileless and sincere, as the doctrine is stated in this Gospel at i. 47 ; iii. 21 ; viii. 47 ; x. 16, 27. *J. F.*

Conversion is, when the longing of the soul is no longer to sensual gratifications, or worldly abundance, but simply and purely to Heavenly things : so that, when the question is asked, "Wherein do I seek for rest, satisfaction, and enjoyment," the heart can answer at once, "In communion with God, through CHRIST, by the Spirit." vi. 67—69 ; Ps. iv. 6. *Adam.* (Private Thoughts. Ch. 9.)

37 Eudoxus was so affected with the glory of the sun, that he thought he was born only to behold it : much more should a Christian judge himself born only to behold, and delight in, the Glory of the LORD JESUS. Ps. xxvii. 4 ; 1 Cor. vi. 19. *Flavel.*

Blessed sight, that discovers God's Salvation! How glad was Abraham, when he saw the ram, which was an exchange for Isaac his son? How glad was Hagar, when she saw the fountain, wherewith she refreshed both herself and her babe? And were they glad at the sight of these things? How glad then should I be, that see a Lamb, the Lamb of God, that offereth Himself to be a ransom for me? How glad should I be, that see the well, the well of living waters, which can only quench my thirst. Isaac's danger was nothing to mine; well might his soul for a time be parted from his body; both were to go to a blessed rest; but my danger was that soul and body both must have burned everlastingly in hell. Hagar's thirst was nothing to my thirst; she travelled in the hot sands; and I in the midst of many tiring sins: no corporal pain can so spend our spirits, as the conflicts do of a troubled mind. How willingly then do I behold the Lamb, behold the water, —even the Lamb and water, that are my Jesus! i. 36; viii. 56; xii. 21; xx. 20; S. Matt. ii. 10; S. Luke ii. 29, 30; Rom. v. 11. *Bp. Lake.* (Meditation on Ps. xci. 16.)

38 Every single Christian is taught to make the same answer, which this man made, "*Lord, I believe.*" As if the SON of God did promise to every one of them, which are gathered together in His name, what He promised to one of the multitude, whose son had a dumb spirit—"If thou canst believe, all things are possible to him that believeth"—each one, for himself, returneth his answer, "*Lord, I believe; LORD, help my unbelief.*" Not that it is unlawful or unfit to use another number, and, instead of *I*, to say *we* believe: for in taking in of others we exclude not ourselves; and addition of charity can be no disparagement to confession of faith. S. Peter answered for the twelve, "*We believe, and are sure, that Thou art the CHRIST, the SON of the living GOD.*" For, though CHRIST immediately replied that "one of them had a devil," yet is not S. Peter blamed, who knew it not. But every one is taught to express his own faith; because by that he is to stand, or fall. "The effectual fervent prayer of a righteous man availeth much" for the benefit of his brother; but his faith availeth nothing for the justification of another. And it

is otherwise very fit, that our faith should be manifested by a particular confession; because it is effectual by particular application: therefore must it needs be proper for me to say, *I believe*, and to make profession of my faith in "the Son of God, who loved *me*, and gave Himself for *me*." *Bp. Pearson.* (Expos. of the Creed.)

He knew Him to be a Prophet, and a good man, and one well deserving his gratitude (verses 17, 30, 31), and yet hitherto he had not *worshipped Him*. "Would you see," says S. Augustine, "what sort of a person he now believed Him to be?" Falling down before Him, he *worshipped Him*. iv. 19, 29; Ps. lxxii. 15; Acts xiv. 15; Rev. xix. 10. *Maldonate.*

Go, then, O my soul, prostrate thyself before thy gracious SAVIOUR. Admire and adore that love, which thou canst not comprehend; and in the trances of a holy ecstasy yield thyself to be swallowed up in the abyss of His Divine love; the full measures of which, thou canst no more conceive, than thou canst bear that wrath, from which it hath delivered thee. Ps. lxii. 3; 1 S. John iii. 1. *Bp. Hopkins.* (Serm. on Gal. iii. 13.)

39 And JESUS said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And *some* of the Pharisees which were with Him heard these words, and said unto Him, Are we blind also?

41 JESUS said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

39 Give us, O LORD, the sight of that man, who had been blind from birth, and deliver us from the blindness of his judges, who had been learning all their lives, and knew nothing: and, if the world should cast us out, let us be found of Thee, whom the world crucified; that, having followed the light of Thy

Truth in this world, we may, through Thine own merits and mediation, have with Thee the Light of Life in the everlasting Glory of the world to come. Amen. Ps. xliii. 3. *W. Jones.* (Serm. on S. John ix. 1.)

Lux de Luce Deus, cæci Lux unica mundi,

Corde graves tenebras discute Luce Tuâ.

Hæftenus. (Schola cordis. Lib. iii. Lect. 2.)

39, 40 *Are we blind also?*—A common truth, delivered in general terms, is received without any opposition. Should it be proposed, whether nothing be to be done, but that, which is just; whether drunkenness were not a vice; whether only an outside religion would ever save a man—no man would ever quarrel about it. When thus Nathan and David discoursed, they were both of one mind; the one could talk no more against unconscionable dealing, than the other would assent to. If you propose no other problems, than these, the debauchedst man under heaven would not dispute against you. . . . The cowardliest bird in the air is not afraid of the falcon, as long as she sees him soaring above, and never stoop: but, when the axe, that was carried about indifferently, shall be laid to the root of the tree; when Nathan shall rejoinder, “Thou art the man,” and S. Paul come home to his Corinthians, after his declaration against fornicators and idolaters, with “and such were some of you;” 1 Cor. vi. 11; then their hearts come to the touchstone. . . . There is not a more difficult thing in the world than to persuade a carnal man, that that, which concerns all men, should have any thing to do with himself. S. Luke xii. 41; xviii. 11. *Dr. Hammond.* (Serm. on Jer. v. 2.)

40 There is no such hindrance to proficiency, as too timely a conceit of knowledge. Rev. iii. 17; S. Luke viii. 13, 15. *Dr. Hammond.* (Serm. on Ezek. xvi. 30.)

I suppose that many might have attained to wisdom, had they not thought they had already attained it. Jer. viii. 8, 9; Isa. xlii. 18—20. *Seneca.* (De Irâ. Lib. iii. c. 36.)

It is a woeful condition of a Church, when no man will allow himself to be ignorant. Ps. xii. 4. *Bp. Hall.*

41 If the understanding abuse the will, there is evil in it, but *no*

sin; but, if the will abuse the understanding, then is it criminal. Ignorance, when of itself it is no sin, keeps the action innocent; but, as the principal is polluted, so is also the emanation. 2 S. Pet. iii. 5; S. James i. 14, 15. *Bp. J. Taylor.* (On Sins of infirmity, S. 9.)

If we would prevent any fatal event of sins flowing from ignorance, we must take care, that our ignorance itself be not criminal: and that it will not be, if our hearts be sincerely disposed to do our duty, and if we use moral diligence to know it; if we be impartial, humble, and honest, and have that concern for the knowledge and practice of our duty, that is in some sort proportionable to the importance of it. The ignorance, that arises from natural incapacity, or want of sufficient revelation, is invincible; and therefore innocent. xv. 22; Acts xvii. 30. *Dr. Lucas.* (On Religious Perfection. S. ii. Ch. 6.)

In the Holy Scriptures there are many more things I know not, than those, which I know. Phil. iii. 12. *S. Augustine.* (Ep. ad Honoratum. cxvi.)

If we have any knowledge at all, we must know how much reason we have to be humble; and, if we know more than others, we must know more reason than others to be humble. S. Luke xxii. 26; 1 Cor. xv. 9. *R. Baxter.*

Our knowledge should hold the light before us, and help us for the better discovery of our ignorance, and so dispose us to humility, not to pride. 1 Cor. iv. 7. *Bp. Sanderson.* (Serm. on Rom. xiv. 3.)

The more thou knowest and the better thou understandest, the more grievously shalt thou be judged, unless thy life is more holy. *Lord Bacon.* (Essays.)

Your sin remaineth.—It is impossible to set that man right, who knows everything. *S. Chrysostom.*

O bene felices fortunatosque laborum,
Ad Superos pietas quos taciturna ciet!
Torqueat Enthymema sophus, celerique rotatu
Eglomeret spissas lemmata per salebras.
Deridet steriles pietas sibi conscia nugas,
Seque suâ tutam simplicitate tenet.

Hæc animo quoties mecum ipse remetior, omnis
 Contriti potius pectoris esse velim;
 Quàm pernosse dari sibi quas contritio leges
 Credat; ut ad normam se ferat ipsa suam . . .
 Nil leges mihi profuerint priscæque novæque,
 Destituat nivæ si probitatis honor.

Theod. Graswinkelius. (Libri Thom. à Kempis
 de Imitatione Christi Vers. Poet. L. i. c. 1.)

CHAPTER X.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

1 The Tenth of S. John is the place, which both Fathers and more modern writers have chiefly made use of, to shew the difference between good and bad pastors. The good shepherds *enter by the door*; and CHRIST is this door, by whom they must enter; that is, from whom they must have their

Vocation and Mission : but the thief and robber, who comes to kill, steal, and destroy, *climbeth up some other way* : whatever he may do, in the ritual way, for form's sake, he has in his heart no regard to JESUS CHRIST, to the honour of His Person, the edification of His Church, or the Salvation of souls ; he intends only to raise and enrich himself ; and, so he compasses that, he cares not how many souls perish by his means, or through his neglect. When our SAVIOUR confirmed S. Peter in his Apostleship, He pursues still the figure of a shepherd : so the question, that He asked preparatory to it, was : "Simon, lovest thou Me more than these?" from which they justly gather, that the love of God, a zeal for His honour, and a preferring of that to all other things whatsoever, is a necessary and indispensable qualification for that holy employment, which distinguishes the true shepherd from the hireling, and by which only he can be both animated and fortified to go through with the labours and difficulties, as well as the dangers and sufferings, which may accompany it. xxi. 15 ; Acts xx. 28. *Bp. Burnet.* (Past. Care. Ch. 3.)

GOD, who vouchsafed to be made man for man, for man also vouchsafes to do all the offices of man towards man. He is our FATHER, for He made us—of what? of clay : so, God is *Figulus* ; so, in the Prophet ; so, in the Apostle, God is our potter. GOD stamped His image upon us ; and so, God is *Statuarius*, our Minter, our Statuary. GOD clothed us ; and so, is *Vestiarius* ; He hath opened His wardrobe unto us. GOD gave us all the fruits of the earth to eat ; and so, is *Æconomus*, our steward. GOD pours His oil and His wine into our wounds ; and so, is *Medicus*, and *Vicinus*, that physician, that neighbour, that Samaritan, intended in the parable. GOD plants us, waters, and weeds us, and gives the increase ; and so, God is *Hortulanus*, our gardener. GOD builds us up into a Church ; and so, God is *Architectus*, our architect, our builder. GOD watches the city, when it is built ; and so, God is *speculator*, our sentinel. GOD fishes for men (for all His *Johns*, and His *Andrews*, and His *Peters*, are but the nets, that He fishes withal.) GOD is the fisher of men : and here, in this chapter, GOD in CHRIST is our Shepherd. The Book of

Job is a representation of GOD, in a Tragic Comedy—lamentable beginnings, comfortably ended. The Book of Canticles is a representation of GOD in CHRIST, as a Bridegroom in a marriage song, in an Epithalamion. GOD in CHRIST is represented to us in divers forms, in divers places; and this Chapter is *His Pastoral*. Mal. ii. 10; Isa. xlv. 9; Rom. ix. 21; Gen. i. 27, 29; iii. 21; S. Luke x. 34; 1 Cor. iii. 6; Acts xx. 32; Ps. cxxvii. 1; S. Matt. iv. 19. *Dr. Donne*. (Serm. on S. John x. 10.)

In reading the first eighteen verses of this Chapter, I was struck with the thought, which occurred, that this portion contained almost the only parable, which S. John records; and that, of all parables, which are recorded, this is the fullest of gentleness, amiability, and consolation. It gives a compendious view of spiritual Christianity; the deepest, the solidest, the sweetest, the serenest, the surest, the most comprehensive, that could be conveyed in words. There is a beautiful idea, in the beginning of Leighton's fifteenth Lecture, of natures being fitted beforehand for the elucidation of Divine truth. This semblance of a *shepherd* and *his sheep* is strongly in favour of such a supposition. It ought to be felt, that our Redeemer Himself was the best explainer of His own Dispensation. . . . What our LORD says elsewhere applies infinitely here—"The words, which I speak unto you, they are spirit, and they are life." Nothing could be more simple, yet nothing more sublime. According to this infallible standard, Christianity is, essentially, the discipleship of the heart, met by a Presence and communication, as Divinely suited to this inward connection, as the visible Presence and external communications of our Blessed LORD were proportioned to the outward discipleship of His followers during His Ministry on earth. *A. Knox*. (Letters. Vol. iv. 359.)

I may say of the priesthood, as CHRIST said of the Kingdom of Heaven. (S. Matt. vi. 33.) It must be sought in the first place for itself; and its temporal honours and rewards, only as additional consequences thereof. We must love the duties of this calling—reading, study, praying, preaching, &c.—more than the other. If GOD move us, His service is our chief aim,

and our principal desire; we shall serve Him cheerfully, whether we have a greater or lesser compensation. 'Tis too mean a design for one, who is to wait at God's altar, and praise Him there with Angels and Archangels and all the host of Heaven, to look on this, as only a trade to get bread, or a creditable way of living. Isa. lvi. 9—12; Ezek. xxxiv. 2—4, 8, 10; Jer. iii. 15; Gal. iv. 14. *Dean Comber.* (On the Ordination Services of the Church, c. iii. s. 12.)

A *thief*, who secretly spoils the innocent; a *robber*, who does it in broad day. *Vossius.*

2 *Illi sunt Ecclesia—plebs Sacerdoti adunata, et Pastori suo grex adhærens.* The Church is a congregation of believers, united to their Bishop, and a flock, adhering to their shepherd. Phil. i. 1; Heb. xiii. 17, 20. *S. Cyprian.* (Ep. 69.)

3 There seems to be a secret allusion to the blind man, in the last chapter; He was *called* by Him out of the midst of the Jews; and he *heard His voice.* *S. Chrysostom.*

As God's children do not content themselves with a confused knowledge of a Deity, but rest not, till they have attained a distinct apprehension of their God, as He hath revealed Himself to man, so doth God again to them. (Verse 14.) It is not enough that He knows them in a general view, as in the throng, wherein we see many faces, none distinctly; but He singles them out in a familiar kind of severalty, both of knowledge and respect. As then He hath names for the several stars of heaven, *Cimah, Cesil, Mazzaroth,* (Job ix. 9; xxxviii. 31;) and for the several Angels, *Gabriel, Raphael, Michael,* and calls them by the proper names, which He hath given them, so He doth to every of His faithful ones. Of one He saith; "Thou shalt call his name *John*:" of another; "Thou art Simon; thou shalt be called *Cephas*:" to one He says, "*Zaccheus*, come down:" to another; "*Cornelius*, thy prayers and thine alms are come up." In short, there is no one of His, whom He doth not both know, and *call by his name.* What a comfort is this to a poor wretched man to think—Here I walk obscure and contemptible upon earth, in a condition mean and despised of men, but the great God of Heaven is pleased to take such notice of me, as even from Heaven to

call me by my name; and to single me out for Grace and Salvation, and not only to mention my name from above, in the gracious offer of His Ordinances, but to write it in the Eternal register of Heaven? What care I to be inglorious, yea, causelessly infamous with men, whilst I am thus honoured by the King of Glory? xiv. 9; xx. 16, 29; xxi. 15, 17; S. Luke x. 20; 2 Cor. vi. 9. *Bp. Hall.* (Select Thoughts, 92.)

He *leadeth* the sheep out of the horrible pit of destruction, guideth them along the path of righteousness, bringeth them to the pastures of Eternal life. 1 Sam. xvii. 35; Ps. xxiii. 3; S. Matt. xxv. 32, 34. *Ardens.* (In Evang. Dom. 2 post Pasch.)

4 *Knowing His voice* discovers acquaintance. "The ear trieth words, as the mouth tasteth meats:" (Job xii. 11.) God's righteous ones, that are filled with the fruits of righteousness, do proportionably abound in "knowledge," (Phil. i. 9,) "and in all sense," (Heb. v. 14.) They have quick, naked, and unvitiated senses, to "discern between good and evil;" yea, and can have the suffrage of several senses, concerning the same object. They have a kind of taste in their ear. They "taste the good Word of God," even in His previous workings on them, (Heb. vi. 5.) Being new-born, they are intimated to have tasted in the Word, "how gracious the LORD is." As they grow up thereby, they have still a more judicious sense, and can more certainly distinguish, when God speaks to them, and when a *stranger* goes about to counterfeit His voice. They can tell at first hearing what is grateful and nutritive, what offensive and hurtful to the Divine Life; what is harmonious and agreeable, what dissonant to the Gospel already received; so that an Angel from Heaven must expect no welcome, if he bring another. Cant. v. 4; 1 S. Pet. ii. 2, 3; 1 S. John ii. 20, 27. *J. Howe.* (The Blessedness of the Righteous, Ch. 18.)

How, think you, is CHRIST to be *followed*, except by the Law, which He gave, and the example, which He set before us? *Paulinus.*

Yes, there is another way; they *follow Him* in a mystical, but in a most true and saving sense. They follow Him in His

Nativity, by being "regenerate and made God's children by adoption and grace;" in His Circumcision, by having granted unto them "the true circumcision of the Spirit;" in His Life, by their conformity to the Blessed steps of His example; in His Death, by their crucifixion together with Him unto sin; in His Resurrection, by their "setting their affection on things above;" in His Ascension, by the upward tendency of their hopes and desires; in His promotion to the right hand of the FATHER and His Intercession there, by their being made "kings and priests," and by their supplications in His Name, offered by them for the Church and for "all sorts and conditions of men." In all these blessed instances, the sheep *follow* the good Shepherd, as being one with Him, made members of His Body, partakers of His Grace, and heirs of His Glory. Rom. viii. 29, 30; Eph. ii. 5, 6. *J. F.*

The Church of CHRIST, which containeth the Churches throughout all the world, is joined together in the unity of the Spirit, and hath the cities of the Law, of the Prophets, of the Gospel, and of the Apostles. *Non est egressa de finibus suis, id est, de Scripturis.* The Church goeth not forth beyond her bounds, that is, the Holy Scriptures. *S. Jerome.* (In Mich. Lib. i. c. i.)

6 This parable spake JESUS unto them: but they understood not what things they were which He spake unto them.

7 Then said JESUS unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before Me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might

have life, and that they might have *it* more abundantly.

11 I am the Good Shepherd: the Good Shepherd giveth His life for the sheep.

12 But he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

7 He is called a *door*; but take not the name literally for a thing of wood, but a spiritual living door, discriminating those, who enter in. . . . He is a *sheep*, by reason of His manhood (Acts viii. 32;) a *Shepherd*, on account of the loving-kindness of His Godhead. Isa. xl. 11. *S. Cyril.* (Catech. Lectures, x. s. 3.)

8 They *came*; they were not *sent*. These, therefore, entered not "by the door," because they did not faithfully interpret the Scriptures, the end of which is CHRIST. To them "the porter opened not;" that is, the HOLY SPIRIT approved them not; nor did "the sheep hear them;" for they, who heard them, were not sheep. Acts xix. 15; Rom. x. 15. *Isid. Clarius.*

Diligendus est Pastor, tolerandus est mercenarius, cavendus est latro.

We must love the good shepherd, tolerate the hireling, shun the thief. Phil. ii. 21; S. Matt. xxiii. 3. *S. Augustine.* (Serm. 49. De Verb. Dom. in Joan.)

9 The *good* shepherd comes in at *the door* at the right way. If he come in at the window, that is, always clamber after preferment; if he comes in at vaults and cellars, that is, by clandestine and secret contracts with his patron, he comes not the right way. . . . We must not think to fly over walls by sudden and undeserved preferments, nor to sap, and undermine, and supplant others; we must *enter at the door*, by fair and Christian means: and then, *By Me if any man enter*, saith CHRIST, *he shall be saved*: there is a rich and Blessed inheritance; but, before he come to that Salvation, *he shall go in and out*,

and find pasture. Now in Heaven there is no going in and out; but, in his way to Heaven in this life, he shall find his interest in the next, conveyed and sealed to him in temporal blessings here. . . . CHRIST testifies of Himself, that His coming to us is not only, that we may in Him *have life*, but that we may have it *more abundantly*; that is, as divers of the Fathers interpret it, that you might have Eternal Life sealed to you in the prosperity and abundances of this life. S. Matt. xix. 29; 1 Tim. iv. 8; Rev. iii. 12. *Dr. Donne.* (Serm. on Ps. cxliv. 15, and S. John x. 10.)

- 10 CHRIST in the Gospel compareth His Church unto a ship in the sea tossed and tumbled with perilous waves: and what, I pray you, betides to a ship so tossed in the sea, if there be no loadsman to steer it; or, if the loadsman doth not his duty? CHRIST hath likened His Church to a vine; and what becomes of a vine, if it be not shred and underpropped? He doth also liken it to a flock of sheep; and what becomes to a flock of sheep, if there be no shepherd to guide and look unto them? . . . S. Bernard, an old holy Father, writing of the Bishops and Prelates of the Church in his time, saith, *Non sunt Pastores, sed impostores; non Doctores, sed seductores; non Prælati, sed Pilati*; "They are not," saith S. Bernard, "good pastors and feeders of God's flock, but they are impostors, such as deceive God's sheep; they are not Doctors, but they are seductors, such as lead men out of the right way; they are not Prelates, but they are very Pilates." And again, the same S. Bernard, in the Council held at Rhemes, where he made a Sermon in the Presence of the Bishops there assembled, said: *Habemus jam non mercenarios pro Pastoribus, neque lupos pro mercenariis; sed in loco luporum dæmones habemus.* "We have not now," said this holy Father, "hirelings, instead of shepherds; nor wolves, instead of hirelings; but in the place of wolves we have very devils." This spake S. Bernard of the preachers and pastors of his time. But, Oh, miserable is that Church, wherein are hirelings, instead of good shepherds; more miserable, where are wolves in place of hirelings, and most miserable, where devils in room of wolves. For then all goeth to ruin and decay; then must needs all goodness in God's

Church be overthrown. *Bp. Jewel.* (Serm. on S. Luke x. 23, 24.)

More abundantly.—CHRIST not only died to redeem a forfeiture, but His obedience merited the purchase of a richer inheritance, and He will instate His in the possession of far more transcendent Glory. Adam was never so happy in his innocence, as he is now since his fall, by his faith and repentance. And, therefore, S. Gregory the Great could not forbear exclaiming, “Happy sin, that obtained such a Redeemer!” Rom. v. 12—21. *Bp. Hopkins.* (Serm. on Gal. iii. 10.)

It was the infinite dignity of CHRIST’s Person, which derived that infinite merit on His Sacrifice, whereby it became an equivalent to the infinite demerit of our sins. Nay, of such an infinite value and worth was His Sacrifice, that it not only countervailed for the punishment due to our sin, but did abundantly preponderate it; upon which account God engaged Himself, not only to remit that punishment, in consideration of it, but also to bestow His Spirit and Eternal Life on us; both which are as well the purchase of CHRIST’s Blood, as the remission of our sins. For, God might have remitted our punishment, without superadding the gift of His Spirit and Eternal life to it: and therefore, since in consideration of CHRIST’s Blood, He hath superadded these gifts to the remission of our punishment, it is evident that His Blood was equivalent to both; that is, that it was not only a valuable consideration for the pardon of our sins, but also for the assistance of His Spirit, and our Eternal Happiness. Heb. ix. 13, 14; Rom. v. 15—21. *Dr. J. Scott.* (Christian Life, Part II. Ch. vii. S. 3.)

11 Instead of killing and destroying the sheep, I die for them; “for their sake I am killed all the day long.” ii. 19; Ps. xlv.

22. *J. F.*

12 There be four degrees of Ministers; three bad—a thief, a mercenary, a wolf; one good—the good shepherd. CHRIST distinguisheth them thus, into calling—first, lawful; secondly, unlawful: a thief hath no lawful entrance, as the second and third have; for He saith, there is an usurpation: and we all hold, that usurpation and abuse is not of God: Jer. xxiii. 21. *Quæcunque malo inchoantur principio, difficulter bono per-*

ficiuntur exitu. GOD blesseth not the ends of those, that come not in *by the door*. Now the two other marks do make a distinction again; for they, that follow, come in right; but there is an abuse of it. . . . They have not S. Paul's "purpose of heart," (2 Tim. iii. 10;) the *γνήσιαν ἐπιμέλειαν*, "natural care," (Phil. ii. 20;) as if there were some, that had *spuriam curam*, a bastard care; they be called *mercenarii*; for they have no care of feeding; they are not *instrumenta boni pastoris*, but *stulti*; they are not the instruments of a good, but a foolish shepherd, (Zech. xi. 15;) which the Fathers make *forcipes et mulctrum*, a pair of shears for the fleece, and a pail for the milk. And so, whatsoever occasion befall, that there come danger to the flock, for the soul, they regard it not; but, when there is the least danger of the wool or milk, then every one *sumit instrumenta pastoris stulti*, takes the instruments of a foolish shepherd, and bestirreth himself. . . . If *the wolf cometh*, he will either give over, or worry the flock too. Acts xx. 29, 30. *Bp. Andrewes.* (On the Moral Law. Comm. 5.)

The good shepherd's office is not only to feed his sheep, but to secure them from the wolves; or, else, his care in feeding them serves only to make them the fatter and richer prey. Tit. i. 9—11. *Bp. Bull.* (Visitation Sermon on S. James iii. 1.)

The world is a wilderness; and therefore hath lions in it. Satan is the "roaring lion," seeking his prey always in the Church; his claws are strong to tear, and his chaws wide to devour it. It hath *wolves*, oppressors and extortioners, which worry CHRIST's flock. It hath foxes, false teachers, to seduce the Saints. It hath boars, tyrants, and persecutors, to root up the LORD's vineyard. Ps. lxxx. 13; Ezek. xiii. 4; S. Matt. vii. 15; Rom. xvi. 17, 18. *Dr. Richd. Clerke.* (Sermon on Rev. xiv. 13.)

The ark of Noah contained both the raven and the dove; and, if the ark was a figure of the Church, you therefore see that, during the deluge of this present world, the Church must needs contain both kinds. Who are the ravens? They, who "seek their own." Who are the doves? They, who seek "the things which are CHRIST'S." vi. 70. *S. Augustine.* (Hom. vi. In Joan.)

13 *Non tendentes, sed tondentes; ac si victuri essent sine curâ, cum*

pervenirent ad curam. Not keeping, but clipping the flock ; as if, having now got a cure, they might live henceforth without a care. 1 Sam. ii. 28, 29, 36. *S. Bernard.*

These are they, who, as S. Peter speaks, "make merchandize of men," (2 S. Pet. ii. 3,) *numularii Sacerdotes*, as S. Cyprian calls them, Doctors of the mint, who love the image of Cæsar more than of God, and had rather see the one in a piece of gold than the other renewed and stamped in a mortal man ; and this image they carry along with them, whithersoever they go ; and it is, as their HOLY GHOST, to inspire them ; for, most of the doctrines they teach savour of that mint, and the same stamp is on them both ; the same face of Mammon, which is in their heart, is visible also in their doctrine. Hos. iv. 8 ; Rom. xvi. 18. *Farindon.* (Serm. on Gal. i. 10.)

14 I am the good shepherd, and know My *sheep*, and am known of Mine.

15 As the FATHER knoweth Me, even so know I the FATHER : and I lay down My life for the sheep.

16 And other sheep I have, which are not of this fold : them also I must bring, and they shall hear My voice ; and there shall be one fold, *and* one shepherd.

17 Therefore doth My FATHER love Me, because I lay down My life, that I might take it again.

18 No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My FATHER.

14 Observe how He first *knows* us ; and, afterwards, in like manner, how we *know* Him. Gal. iv. 9. *Theophylact.* (in loco.) "I *know* in whom I have believed." I am not ignorant whose precious Blood hath been shed for me. I have a Shepherd full of kindness, full of care, and full of power. Unto Him I commit myself. His own finger hath engraven this sentence on the tables of my heart, "Satan hath desired to winnow thee, as

wheat ; but I have prayed, that thy faith fail not." Therefore the assurance of my hope I will labour to keep, as a jewel, unto the end ; and by labour, through the gracious mediation of His prayer, I shall keep it. xvi. 11, 12. *Hooker*. (Serm. on Hab. i. 4.)

- 15 Where is the shepherd, who has ever fed his flock with his own blood? But why speak I of shepherds? Many mothers, after the pains of child-bearing, give their offspring to be suckled by strangers. It was not so with our loving Redeemer. He feeds us with His own Blood. Isa. xlix. 15 ; S. Luke xv. 4, 7. *S. Chrysostom*. (Hom. 60. ad Antioch.)

Totus in meos usus expensus. He expended Himself entirely and without reserve, for my use and advantage. Phil. ii. 7. *S. Bernard*.

Three times does our Blessed Good Shepherd declare that *He lays down His life for His sheep* ; and three times does He also declare in a manner, as emphatic (vi. 39, 40, 44) the glorious harvest of this Sacrifice of Himself, in its sure effect on the believer ; "I will raise him up at the last Day !" *J. F.*

- 16 CHRIST is *magnus Pastor, in amplitudine*. All the flock of Christians is under His inspection. He is the only true Œcumenical Pastor. All other shepherds are *pastores portionarii*, but petty shepherds of a portion only of this flock. But to be the Universal Shepherd of the whole Church, it is CHRIST's prerogative : in respect of Him and His administration, there is but *one flock and one Shepherd*. He is also *magnus, in notitiâ*, a great Shepherd in *knowing* His flock. He hath a special knowledge of every poor sheep. He hath all their names engraven on His breast. He *calls His own sheep by name*. He is, moreover, *magnus, in affectu* ; great He is in His love and affection to His flock. *He lays down His life for them*. He hath purchased them with His own Blood. See how He expresses His tenderness of His flock—"Peter, lovest thou Me? Feed My flock." Nathan's parable of the ewe lamb, it is most true of CHRIST and His beloved flock. He hath brought it and nourished it up ; nay, He lays it in His bosom ; it is unto Him, as His child ; it eats of His own meat, drinks of His cup ; nay, He feeds us with His own flesh, and makes us drink of

His precious Blood, to strengthen and nourish us up to Eternal Life. He is, lastly, *magnus, in potentiâ*. He is of great power to save and preserve them. "Who is this that cometh from Edom, with dyed garments from Bozrah, travelling in His strength, mighty to save?" (Isa. lxiii. 1.)—a text applied by expositors to CHRIST's Resurrection, and to His conquest over the enemies of His Church; His garments red with the blood of the wolf, which would have worried His sheep; but that He hath rescued them and shed the blood of their enemies, overcome death, trampled on the head of the serpent, and wrought Eternal Salvation for His flock. Jacob, though never so careful, yet some of his flock were lost, or torn, or stolen away. (Gen. xxxi. 39.) CHRIST loses not one of His sheep: "Those, that Thou gavest Me, I have kept, and none of them is lost." (xvii. 12.) *My sheep shall not perish: no man is able to pluck them out of My hand.* Ps. cv. 36; cxliv. 15. *Bp. Brownrig.* (Serm. on Heb. xiii. 20.)

17 GOD so loved us, as to love Him for His excess of love, and pity, and goodness towards us. *Bonnell.* (Life, p. 87.)

S. Gregory says, it is a greater miracle to convert a sinner, than to raise one from the dead; and, in effect, the Salvation of a sinner is a far greater work of GOD, than the creation of the world; wherefore we ought, only for this end, to see what the one and the other cost Him. The creation of the world cost Him only a word—"He said, and all things were made: He commanded, and all things were created;" but the Salvation of men cost Him far dearer than words; they cost Him both His Blood and His Life. Does not JESUS CHRIST Himself sufficiently signify to us, of how great value it is in the sight of GOD, to employ ourselves in the Salvation of souls, when He says in S. John, *It is for this reason that My Father loves Me, because I laid down My life?* Thomas (Aquinas) remarks very well; "He says not that His FATHER loves Him, because by Him all things were created; but only that His FATHER loves Him, *because He lays down His life.*" And wherefore does He give His life, but to save men? Whereby we may consequently see, that nothing is more pleasing to GOD than to labour for the Salvation of souls. S. Thomas explicates in

the same sense, what our SAVIOUR says in the self-same place; *As My Father knows Me, so I know My Father, and I give My life for My flock.* As if He should have said, "I know My FATHER's sentiments of love; I know very well that His sheep are very dear to Him; and it is this, that causes Me with so good a heart to give My life for them." We ought to act by the same principle; and this knowledge of the bounty of GOD towards man, and the love, which He has for those, that labour in the Salvation of souls, ought to move us to employ ourselves therein with all our strength. iii. 16, 17; Eph. i. 19, 20; iii. 20. *Rodriguez.* (On Perfection. P. iii. Ch. 2.)

Now, although an ordinary man may easily part with his life, yet doth it not lie in his power to resume it again at his own will and pleasure. But he, that must do the turn for us, must be able to say, as our JESUS did; *I lay down My life, that I might take it again, &c.*, and, in another place; "Destroy this Temple, and in three days I will raise it up," saith He unto the Jews, speaking of the Temple of His Body. A human nature then He must have had, which might be subject to dissolution; but, being once dissolved, He could not by His own strength (which was the thing here necessarily required) raise it up again, unless He had "declared Himself to be the SON of GOD with power by the Resurrection from the dead." The manhood could suffer, but not "overcome the sharpness of death:" the Godhead could suffer nothing, but overcome any thing. He, therefore, that was to suffer and to overcome for us, must be partaker of both natures; that, "being put to death in the flesh," He might be able to "quicken" Himself by His own Spirit. i. 19, 21; Rom. i. 4; 1 S. Pet. iii. 18; 2 Cor. xiii. 4. *Abp. Ussher.* (Serm. on S. John i. 14.)

18 Who has not power to lay down his own life? Any one, who will, may kill himself. (viii. 22.) But He says not this; but how? *I have power to lay it down:* in such sense, that no one can do it against My will I alone have the disposal of My life; which is not true of us. v. 26; 1 S. John iii. 16. *S. Chrysostom.* (in loco.)

CHRIST'S sufferings were not bare sufferings, but voluntary per-

formances. He was LORD of His own life; *No man takes it from Me; I lay it down.* That, which gave merit and acceptance to CHRIST's suffering, was His willing, and free, and active undertaking of it. And, as in CHRIST, so in Christians; their sufferings, their deaths—they are active in them, not patient only. A wicked man—"death gnaws upon him;" he is snatched to death: a Christian willingly admits of it; when GOD calls, he offers himself, as CHRIST did. *Quis tam facile dormivit?* "I lay me down, and rest." *Egredere, O anima! Non repetent animam; ego reddam.* Lev. i. 3; Phil. i. 23. *Bp. Brownrig.* (Serm. on S. Luke ix. 31, 32.)

Since, as a Sacrifice, He was to be innocent (Ex. xii. 5,) and yet to undergo the punishment of our sin, He could not be the one, and do the other, without His own free consent and approbation For, an innocent person, considered as such, cannot deserve to be punished, nor consequently be justly obliged thereto; but yet, notwithstanding his innocency, he may by his own will and consent oblige himself to undergo a punishment, which otherwise he did not deserve, and, when he had so obliged himself, the punishment may be justly exacted of him. . . . So far as he hath the free disposal of himself, he may substitute himself in the room of one, that is guilty, and therefore render himself obnoxious to his punishment. CHRIST's life being in His own free disposal, He had an undoubted right to exchange it with GOD for the lives of our souls; and, the lives of our souls being in GOD's free disposal, He had as undoubted a right to exchange them with CHRIST's, for His life, upon the free tendry, which He made of it. S. Matt. xx. 28; Gal. i. 4; Titus ii. 14. *Dr. J. Scott.* (Christian Life. P. ii. Ch. 7, S. 5.)

O, infiniteness both of power and mercy, met in the centre of a willing Death! S. Luke xii. 50. *Bp. Hall.*

That they may not think His Death a sign that GOD had forsaken Him, He adds, *This commandment, &c.* We must not understand, that He first waited to hear this commandment, and had to learn His work; He only shews, that that work, which He voluntarily undertook, was not against (rather was in perfect unison with) the FATHER's Will. *S. Chrysostom.*

Mundi victima, quæ, nefas,
 Fortis pro miserâ gente necem
 pati,
 Rivo sanguinis eluit,
 Illi nunc placitam Christiadæ
 immolent
 Puris cordibus hostiam;
 Votivâque litent laudis adoreâ.
 Io! carcere liberas
 Prædonis Stygii Victor agens
 oves
 Agnus restituit gregi:
 Offensumque reis flecteret ut
 Patrem,

Pœnas non sibi debitas
 Christus sponte Suâ pertulit in-
 nocens.
 Mirandi nova prælii
 Exsurgit facies! Cuspide mors
 fera
 Dum vitam insidians petit,
 Dux vitæ moritur saucius; at,
 Suâ
 Factus clade animosior,
 Mortem ictu perimit non medi-
 cabili!
Joan. Commirius.
 (Idyll. Sacr. Ode xi.)

19 There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye Him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 And it was at Jerusalem the feast of the dedication, and it was winter.

23 And JESUS walked in the temple in Solomon's porch.

24 Then came the Jews round about Him, and said unto Him, How long dost Thou make us to doubt? If Thou be the CHRIST, tell us plainly.

20 Observe their perverseness and obstinacy. Our LORD, in the previous discourse, had plainly declared His entire Unity in Glory and Substance, in will and design, with His FATHER, in order to rebut the charge, that He was in league with Beelzebub; and yet they now insolently repeat that very charge,

in the teeth of the most solemn asseverations and proofs to the contrary. (Refer to ix. 27. *Bp. Horne.*) S. Luke xxii. 67. *J. F.*

Posidonius relateth of S. Austin, that he had upon his table written these two verses :

*“ Quisquis amat dictis absentium rodere vitam,
Hanc mensam indignam noverit esse sibi :”*

(He, that loveth by ill speech to gnaw the life of those, who are absent, let him know himself unworthy to sit at this table ; or, that this table is unfit for him ;) and, if any there did use detraction, he was offended, and minded them of those Verses, threatening also to leave the table, and withdraw to his chamber. vii. 12 ; ix. 16. *Dr. Barrow.* (Note to Serm. on Prov. x. 18.)

21 I beseech you all, weigh not what this man, or that man, thinketh ; but, touching all these things, “ Search the Scriptures.” vii. 12, 43 ; ix. 16 ; xi. 56 ; Acts xvii. 11. *S. Chrysostom.* (in 2 ad Cor. Hom. 3.)

22 He “ walked in the temple in Solomon’s porch,” (a cloistered walk on the East bound of the utmost court of the Temple,) belike to get Him heat, because “ it was *winter.*” i. 14 ; iv. 6 ; Heb. iv. 15. *Dr. Lightfoot.* (Serm. on text.)

In the very time of Moses’ Law, when GOD’s special Commandments were, most of all, required, some Festival days were ordained, and duly observed among the Jews, by authority of the Church and State : and the same was not superstitious ; for our SAVIOUR Himself resorted unto them. 1 Macc. iv. 56 ; Esther ix. 17, 27. *Bp. White.* (A Treatise on the Sabbath Day. Part i.)

Those things, that are not written, but which we keep by Tradition, if they be observed in every part of the world, are to be understood, as commended to us, and commanded, either by general Councils, (whose authority in the Church is most safe) or, else, by the Apostles : as, for example, that the Passion of our LORD, His Resurrection, and Ascension into Heaven, and the coming of the HOLY GHOST, should be observed by an anniversary solemnity. *S. Augustine.* (Ep. 118.)

24 Persons, who speak of the evidence of Religion, as *doubtful*,

and of this supposed doubtfulness, as a positive argument against it, should be put upon considering what that evidence indeed is, which they act upon, with regard to their temporal interests. For, it is not only extremely difficult, but in many cases absolutely impossible, to balance pleasure and pain, satisfaction and uneasiness; so as to be able to say, on which side the overplus is The evidence of Religion not appearing obvious may constitute one particular part of some men's trial, in the religious sense; as it gives scope for a virtuous exercise, or vicious neglect, of their understanding, in examining or not examining into that evidence. There seems to be no possible reason to be given, why we may not be in a state of Moral probation, with regard to the exercise of our understanding upon the subject of Religion, as we are with regard to our behaviour in common affairs. Dan. xii. 10; 2 Cor. viii. 12. *Bp. Butler.* (Anal. Part. ii. Ch. 6.)

While I was under these distresses, many a wicked shift did I betake myself unto for relief; though without effect. Hos. v. 13. (The author mentions ten different methods, by which he laboured to evade the convictions of his conscience; and among them this)—When I was unable to see, not through the want of sufficient light, but through my unwillingness to admit it, I was ready to quarrel, that Ministers and books did not tell me plainly. *Then came the Jews round about Him, and said unto Him, How long, &c.* Refer to Note at iv. 20. *Halyburton.* (Memoirs of his life.)

25 JESUS answered them, I told you, and ye believed not: the works that I do in My FATHER'S Name, they bear witness of Me.

26 But ye believe not, because ye are not of My sheep, as I said unto you.

27 My sheep hear My voice, and I know them, and they follow Me:

28 And I give unto them eternal life; and they

shall never perish, neither shall any *man* pluck them out of My hand.

29 My FATHER, which gave *them* Me, is greater than all ; and no *man* is able to pluck *them* out of My FATHER's hand.

30 I and *My* FATHER are one.

25 How often did He, even before their eyes, *subpæna* whatsoever was in heaven, or earth, or sea, to give their testimony to His doctrine. He made the Angels minister to Him, and the devils tremble and fly before Him, and the plants and animals, the winds and seas obey Him ; and health, and sickness, and life, and death, and the grave did by their obedience to His Word bear witness to the truth of His doctrine. By His powerful voice He shook the heavens, and sent down the HOLY SPIRIT on His followers ; He tore the rocks, and opened the graves, and at His command the bodies of His saints arose ; and, which was more miraculous than all, He raised Himself the third day after His crucifixion, and, having finished His course upon earth, ascended triumphantly into heaven, in the view of a numerous assembly of spectators : all which were such illustrious demonstrations of His being inspired by God, as nothing, but an incurable infidelity could ever be able to withstand. v. 37, 38 ; xv. 24 ; xx. 30 ; xxi. 25 ; S. Matt. xi. 20—24. *Dr. J. Scott.* (Christian Life. P. ii. Ch. 7.)

26 These He calls *His sheep*, by reason of their gentleness, and meekness, and patience, and innocency, and usefulness in the world. *Bp. Beveridge.*

27 *Hear*, not question, saith S. Basil ; they hear and obey, and do not dispute, nor ask questions ; they taste, and yet they do not trouble and mud that clear fountain of the water of Life. *Farindon.* (Serm. on S. James i. 25.)

Habet palatum fides, cui sapit mel Dei. Faith has a power of taste, by which it relishes the honey of God's Word. viii. 47 ; Jer. xv. 16 ; 1 S. Pet. ii. 3. *S. Augustine.*

I know how ready every man is to reach forth his hand to the dole of grace, and how angry to be beaten from the door of

mercy. We are all easily persuaded to hope well, because we love ourselves well. Which of us all in this great congregation takes exceptions to himself, and thinks; "I know there is no want in my SAVIOUR; there is want in me. He hath 'finished;' but I believe not, I repent not." Every presumptuous and hard heart so catches at CHRIST, as if He had "finished" for all; as if He had broken down the gates of hell, and loosed the bonds of death, and had made forgiveness, as common as life. *Prosperitas stultorum perdit eos*, saith wise Solomon; "ease slayeth the foolish, and the prosperity of fools destroyeth them;" yea, the confidence of prosperity. Thou sayest, GOD is merciful, thy SAVIOUR bounteous, His Passion absolute: all these; and yet thou mayest be condemned—merciful, not unjust; bountiful, not lavish; absolutely sufficient for all, not effectual to all. Whatsoever GOD is, what art thou? Here is the doubt. Thou sayest well; "CHRIST is the good Shepherd"—wherein? *He gives His life*; but for whom? for *His sheep*. What is this to thee? While thou art secure, profane, impenitent, thou art a wolf, or a goat: *My sheep hear My voice*. What is His voice, but His precepts? Where is thine obedience to His Commandments? If thou wilt not hear His Law, never hearken to His Gospel. S. Matt. vii. 21—27. *Bp. Hall*. (The Passion Sermon.)

29 This is the speech of conscious power . . . The hand of the SON is spoken of, as the hand of the FATHER, to let thee see by a bodily representation that both have the same nature, that the nature and virtue of the FATHER is in the SON also. Isa. xlix. 16. *S. Hilary*.

27, 30 *My sheep hear My voice. I and My Father are one.*—S. Basil has taught me to mark this in these words of our SAVIOUR, *My sheep hear My voice*; "they hear, not question, or dispute; believe He is the Word of GOD, but do not ask, How? nor say; if He was always, then He was not Begotten; or, if He was Begotten, then He was not always. These are not the words of the sheep of CHRIST; who receive His voice and inquire no further." And I had also learned from a great Divine of our own nation,¹ (to whose grave judgment, I thought,

¹ He means Dean Jackson—"a great Divine" indeed.

there was a greater veneration due, than to the little forward censurers of this age,) that the doctrine of the Holy Trinity is an argument more “fit for meditation in prayers and soliloquies, than for controversy and scholastic discourse.” We believe One Divine Nature in Three Persons; and that the Divine Nature, in the Person of the FATHER, required satisfaction for the transgressions of men against His Holy Laws; and that the same Divine Nature, in the Person of the SON, undertook to make satisfaction for us, in taking our nature on Him; whereby He had, by right of consanguinity, the authority and power of Redeeming us (Job xix. 25;) and the same Divine Nature, in the Person of the HOLY GHOST, doth approve and seal, as he speaks, this happy and ever Blessed compromise (Eph. i. 13.) “But what it is to be a Person, and what manner of distinction is between the Persons in the Blessed Trinity, are points,” saith he, “which I never had a mind to dispute after the manner of the Schools; but I was always ready to admire what I knew not to express.” For, what is it, that we can say of GOD? Who can conceive so little of Him? It is an ancient saying of Plato, that “to conceive GOD is difficult; to express Him is impossible.” But he should rather have said in the opinion of a greater man; “It is impossible to express Him, and more impossible to conceive Him.” (*Greg. Nazianzen. Orat. xxxiv.*) For, that, which we can conceive in our mind we may declare in words; if not indifferently well, yet, at least, obscurely; provided they, that hear us, are not dull of understanding: but to comprehend in our mind so great a thing, as GOD, is utterly impossible, not only to the dull and stupid, but to the most sublime souls, and those, who are lovers of GOD. Alas, all, that comes to us from Him now, is but only a short glance, and, as it were a little beam (*μικρὸν ἀπὸ φωτός*) of a great light. (Heb. i. 3.) We may call it a full knowledge of the Blessed Trinity, as Origen doth, when we can say, “The FATHER is light, and in His light, which is the SON, we see light, the HOLY GHOST:” but how far short is this of what we long to know of these Three in One? How much are we in the dark still? And what a satisfaction will it, therefore, be to see them clearly shining

on us, and discovering their Blessed Nature to us, which hitherto no man hath been able to find out (Job xi. 7;) and whether ever any shall, let those inquire, who have a mind? Ps. xxxvi. 9; 1 Cor. xiii. 11, 12. *Bp. Patrick.* (JESUS and the Resurrection, &c. P. ii. Ch. 1.)

This, I confess, is a mystery, that is above the reach of human reason to comprehend, as all the Divine perfections are, as well as this. But it is far from being against reason, or a contradiction, as the Socinians pretend. For we do not say, that three persons are one person; or, that the FATHER and the SON are one Person; that, indeed, would look something like a contradiction. But there is not one word in all the Holy Scriptures, that looks that way. All that they, and we from them, assert, is, that the Three Divine Persons are One JEHOVAH, and that the FATHER and the SON are One Being, *ὁμοούσιος*, of one and the same Essence, or Nature—One GOD: which, though our reason cannot comprehend, yet it requires us to believe it; because we have His Word for it, who is Reason, and Wisdom, and Truth itself. . . . He, that reads the Gospel, especially of S. John, will meet with many such expressions uttered by our SAVIOUR, which none could utter but GOD Himself, and which He, therefore, doubtless uttered, that we might believe Him to be GOD. But I mention these here, only upon the occasion of our SAVIOUR's saying immediately before my text, that *none can pluck His sheep out of His, or out of His Father's hand*; and so making His power to be the same with the FATHER's; which, lest His hearers should wonder at, He shews them the reason, why He said so; adding immediately, *I and the Father are One*—One in Essence, and, therefore, One in Power; which otherwise could not be. For, if He was inferior to, or any way different from, His FATHER in His Essence, He must needs be so in His Power too: and, therefore, the occasion of His saying these words sufficiently demonstrates *that* to be His meaning in them. xiv. 11; xv. 24; Deut. vi. 4. *Bp. Beveridge.* (Serm. on S. John x. 30.)

Ἐν ἑσμεν, *Unum*, One thing, one Being, one Essence, one JEHOVAH; and yet He speaks of Himself and the FATHER, as two distinct Persons; and He names Himself first, because speak-

ing here of His Divine Essence, which is the same in both, it is no matter which is named first; there being no such thing in that respect, as first and last between them: for they are both One and the same Eternal GOD. i. 1, 2; xvi. 3; 2 Cor. xiii. 14. *Bp. Beveridge.* (Serm. on S. John vi. 37.)

One, as to the dignity of the Divinity; because GOD begat GOD—*One*, as to their Kingdom; for the FATHER doth not rule over some, and the SON over others; as Absalom, who opposed his father; but over whom the FATHER reigns, over those reigns the SON—*One*, because there is no difference, nor distance between Them; for the FATHER doth not will one thing, and the SON another—*One*, because the SON doth not make one thing, and the FATHER another; but there is one workmanship of all, the FATHER making all things by the SON. *S. Cyril.* (Catech. Lect. xi.)

In will, consent, essence, power, and dominion. . . . “*One*” frees thee from Arius, who denies the Eternal Divinity of CHRIST: “*Are*” frees thee from Sabellius, who denies the distinction of the Persons in the Trinity. (See Illustr. S. Matt. viii. 3.) *Edw. Leigh.* (in loco.)

In disputes on the Trinity, the whole question turned on the right interpretation of three words; *I and My Father are One*; or, “These Three are One.” (1 S. John v. 7.) When, touching the Incarnation, it turns on other three words, “The Word was made flesh;” so, when touching the Resurrection, “The dead shall be raised incorruptible;” and so, when concerning the Eucharist, “This is My Body.” *Maldonate.*

31 Then the Jews took up stones again to stone Him.

32 JESUS answered them, Many good works have I shewed you from My FATHER; for which of those works do ye stone Me?

33 The Jews answered Him, saying, For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God.

34 JESUS answered them, Is it not written in your law, I said, Ye are gods ?

35 If he called them gods, unto whom the word of God came, and the Scripture cannot be broken :

36 Say ye of Him whom the FATHER hath sanctified, and sent into the world, Thou blasphemest ; because I said, I am the SON of God ?

37 If I do not the works of My FATHER, believe Me not.

38 But if I do, though ye believe not Me, believe the works : that ye may know, and believe, that the FATHER *is* in Me, and I in Him.

39 Therefore they sought again to take Him : but He escaped out of their hand,

40 And went away again beyond Jordan into the place where John at first baptized ; and there He abode.

41 And many resorted unto Him, and said, John did no miracle : but all things that John spake of this Man were true.

42 And many believed on Him there.

31 It is much to be observed, that the attempt to stone Him for blasphemy is twice recorded in this Gospel, as an important external evidence of that Doctrine, which the Evangelist was especially commissioned to preach and declare unto us—the Godhead of Him, in whom we believe. viii. 59 ; v. 18. *J. F.*

32 If, in the hour of prosperity, our hearts should be lifted up, or, in the day of adversity depressed ; if we should murmur that our good deeds are treated with contempt, and our benevolence returned with ingratitude, let us fix our eyes on the Cross of CHRIST, and tremble, and repent. There was the King of Glory levelled to the vilest of malefactors ; how then shall pride exalt herself ? From the Cross was JESUS exalted

to the right hand of power; surely then, there is hope in the depth of affliction. The victim of Jewish persecution "broke not the bruised reed, nor quenched the smoking flax:" let him, who can claim the like exemptions, complain of the contumely of mankind: and, above all, let those who murmur at ingratitude, remember, that they, for whom the LORD bled, repay Him with blasphemy and insult. Ps. cix. 1—4; Gal. vi. 9. *J. Bowdler.* (Theol. Tracts, 3.)

33 When our Blessed LORD was charged with *blasphemy for making Himself equal with God*, He denied not the matter, but only absolved it from the crime. S. Matt. xix. 17; S. Mark ii. 7—10; xii. 35, 36. *Dean Young.* (Serm. 2, on Rom. i. 22.)

Would He not have corrected them, in a point of such unspeakable moment, if they had really mistaken His meaning? Would He not, like S. Paul and Barnabas at Lystra, have disavowed with horror and indignation all pretensions to Divinity, had He not in deed and in truth been Divine? Would He, like impious Herod, have acquiesced, remarkable, as He was, in meekness and lowliness of heart, in the supposed arrogation of Deity, if He had not been God, and man, in One Person? i. 19—23; Acts xii. 22, 23; Rev. xix. 10. *Toplady.*

34 It is to be carefully observed, that CHRIST did not here make that answer, which, had He not known Himself to be truly GOD, was altogether befitting the occasion; namely, that in truth He was not GOD, nor had ever passed Himself off as GOD, *semet venditasse*; for by this answer, supposing it to have been true, He could easily have appeased the anger of the Jews; and it was His duty, moreover, indignantly and in the plainest terms to reject the charge of blasphemy brought against Him: but, contrariwise, that He not obscurely intimated that He was the very SON of GOD indeed, and therefore GOD. For He defended Himself against the Jews with a two-fold argument: first, one taken from the Law, (Ps. lxxii. 6,) where note well, He does not say, "of Him, whom GOD hath sanctified," but "of Him, whom the FATHER hath sanctified;" intimating that His original claim to have GOD for His FATHER was not because He was sanctified by GOD; that is, chosen and set apart to the office assigned Him, and so sent

into the world ; but, contrariwise, that by GOD, already His FATHER, He was sanctified and sent into the world, (xvi. 28.) He proceeds, in His defence, to assert His Divinity, as One with the FATHER, from His miracles. Verses 37, 38 ; x. 24, 25. *Bp. Bull.* (Judicium Ecclesiæ Catholicæ de Necessitate Credendi, &c. c. iv.)

- 35 Whatsoever distinction may be put upon these words (GOD and LORD), yet, when we praise GOD, let us do, as Zachary doth, join them both together. When we confess Him, let us do so likewise, as Jonas did ; “I am a Hebrew, who worship the LORD GOD, that made heaven and earth.” When we say our Belief, let us do the same, even as our Nicene Fathers did before us ; “I believe in One GOD, and in One LORD, JESUS CHRIST.” And, if you please yourselves to distinguish accurately upon such titles, because S. Paul hath said, “There be gods many, and lords many ;” let us distinguish between them and this Supreme One, “the LORD GOD of Israel, who is Blessed for evermore.” CHRIST, says the Scripture, calleth them gods, *to whom the Word of God came*. That Scripture is Ps. lxxxii. 6. “I have said, Ye are gods ; and ye are all the children of the Most High.” From thence and from my text you may state a profitable difference. 1. *Dixi*, “I have said, Ye are gods ;” He hath said it, and that hath made them so : unless He had Godded them, they had had no such pre-eminence. What they have is by entitling and nuncupation. 2. *Dixi, dii estis* ; there are many of those gods : not only every Prince and Ruler challengeth it to his crown, but every Christian hath his interest in it by adoption of filiation. 3. *Estis*, ye are ; for a while ye are, and after a while, ye shall “go from hence, and be no more seen :” ye shall “die, like men ;” but the true GOD abideth for ever ; not only die, like men, but like sinful men ; for it follows, that, when they fall, GOD shall “arise to judge the earth ;” after they have judged, they shall be judged upon it hereafter—how they have judged : but, O man, thou must not reply against the GOD of Heaven ; His judgments are indisputable 4. These nuncupative gods preside over civil governments ; each of them is a gilded head over his own political body ; but

CHRIST only is Head over the whole Church, from whence the whole Body increaseth with the increase of GOD. He alone is the LORD. Gen. ii. 4, 5; Ps. lxxxix. 6. *Bp. Hacket.* (Serm. on S. Luke i. 68.)

Magistrates are, by GOD's *Ego dixi*; but CHRIST, by *Ego Genui*! Ps. ii. 7. *Bp. Andrewes.*

The Word of God came to them.—There came not only a commission from GOD, but a delegate power: therefore, ye are not to rule absolutely, but by commission; you have, therefore, a Superior, to whom you must give account. S. Luke iii. 2. *Bp. Andrewes.* (On the Moral Law. Comm. 4.)

36 Although you are to teach your people nothing, but what is the Word of GOD, yet by this Word I understand all, that GOD spake expressly, and all that by certain consequence can be deduced from it. Thus Dionysius Alexandrinus argues, "He, that in Scripture is called the SON and the Word of the FATHER, I conclude, He is no stranger to the Essence of the FATHER." All, that is to be done here, is to see, that you argue well, that your deductions be evident, that your reason be right: for, Scripture is to our understandings, as the Grace of GOD is to our wills; *that* instructs our reason, and *this* helps our wills: and we may as well choose the things of GOD without our wills, and delight in them without love, as understand the Scriptures, or make use of them, without reason. S. Luke xx. 37, 38. *Bp. J. Taylor.* (The Minister's Duty. (Serm. on Titus ii. 7.)

If it be said that the word, GOD, is a relative term, and that our SAVIOUR is styled GOD in respect of His office, and the relation He bears to us, but not in respect of His Nature; I answer, He is styled GOD, before any thing was made by Him. "In the beginning was the Word; and the Word was with GOD; and the Word was GOD. All things were made by Him," &c. (i. 1, 3.) Now, as He could have no relation to His creatures, before they were made, nor any office or authority over them, He must be GOD absolutely, not relatively; GOD, by Nature, and not by virtue of His office or authority. But, supposing the word, GOD, to be relative, the term *JEHOVAH*, which is often applied to the SON, is of absolute signifi-

cation, and implies unchangeable, necessary, independent existence—the incommunicable property of the Supreme Deity, “whose Name only is JEHOVAH.” xii. 41; Zech. xii. 10; Isa. vi. 1—3. *Jer. Seed.* (Serm. 7 at Lady Moyer’s Lecture.)

- 37 We are commanded to “take heed of false Prophets;” to “try the spirits, whether they are of GOD,” to “see that no man deceive us,” to “look that no man spoil us by vain deceit,” to “try all things, and hold fast that, which is good;” which precepts imply, that we should be furnished with a good faculty of judgment and competent knowledge in the principal matters of Christian Doctrine, concerning both the mysteries of faith and rules of practice. Our LORD Himself and His Apostles did not upon other terms, than of rational consideration and discussion, exact credit and obedience to their words; they did not insist barely upon their own authority, but exhorted their disciples to examine strictly, and judge faithfully, concerning the truth and reasonableness of their doctrine—“Search the Scriptures, for they testify of Me:” “*If I do not the works of My Father, believe Me not; but if I do, though ye believe not Me, believe the works.*” So our LORD appealed to their reason, proceeding upon grounds of Scripture and common sense: and “I speak as to wise men, judge ye what I say:” so S. Paul addressed his discourse to his disciples; otherwise, we should be incapable to observe them. Eph. v. 6; Col. ii. 8, 18; 1 Thess. v. 21; 1 S. John ii. 1. *Dr. Barrow.* (Serm. on Heb. xiii. 17.)

- 38 Two natures met together in our Redeemer; and, while the properties of each remained, so great a Unity was made of either substance, that from the time that “the Word was made flesh” in the Blessed Virgin’s womb, we may neither think of Him, as GOD, without this, which is man; nor as man, without this, which is GOD. Each nature certifies its own reality under distinct actions; but neither disjoins itself from connection with the other. Nothing is wanting from either towards other; there is entire littleness in Majesty, entire Majesty in littleness; Unity does not introduce confusion, nor does propriety divide Unity. There is one thing passible; another inviolable: yet His is the contumely, whose is the Glory. He

is in infirmity, who is in power ; the same is both capable, and conqueror, of death. GOD, then, did take on Him whole man, and so knit Himself into him, and him into Himself, in pity and in power, that either nature was in other : and neither in the other lost its own propriety. ii. 19—21. *Leo.* (Serm. 54. S. 2.)

39 Instead of explaining away what He had said (verse 30,) He argues *à fortiori*. . . . He was so far from receding, or denying the charge (verse 33,) that the Jews were but the more offended, and *sought again to take Him.* vi. 61, 62. *Skelton.* (Serm. on Phil. iii. 8.)

41 *John did no miracle.*—Whether he did not, or no, is not a clear case ; for, this is not said by the Evangelist. . . . But miracle, or no miracle, is not our issue ; witnesses for CHRIST require not wonder, but belief ; we pretend not miracles, but propose GOD's ordinary means ; we look not for admiration, but assent. And, therefore, forbear your acclamations, and expectations of wonderful good preachers, and admirable good sermons. It was enough for John Baptist that even they confessed, that *all that he said was true.* Content thyself with truths, evident truths, fundamental truths ; let matter of wonder and admiration alone. Acts viii. 10, 13 ; xiii. 41. *Dr. Donne.* (Serm. on S. John i. 8.)

Cum miraculum nullum fecerit, perpetuum fuit iste miraculum. Since he performed no miracle, he was himself a miracle through all future ages. Though he did no miracle, while so many far less distinguished Saints accomplished many, yet no Saint exists in whose person, and for whose sake, so many miracles were vouchsafed. *M. Singlin.* (Instr. Chrét.)

42 Thus did the seed, though long buried, spring up ; and the faithful preacher of repentance, while dead, yet spoke for the honour of his Master, and the gathering unto Him of such, as should be saved. S. Mark v. 19, 20 ; vii. 31 ; Heb. xi. 4. *Bp. Sumner.* (On the Ministerial character of CHRIST. Ch. 5.)

CHAPTER XI.

NOW a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

2 It was *that* Mary which anointed the LORD with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.

3 Therefore his sisters sent unto Him, saying, LORD, behold, he whom Thou lovest is sick.

1 With this miracle of raising Lazarus S. John concludes all, that he had to say of our SAVIOUR's miraculous works; there being nothing, that could be thought of beyond it. . . . Our LORD plainly designed this, as the last thing He could do for the satisfaction of their minds, while He was on earth, to prove that He was "the SON of GOD:" else, Lazarus had not died; but He would have gone and prevented it, as He did in many other cases (iv. 50; ix. 3; S. Luke vii. 10; viii. 51) . . . He waited that Lazarus might be dead, before He got to Bethany; and that He might get more *glory* (ver. 4, 40; xii. 28) by his resurrection, than He had done by healing so many sicknesses, and casting out such a number of devils. For, this proved, that He had power, not only to break, but utterly to "destroy, the works of the devil," and to tread him quite under foot, who had "the power of death." (Heb. ii. 14, 15.) This miracle was so evident a token, that He was "the SON of GOD," that it had in it all the conditions, which the Gentile King, whom the Jews speak of in the Book Cosiri, requires in a prodigy; sufficient to persuade men that GOD speaks by Him, that works it. "Our mind," says he, "cannot be brought to think that GOD enters into society with flesh and blood, unless it be by such a miracle, whereby the nature of things is inverted; so, as to appear that it could not be done by any power, but only by His, who is the Author of nature, and made all the things we

see out of nothing at all. (v. 21, 25.) And, secondly, this miracle must not be wrought in secret; but, to gain belief, it must be done before the eyes of the multitude; who may see it, and be satisfied of the truth of it. (ver. 19, 45; xii. 9, 10, 11, 17, 18.) And, lastly, diligent inquiry must be made, and it must be examined strictly; that no doubt may be left in men's minds, but that they may be fully satisfied, it is no fancy; nor done by any trick or subtle imposture." xi. 47; Deut. iii. 21; Acts x. 40; xxvi. 6. *Bp. Patrick.* (JESUS and the Resurrection justified by Witnesses in Heaven and on earth. P. i. Ch. 7.)

The blessed Martha was a woman of noble blood, to whom by inheritance belonged the castle of Bethany. *Bp. Fisher.* (Sermon preached at the Funeral of Margaret, mother of our Henry VII.)

3 They do not bid Him "Come," because to one, that loves, a bare message is sufficient. They did not dare to say, "Come and heal him; at Thy Word it shall be done," as said the Centurion; but they were content with saying, *Lord, behold, he whom Thou lovest is sick.* *Sufficit ut noveris; non enim amas, et deseris.* 'Tis enough, that Thou knowest; for Thou dost not love, and then forsake. xiii. 1. *S. Augustine.* (Hom. in loco.)

Whereas men usually give freeliest, where they have not given before, and make it both the motive and the excuse of their desistance from giving any more, that they have given already, God's bounty hath a very different method: for He uses to give, because He hath given, and that He may give When sick Lazarus's sister implored His rescue for their expiring brother, the motive, they employ, and which prospered their addresses was, *Lord, behold,* (not he, who loveth Thee, but) *he, whom Thou lovest, is sick.* And, as he takes the first inducements of His bounty from Himself, so do His former favours both invite and give rates to His succeeding blessings. And there is reason for it; for His pure love being all the merit, by which man can pretend to the effects of His bounty, it is but just, that the degree of His love should proportion those favours, which 'tis our only title to; and that God's liberality should as well afford measures, as motives, to itself.

Ps. cxix. 68; Isa. lv. 8. *Hon. R. Boyle.* (Some Motives to the Love of God. S. 13.)

A Schoolman can say, GOD deals not *secundum dignitatem humanam, sed secundum dignationem Divinam* All things man hath are *Dei donativa*—Tertullian's term—merely GOD's donatives. *Merita donat, præmia redonat, peccata condonat*; all is donation Grace is *gratuita*. Give, to receive, is man's fashion, not GOD's. (S. Luke vi. 34.) Nothing before, but prayer; nothing after, but thanks. Ps. cxvi. 11. *Dr. R. Clerke.* (Serm. on S. John xvi. 23.)

Behold, &c.—This was a very short letter; and their grief perhaps would not allow them to write a longer. Oh, how great power was there in these few words. They say no more to move Him. He could not choose but go, when He heard this charming word—*He, whom Thou lovest, is sick.* *Bp. Patrick.* (Glorious Epiphany, Ch. 17.)

When our heart is overwhelmed within us, on occasion of the removal of those, who were dearest to us in the bonds of nature and of love, what a shelter is here! To come to this Immortal Friend, and open to Him all the anguish of our souls! Blessed Redeemer, behold me in a case, which was once Thine own! Thou knowest what it is to be in this sad circumstance, to be weeping over the grave of a friend. Let what Thine own gentle benevolent heart then felt, engage Thee to pity what I now feel, and to pour balm into this deep and painful wound! Oh, let my heart be more open to Thee, now this dear guest has quitted its apartment in it! Raise my soul from that dust, to which it is fondly cleaving, to Thy glorious and amiable Self! Make up my loss in a more abundant communication of Thy Divine friendship; and I shall own it a rich equivalent for whatever mortality can invade. Heb. iv. 15, 16; xiii. 7, 8. *Dr. Doddridge.* (Serm. on the Death of Dr. Sam. Clark.)

4 When JESUS heard *that*, He said, This sickness is not unto death, but for the glory of GOD, that the SON of GOD might be glorified thereby.

5 NOW JESUS loved Martha, and her sister, and Lazarus.

6 When He had heard therefore that he was sick, He abode two days still in the same place where He was.

7 Then after that saith He to *His* disciples, Let us go into Judæa again.

4 O happy sickness, when the infirmity is *not unto death*, but unto life, that GOD may be glorified thereby! O happy fever, that proceedeth not from a consuming, but a calcining fire! O happy distemper, wherein the soul relisheth no earthly things, but only savoureth Divine nourishment! Ps. cxix. 71; 1 S. Pet. i. 7. *Gislen.* (in Cant. c. 2. Expos. 3.)

Not unto death.—The inhabitants shall not say, “I am sick; the people, that dwell therein, shall be pardoned their iniquity.” (Isa. xxxii. 24.) Observe, he doth not say, “They shall not be sick:” Gospel Grace doth not exempt from afflictions; but they shall not *say*, “I am sick.” They shall be so ravished with the joys of GOD’s pardoning mercy, that they shall not complain of being sick. Phil. iv. 12, 13. *Gurnall.* (Expos. Eph. vi. 15, ch. 1.)

The disorder of my body is the very help I want from GOD: and, if it does its work, before it lays me in the dust, it will raise me to Heaven. . . . In affliction, see the necessity of it, and be humbled: see the use of it, and improve it; see the love there is in it, and be thankful. I know of no greater blessing than health, except pain and sickness. Heb. xii. *Adam.* (Private Thoughts. Ch. 11.)

Taught of GOD, we should view our losses, sickness, pain, and death, as the several trying stages, by which a good man, like Joseph, is conducted from a tent to a Court; sin, his disorder; CHRIST, his physician; pain, his medicine; the Bible, his support; the grave, his bed; and death itself, an Angel, expressly sent to release the worn-out traveller, or crown the faithful soldier. Ps. lxxi. 18; cxviii. 18. *R. Cecil.* (A Friendly Visit to the house of Mourning.)

Every sickness is a little death. I will be content to die oft, that

I may die once well. *Bp. Hall.* (Meditations, &c., Cent. ii. 8.)

- 5 They were wont to receive Him at their house ; and therefore He the more loved them. God is well pleased, when the doors of hospitality are freely opened to the poor and needy, for His Name's sake ; when we entertain strangers, and welcome those who are persecuted for righteousness' sake. He graciously notices, and will bountifully reward, all such acts of Christian love. It was for this, that the holy family at Bethany was so highly honoured of the LORD. And when was it, that JESUS made Himself known to the two disciples at Emmaus ? At supper, in the *breaking of bread* ; that bread, of which we may well suppose that they had "constrained" Him to partake ; saying, "Abide with us, for it is towards evening, and the day is far spent." He, who loves CHRIST, will love His poor members ; and CHRIST will "love him, and will manifest Himself unto him." Gen. xviii. ; 1 Kings xvii. 9 ; 2 Kings iv. 8 ; S. Matt. x. 41 ; Acts xvi. 15 ; Heb. xiii. 1, 2. *J. F.*
- 6 As no degree of distress is unrelievable by His power, so no extremity of it is inconsistent with His compassion ; no ; not with His friendship, (Verse 11.) He, whose Spirit inspired the prophets, is, in the last of them, represented under the notion of a Refiner : and 'tis not the custom of refiners to snatch the beloved metal out of the fire, as soon as it feels the violence of that purifying element ; nay, nor as soon as it is melted by it ; but they let it long endure the brunt of the active flames, actuated by exciting blasts, till it have stood its due time in the fire, and there obtained its full purity and splendour. S. Luke ii. 48 ; 2 Cor. xii. 7 ; Mal. iii. 3 ; Ezek. xxviii. 24. *Hon. R. Boyle.* (Some Motives to the Love of God. S. 5.)
- "What I do, thou knowest not now ; but thou shalt know hereafter," is the unvaried language of God in His Providence. He will have credit every step. He will not assign reasons, because He will exercise faith. xiii. 7 ; S. James v. 7. *R. Cecil.* (Remains. On the Christian Life and Conflict.)
- Behold us, O gracious LORD, even the souls Thou lovest, for whom Thou sheddest Thine own dear Blood. When we are sick, and sick to death, to the worst of deaths, the death of sin, stay not

too long, Thou heavenly Physician, lest we die in our sins, and perish without recovery ! Then, LORD, hear the prayers of those, who serve Thee more faithfully than we ; and let not our sickness be unto death ; but for Thy own Glory hasten to raise us up. Stay not, O stay not too long, Thou heavenly Physician, lest we putrefy in our corruptions, and become unfit even for a miracle of Thy Grace to restore us ! *Austin.* (Medit. 196.)

8 *His* disciples say unto Him, Master, the Jews of late sought to stone Thee ; and goest Thou thither again ?

9 JESUS answered, Are there not twelve hours in the day ? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said He : and after that He saith unto them, Our friend Lazarus sleepeth ; but I go, that I may awake him out of sleep.

9 Observe a method in the distribution of your time. Every hour will then know its proper employment, and no time will be lost. Idleness will be shut out at every avenue, and, with her, that numerous body of vices, that make up her train. . . . It may be added, as a supplement to this rule, have always some work in hand, which may be going on during the many intervals ; for, many there will always be, both of business and pleasure. Ps. xc. 12, 17 ; 1 Cor. xv. 58. *Bp. Horne.* (Serm. on Eph. v. 16.)

He, that hopes to look back hereafter with satisfaction upon past years, must learn to know the present value of single minutes, and endeavour to let no particle of time fall useless to the ground. vi. 12 ; S. Luke xix. 13. *Dr. Johnson.* (Rambler. 108.)

It would be easy to shew how little and small matters are the first steps and natural beginnings of great perfection. But

the two things, which, of all others, most want to be under a strict rule, and which are the greatest blessings both to ourselves and others, when they are rightly used, are our time and our money. These talents are continual means and opportunities of doing good. Eph. v. 16. *Wm. Law.* (Serious Call. Ch. 8.)

A chief part of David's arithmetic in "numbering our days" lies in that, which we call *Division*; to cast the account of this our short life, so, as to divide the whole little sum thereof into the several portions of time due for the performing of every duty in. Gen. xlvii. 9; Ps. xc. 12. *Gurnall.* (On the Christian armour. Epistle Ded.)

No man can be provident of his time, who is not prudent in the choice of his company. Nehem. vi. 2—4. *Bp. J. Taylor.* (Holy Living.)

Sic, Pater, sic O numerare fluxæ
 Nos doce vitæ spatium, caducis
 Mens ut à curis revocata veri
 Lumen honesti
 Cernat. O tandem placidus favensque
 Desine irarum, propiusque servis
 Semper assuetâ Tibi lenitate
 Consule fessis.
 Fac, Tuæ fructu bonitatis aucti,
 Gaudio tandem satiemur: ægris
 Liberi ut curis reliquos agamus
 Suaviter annos. . . .
 Fac Tuæ semper bonitatis ut nos
 Splendor illustret, bone Rector orbis;
 Gratia aspirans favor actiones
 Prosperet omnes!

Buchanan. (Ps. 90.)

9, 10 Let us remember, that, whether we improve the day or not, it goes on; our opportunity is passing away. The day is a picture of life, consisting of a morning, noon, and evening. We put off what we should do in the morning, till noon; and what at noon, till the evening; and so on. "Woe unto us! For, the day goeth away," saith the prophet. Should we not

pray, that we may be enabled to "work, while it is day?"
 Prov. i. 24; Acts xxiv. 25. *R. Cecil.* (Serm. on S. John xi.
 9, 10.)

He stumbleth not.—

Fide Deo, diffide tibi; fac propria; castas
 Funde preces; paucis utere; magna fuge.
 Multa audi, dic pauca; tace abdita; disce minori
 Parcere, majori cedere, ferre parem.
 Tolle moras; mirare nihil; contemne superbos;
 Fer mala; disce Deo vivere; disce mori.

Monitum cujusdam Anonymi.

11 Mark a sudden change: while he spake of CHRIST, S. Paul used the word "dead;" no sooner hath he taught that CHRIST is "risen," but he changeth the dead into "sleepers." It is usual, therefore, in the Christian dialect, in acknowledgment that we believe the Resurrection, to call the dead—sleepers; hence are the places of sepulture called κοιμητήρια, *dorters*, (dormitories.) Ps. xxiii. 4. *Bp. Lake.* (Serm. on 1 Cor. xv. 20.)

Sleep is so like death, that I dare not venture on it without prayer. Ps. cxxxii. 3. *Bp. Andrewes.*

Faith and *friendship* are seldom tried, but *in extremis*. To find friends, when we have no need of them, and to want them, when we have, are both alike easy and common. In prosperity, who will not profess to love a man? In adversity, how few will shew that they do it indeed! Gen. xl. 14, 23; Isa. xlix. 15. *O. Feltham.* (Resolves. Cent. i. 11.)

I go, that I may, &c.—If CHRIST truly loved *Lazarus*, you will say; "Let *Lazarus* abide in Abraham's bosom, let him return no more to mortality." Nay, not so; *Lazarus, come forth!* See the days of thy SAVIOUR'S Passion, and be not offended; confess His Name, and be scourged; take your possessions once more into your hands, and spend them upon the poor; preach the Gospel, as if the Angels had sent you back to bring more souls to bear them company; die not on your bed the second time, but upon the Cross, as your Redeemer did; then return the way, which you know so well, to the fellowship of Saints, and bless the mouth, which said, *Lazarus, come*

forth! For, thy second life hath gained the joy of a thousand-fold in the Life Everlasting. Acts ix. 16; 2 Cor. v. 14, 15; Phil. i. 29; Col. i. 24. *Bp. Hacket.* (Serm. on S. John xi. 44.)

There seems to me to be contained in these few words one of the most powerful charms in the world to lull the bitterness of death, and to make us anxious to become such, as that we may humbly venture to apply them to ourselves. Rom. viii. 1. *Dr. Arnold.*

12 Then said His disciples, LORD, if he sleep, he shall do well.

13 Howbeit JESUS spake of his death: but they thought that He had spoken of taking of rest in sleep.

14 Then said JESUS unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with Him.

12 Did we think their souls vanished into air, as that heathen poet profanely expresses it, and their bodies resolved into dust, without all possibility of reparation, we might well cry out our eyes for the utter extinction of those we loved; but, *if they do but sleep, they shall do well.* Why are we impatient for their silent reposal in the bed of their grave, when we are assured of their waking to Glory? 1 Thess. iv. 13—18. *Bp. Hall.* (Balm of Gilead. Ch. vi. S. 4.)

Cur inanes lachrymas

Perditis? Ah, ne flete Paterna in regna receptum;

Sed flete vestrum tamdiu exilium trahi.

Joan. Commirius. (Idyl. Sacra, Ode xxiv.)

Our Resurrection is the hope of this text; *spes viva, spes Beata,*

worth all hopes else whatsoever. All hopes else are but *spes spirantium*, hopes, while we breathe; this is *spes expirantium*, the hope, when we fetch our breath no longer. The carnal man—all he can say is, *dum spiro, spero*; his hope is as long, as his breath: the Christian aspireth higher, goeth further, by virtue of this Verse, and saith, *dum expiro, spero*. His hopes fail him not, when his breath faileth. Job xxix. 18; 1 Cor. xv. 19; 1 S. Pet. i. 3—5. *Bp. Andrewes*. (Serm. on 1 Cor. xv. 20.)

To the one, death is, as the blasting of the breath of God's anger to consume them; to the other, death is, as a gentle breath of sweet refreshing gale, when God takes their souls to Him; as He did Moses' with a kiss, as some Rabbins interpret Deut. xxxiv. 5. Moses died *super os Domini*, at the Word, or, upon the mouth, of the LORD. Acts vii. 60. *Bp. Gauden*. (Serm. at the Funeral of Bp. Brownrig.)

13 It is remarkable, that, whereas our LORD on three recorded instances raised the dead, He took occasion on two of them, to use this true, beautiful, and most consoling similitude. It is, indeed, because of His power to raise us from the grave, that death is become a sleep; for, otherwise, it would have been to us an entire loss of being. How consoling is the expression of the HOLY GHOST, in Psalm xxiii. "The valley of the shadow of death!" And how beautiful these well-known lines on *taking of rest in sleep*.—

Somne levis, quanquàm certissima mortis imago,

Consortem cupio te tamen esse tori.

Alma quies, optata veni; nam sic sine vitâ

Vivere quàm suave est, sic sine morte mori! *J. F.*

14 CHRIST's modesty appears in this; that, when He had said Lazarus *slept*, He immediately added that He would raise him; when He saith, "Lazarus is dead," He adds no such thing. (Refer to S. Matt. ix. 24. *Segneri*.) *Edw. Leigh*.

Then said Jesus unto them plainly.—It is the way of the Scriptures, after hard things, to join other things, that are plain. iii. 3—5; Eph. v. 32, 33. *S. Jerome*. (On Isa. xix.)

In both He saith the truth: He is *dead*, in respect of you; He is *asleep*, in respect of Me. *S. Augustine*.

He is *dead* in respect of Me, as I am man; he *sleeps* in My bosom, as I am the Living God. *J. F.*

15 He was *glad* for the disciples' sake, that their faith would be revived and confirmed; it grieved Him (Verse 35) for the Jews, whose hearts would be hardened in unbelief. S. Luke xix. 41. *S. Augustine.* (Serm. de Temp. 10.)

We are said to *believe*, when faith hath its increase in our souls, as well as its first beginning. (The word *quicken* has a like twofold meaning. Refer to S. John i. 31; and see Ps. cxix. *passim.*) iv. 53; 1 S. John v. 13. *Maldonate.*

16 *Thomas* is always distinguished by the name of *Didymus*, that is, *twofold*; to shew, say some, the twins, struggling in him, of faith and unbelief, of flesh and spirit. xx. 24, 25; Gen. xxv. 22. *Dr. Dodd.* (On the Miracles. in loco.)

What our SAVIOUR, in saying that *Lazarus was dead, and I am glad, &c.*, urged expressly for an encouragement of their faith, Thomas's reasoning turned immediately into an argument of distrust; as is apparent from what he said to his fellow disciples upon this occasion; *Let us also go, that we may die with Him.* When he saw his Master resolved to go, he wound up all into this sort of reasoning despair—"Lazarus is dead, and all his pains and fears are over: and better it were for us, if ours were so too. The Jews' malice is bent upon the destruction of us all; and, if our Master could not save His principal friend from death, what hope is there of His saving us? Let us go then, and meet our doom as patiently, as we can." Verses 7, 8. *Dean Young.* (Serm. on Rom. i. 22.)

Now I begin to be a *disciple*; nor shall any thing move me, whether visible or invisible, that I may attain unto CHRIST JESUS. Let fire and the Cross, let companies of wild beasts, let breakings of bones and tearing of members, let the shattering in pieces of the whole body and all the wicked torments of the devil, come upon me: only let me enjoy JESUS CHRIST. xxi. 20; Heb. xi. 33—38; xii. 4. *S. Ignatius.* Ep. Rom. S. 5.)

Impulit hoc teneros pueros castasque puellas
Fundere, pro Christi cultu, cum sanguine vitam.
Non illos acies districti terruit ensis,

Non alior glacialis aquæ, non ungula et uncus,
 Non virgæ, sævæque rotæ, non ora leonum,
 Non crates, non flamma vorax; nec prava jubentes
 Deliciis, opibus, vel amictu murice tincto
 Consilium rectæ potuere invertere mentis.

Card. Barberini. (Ad Alexandrum fratrem.)

17 Then when JESUS came, He found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that JESUS was coming, went and met Him: but Mary sat *still* in the house.

21 Then said Martha unto JESUS, LORD, if Thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever Thou wilt ask of God, God will give *it* Thee.

23 JESUS saith unto her, Thy brother shall rise again.

24 Martha saith unto Him, I know that he shall rise again in the resurrection at the last day.

17 Concerning the *four days*, many things may be said; such being the case with the dark sayings of the Scripture, that, according to the diversity of the persons understanding them, they beget many senses. Man, when he is born, is born straightway with death; for he contracts sin from Adam. (Rom. v. 12.) Lo, there hast thou one day of death; that, which man contracts of the stock of death. Then he grows, he begins to come to years of discretion, so as to have a sense of the natural law, which is fixed in all men's hearts. (Rom. ii.)

“What thou likest not to be done to thee, do not thou to another.” Is this learnt from pages of a book, and not, in a sort, read in nature itself? Dost thou like to be robbed? Of course, thou dost not. Behold the law in thy heart. What thou dost not like to suffer, that do not. And this law, too, men transgress. Behold, a second day of death. Then further was the law given from God through Moses the servant of God. It was said there, “Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not bear false witness. Honour thy father and mother. Thou shalt not covet thy neighbour’s goods. Thou shalt not covet thy neighbour’s wife.” So the law is written; and even this is despised. Behold, a third day of death: what remains? There comes also the Gospel: the Kingdom of Heaven is preached: CHRIST is every where noised abroad: He threatens hell, promises Eternal Life; and even this is despised: men transgress the Gospel. Behold, a *fourth day* of death. Well may the corpse now *stink*. Even then, shall mercy be denied to such? God forbid. The LORD disdaineth not to draw near for the raising of even such as these. *S. Augustine.* (Hom. in loco.)

Our LORD was pleased to use more solemnity in this, than in common miracles, for the sake of that mystical interpretation and resemblance it carries to men “dead in trespasses and sins;” who, when the *four* degrees of sinful aggravations have passed upon them, when they consent to wickedness, actually execute it, delight in it, and by frequent repetition habituate themselves to it, and long persist in it; when a sinner, I say, is thus buried, and spiritual corruption hath thus passed upon him, such a one is with great difficulty raised to life again: and, whenever he is so, it is by most miraculous mercy on God’s part, and many tears, and groans, and deep anguish of spirit on his own. The reason of this is obvious, and in nature it cannot be otherwise: for, the longer any disease continues, the more obstinate it grows; and cannot be removed, like a sickness taken in time, and before the mass is vitiated. And, if this be so, what a madness is it to put off repentance and amendment to old age, or a bed of languishing, . . . to reserve the laborious part of life to that condition, which hath

much ado to sustain its own natural weakness! Heb. iii. 13.
Parsons. (Christian Directory. P. ii. Ch. 6. 1.)

These three sorts of corpses, raised by our LORD, are three sorts of sinners. Jairus's daughter, lying dead in her father's house, resembleth those, that commit sin by inward consent; the widow's son, by being carried out of the city, those, that sin by outward act; Lazarus, having been *dead* and buried *four days*, those, that sin by continual habit: the first day, he was dead, by conceiving sin; the second, by consenting to sin; the third, by perpetrating sin; the fourth, by continuing in sin. S. James i. 14, 15. *S. Augustine.* (Serm. 98.)

19 Our Blessed LORD struck the true key-note of all sure and abiding *comfort* to surviving Christian mourners, when He spake those words, "If he sleep, he shall do well;" for we may regard the departed, as dying, and resting in the LORD, who "is the Resurrection and the Life." 1 Thess. iv. 13—18.
J. F.

The prospect of a future state is the secret comfort and refreshment of my soul: it is that, which makes nature look gay around me: it doubles all my pleasures, and supports me under all my afflictions. Ps. xxvii. 15. *Addison.* (Spectator. No. 186.)

Affliction and joy together. This is a secret and privilege, peculiar to faith and the Gospel. Ps. ci. 1; Rom. v. 3; 1 Thess. i. 6. *Bp. Wilson.* (Maxims.)

20 *Sat still in the house.*—The undesigned coincidence (Conf. S. Luke x. 39,) marks both the identity of character, and the truthfulness of the Evangelist. *J. F.*

David compareth a good woman to "a vine upon the walls of the house," because she cleaveth to her house, and keepeth within, ever loth to be gotten out, except the occasion be good and just. Others have compared her to the snail, that hath even her house upon her back. Gen. xviii. 9; Prov. xxxi.; 1 Tim. v. 13, 14. *Bp. Babington.* (Comfortable Notes on Gen. xxxiv. 3.)

Not only those, who have opportunity and powers of a magnificent religion, or a pompous charity, or miraculous conversion of souls, or assiduous and effectual preachings, or exterior

demonstrations of corporal mercy, shall have the greatest crowns, and the addition of degrees and accidental rewards; but the silent affections, the splendours of an interior devotion, the unions of love, humility, and obedience, the daily offices of prayer and praises sung to God, the acts of faith and fear, of patience and meekness, of hope and reverence, repentance and charity, and those graces, which walk in a veil and silence, make great ascents to God, and as sure progress to favour and a crown, as the more ostentatious and laborious exercises of a more solemn religion. No man needs to complain of want of power, or opportunities, for religious perfections. A devout woman in her closet, praying with much zeal and affection for the conversion of souls, is in the same advance to a "shining like the stars in glory," as he, who by excellent discourses puts it into a more forward disposition to be actually performed. Many times God is present in the "still voice," and private retirements, of a quiet religion, and the constant spiritualities of an ordinary life, when the loud and impetuous winds, and the shining fires of far more laborious and expensive actions, are profitable to others, only, like a tree of balsam, distilling precious liquor for others, and not for its own use. S. Luke ii. 19; Acts ix. 36—39; 1 Tim. v. 5. *Bp. Taylor.* (Life of CHRIST. P. i. S. 1.)

Quietness before God is one of the most difficult of all Christian graces; to sit where He places us, to be what He would have us be; and this, as long as He pleases. xiii. 37; Gen. xxiv. 48; 1 Thess. iv. 11; 1 S. Pet. iii. 4. *R. Cecil.* (Remains.)

21 Know, that whatever happens here, contrary to thy own will, does not happen but by the Will of God. 2 Cor. xii. 7—10. *S. Augustine.*

Both were gracious women; yet both betrayed the weakness of their faith in the Almighty power of CHRIST; one limiting Him to *place*; *If Thou hadst been here, he had not died*; as if CHRIST could not have saved his life absent, as well as present; sent his health to him, as well as brought it with Him: the other to *time*—*Now he stinketh*; as if CHRIST had brought His physick too late, and the grave would not deliver up its prisoner at CHRIST's command And hast thou such a

high opinion of thyself, Christian, that thy faith needs not thy utmost care and endeavour for further establishment on the Almighty Power of God, when thou seest such, as these, dash their foot against this kind of temptation? S. Luke vii. 6—9; Numb. xi. 21, 32; Isa. xxvi. 4. *Gurnall*. (Expos. Eph. vi. 8. Ch. 3.)

“We sent Thee word”—a kind of reproving. Verse 3. *E. Leigh*. An imperfect piece of devotion, which hath a tincture of faith, but is deeper dyed in passion. Ps. cxli. 3. *Dr. Donne*. (Serm. on text.)

Hadst Thou been with us, good LORD, we had not fallen, not lien so long in our own corruption; but we know even now, if we can believe and pray, whatever we ask of Thee Thou wilt give us. Raise us again, O Thou Resurrection of the dead! Preserve us, O Thou Life of the living! Whether we *go out to meet Thee* in some virtuous action, or *sit at home* in peaceful contemplation, still let our aim be to quicken our faith, and strengthen our hope, and increase our charity; that Thou mayest be to us, as Thou art in Thyself, both “the Resurrection and the Life.” *Austin*. (Medit. 196.)

23 What should we have done, had God ordained death unto us, without any mention of a Resurrection? *Voluntas ejus sufficeret ad solatium*; His Will ought then to have sufficed for our comfort: but now, having this support to our hopes, why should we waver? 1 Sam. iii. 18. *S. Jerome*. (De non Lugendis Mortuis.)

24 Tu depositum tege corpus:
Non immemor illa requireret
Sua munera Fictor et Auctor,
Propriique ænigmata vultûs.
Veniant modò tempora justa,
Quum spem Deus impleat om-
nem;
Reddas patefacta necesse est,
Qualem Tibi trado figuram.

Non, si cariosa vetustas
Dissolverit ossa favillis,
Fueritque cinisculus arens
Minimi mensura pugilli;
Nec, si vaga flamina et auræ
Vacuum per inane volantes,
Tulerint cum pulvere nervos;
Hominem periisse licebit.

Prudentius. (Cathemerinon. Hymn. x.)

25 JESUS said unto her, I am the resurrection, and

the life: he that believeth in Me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in Me shall never die. Believest thou this?

27 She saith unto Him, Yea, LORD: I believe that Thou art the CHRIST, the SON of GOD, which should come into the world.

25, 26 This sentence seems very probable to me to have been used, as a part of the Christian Burial Service, as early as the days of S. Augustine; for, in that Sermon of his, which seems to have been made at a Funeral, he plainly refers to this piece of the preceding Office, when he bids the people remember what they had lately heard out of the Gospel—*He, that believeth on Me, &c.* Certain it is, that it was anciently read for one of the Gospels, at Burial, in the Western Church. And the Priest very often repeats it in the Greek Office, no less than twice in one page. And the explication thereof will shew what reason there was for its so general use. Poor Martha's affection and sorrow for her brother had almost swallowed up her faith, and made her forget, at least, if not doubt, that JESUS was the Eternal SON of GOD: and our passions sometimes prevail to the same excessive degree; but our LORD comforts both her and us by setting His Omnipotence before us, and shewing us that He hath the power absolutely in Himself to raise the dead, and restore them to life, whether they be dead in a natural, or spiritual, sense. So that, by believing in this our Omnipotent SAVIOUR, a sinner may be raised up from the death of sin, and a deceased Christian from natural death; who, since he did believe in JESUS, while he lived, is not to be properly accounted among the dead now; for, his soul, his better part, is now alive, and this corpse, which we now follow, shall live again, as soon as our LORD shall call for it. Having, therefore, such persuasions and such faith, why do we so passionately bewail our friend as one, that were lost for ever? *Dean Comber.* (Companion to the Temple. The Office for the Burial of the Dead.)

It is one of the most acknowledged principles of Christianity, that whatever happened to JESUS CHRIST is likewise to be transacted in the soul, and in the body, of every Christian; so that, as our LORD suffered in this life of infirmity and mortality, as He was raised to a new life, and at length carried up into the Heavens, where He now sits at GOD's right hand, so, in the same manner, both the soul and body are to suffer and die, to be raised again, and to ascend into Heaven. All these particulars are accomplished in the soul during this life; though not in the body. The soul suffers, and dies to sin, in repentance and Baptism. The soul is raised to a new life, in the Sacrament of the LORD's Supper. The soul relinquisheth this earth and soars towards Heaven in leading a heavenly life on earth, which is S. Paul's meaning, when he says, *Conversatio nostra in caelis est.* (Phil. iii. 20.) The like changes are not accomplished in the body, during this present life; but shall be accomplished after it. For, at our decease the body dies to this mortal life: at the Judgment it shall rise to a new life: after the Judgment it shall be exalted to Heaven, and there reside for ever. Thus, the very same things happen to soul and body, though at different periods: and the revolutions of the body do not take place, till those of the soul are complete; that is, not till after death; insomuch that death, which is the end and crown of the soul's happiness, is but the first beginning, or prelude, of happiness to the body. xvii. 16; Rom. vi. 5; 2 Cor. xiii. 4; 1 S. John iv. 17. *Pascal.* (Thoughts on Religion. Ch. 30.)

As, since sin, GOD hath enacted this to be one of the statutes of nature, "It is appointed to men once to die;" and by another law of nature, after death hath dissolved this microcosme of soul from body, every part of the body returns to its proper element; so by the Law of CHRIST, God-Man, the Eternal Word, that was made flesh, it is decreed and affirmed, as an indubitable truth, that "he, that believeth in Him hath Everlasting Life," and, "though he were dead, yet shall he Live: whosoever liveth and believeth in Him, shall never die." From hence it is most clear, that, in a spiritual sense, the death of the Saints is no death; they being so united by faith, that,

although the soul be divided from the body, and each elementary part of the body be divided from the other, yet neither soul nor body, or any grain, or part thereof, can be separated from our Head, the LORD JESUS, in whom (who is Eternal Life) is our life. Though we are dead in a natural sense, yet we live, spiritually, in and by His Spirit. In which sense also the whole Mystical Body of CHRIST, the Universal Church and every member thereof is said to be "joined to the LORD," and is "one Spirit," as being by the HOLY GHOST (the ever-living God, that fills all things, the Spirit of the FATHER, and of the SON) as by an unmeasurable and everlasting ligament tied and united to the LORD JESUS, our Head. So that, like as it is said of the soul, that it is *tota, in toto; et tota, in quolibet parte*; so it may be said, that the for-ever Blessed Spirit of God, the FATHER and the SON, in and by this ineffable union and indwelling, is wholly and spiritually, both before and after death, in our souls and in our bodies, and in every part of them, although never so far (by reason of a natural death) separated one from another. i. 14; v. 26; vi. 46; xiv. 6, 19; Col. iii. 3; 1 Cor. vi. 17; xii. 13. *Sir J. Harrington.* (Divine Meditations on Faith.)

26 Truths, of all others, the most awful and mysterious, and at the same time of universal interest, are too often considered, as so true, that they lose all the power of truth, and lie bed-ridden in the dormitory of the soul, side by side with the most despised and exploded errors. xiii. 17. *S. T. Coleridge.* (Aids to Reflection.)

How shall the dead arise, is no question of my faith; to believe only possibilities is not faith, but mere philosophy. Many things are true in Divinity, which are neither inducible by reason, or confirmable by sense; and many things in philosophy confirmable by sense, yet not inducible by reason. 1 S. Pet. i. 21; S. John iii. *Sir T. Browne.* (Relig. Medici.)

It is neither the certainty, nor the goodness, nor the greatness, of anything, but the lively faith, which we have of it, implanted in our souls, that will make us seek and labour for it. Verse 40. *Bp. Patrick.* (Advice to a Friend. S. 2.)

The raising of a dead man to life—'tis a work will pose any na-

tural understanding ; but believe CHRIST's Incarnation, and we shall presently yield to the possibility, and truth, of a Resurrection. CHRIST examines Martha ; *He that believes in Me, though he were dead, yet shall he live ; believest thou this, Martha ?* Observe the answer she returns to Him. *Yea, Lord ; I believe that Thou art the Christ, that should come into the world.* Her answer may seem impertinent. He questions her about the Resurrection ; she professes her faith in His Incarnation. No ; she speaks, like a right believer : yield thy faith to that great work of His Birth and Incarnation ; thou wilt never shrink from the hardest truths and most improbable, as this was one—a dead man's resurrection. vi. 60, 69. *Bp. Brownrig.* (Serm. on Hagg. ii. 7.)

27 When I believed this, (that Thou art the CHRIST, &c.,) I believed, that Thou art *the Resurrection* ; I believed, that Thou art *the Life* ; I believed, that whoso believeth in Thee, though he die, shall live ; and whoso liveth, and believeth in Thee, shall not die for ever. Ezek. xxxvii. 3 ; Rom. i. 4. *S. Augustine.*

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto Him.

30 Now JESUS was not yet come into the town, but was in that place where Martha met Him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where JESUS was, and saw Him, she fell down at His feet, saying unto Him, LORD, if Thou hadst been here, my brother had not died.

29 In our afflictions, JESUS calls us in the depth of our heart; He asks for us; He invites us to go unto Him, and to seek our consolation in Him alone. Let us imitate the eagerness and diligence of Mary; let us leave men, to go and pour out our heart and our tears at the feet of JESUS. S. Matt. xi. 28, 30. *Pinart*. (Medit. on the Sufferings of CHRIST. c. 12.)

She goeth to the grave to weep there.—My friend, my wife, my child, is dead: say rather, they are departed. I can scarce allow it to be a death, when they decease well. *Profectio est, quam tu putas mortem*. ('Tis a departure, which you suppose to be death)—as *Tertullian* of old. It is a mere departure of those partners, which must once meet; and from those friends, which must soon follow and overtake us. Sorrow is so proper for a funeral, that the Jews were wont to hire mourners, rather than they would want them. Even our Blessed SAVIOUR bestowed tears upon the exequies of him, whom He meant presently to raise. It is not for us to be too niggardly of this warm due; but those tears, which are shed at the decease of good souls, should be like those drops of rain, which fall in a sun-shine, mixed with rays of comfort. 2 Sam. xii. 23; Eccl. vii. 1; 2 Tim. iv. 7. *Bp. Hall*. (Christian Moderation. B. i. Ch. iii. S. 1.)

32 *She fell down at His feet.*—The same faith in CHRIST, as being “the SON of GOD,” which Martha expressed at fuller length by her words, Mary more concisely declared by her act of adoration. . . . *Saw her weeping*; by her tears she implored the help, which she asked not for with her lips. No more effectual, no more mighty, prayer, than are our tears. Tears brought it to pass, which words could not do, that JESUS *was troubled in His spirit*. 1 Sam. i. 10, 13; S. Luke vii. 38, 44. *Rupertus*.

The words, thus repeating themselves a second time (verse 21) from her lips, give us a glimpse of all, that had passed in that mournful house, since the beloved was laid in the earth—how often, during that four days' interval, the sisters had said one to the other—“How different the issues might have been, if the Divine friend had been with them!” This had been the one thought in the hearts, the one word upon the lips, of either; and, therefore, it was so naturally the first spoken by each;

and that, altogether independently of the other. This, indeed, is one of the finer traits of the narrative. Gen. xlii. 38 ; xliv. 29.

R. C. Trench. (On the Miracles of our LORD.)

How apt we are, in seasons of affliction, to waste our time and our thoughts in dwelling on second causes, on that fruitful, yet most unfruitful, monosyllable—"If." How much better would our time and thoughts have been employed in meditating on Holy Scripture, and, especially, in remembering for our comfort, that, when we are found in the path of Duty, however dark or crooked that path may be, we can never with any truth complain of the absence of our LORD—*If Thou hadst been here !* Ps. lxxiii. 21—25. *J. F.*

We wish to live ; who can blame us ? Life is sweet ; but, if our Maker have ordained, that nothing but death can render us glorious, what madness is it to stick at the condition ! Oh, our gross infidelity, if we do not believe that great Arbiter of the world, infinitely wise, to know what is best for us ; infinitely merciful, to will what He knows best ; infinitely powerful, to do what He will ! iv. 49 ; S. Luke i. 38. *Bp. Hall.* (The Remedy of Discontentment. S. 8.)

This very impatience and want of skill, in bearing the brunts of this our warfare, is but a piece of cowardly atheism, either denying, or mocking at, the Resurrection. Every sigh is a scoff ; every groan a gibe ; every fear a sly act of laughing at the stupidity of those, who depend upon the fulfilment of the promise of His coming. Ps. xvi. 9—12. *Dr. Hammond.* (Serm. on 2 S. Pet. iii. 3.)

33 When JESUS therefore saw her weeping, and the Jews also weeping, which came with her, He groaned in the Spirit, and was troubled,

34 And said, Where have ye laid him ? They said unto Him, LORD, come and see.

35 JESUS wept.

36 Then said the Jews, Behold how He loved him.

37 And some of them said, Could not this Man,

which opened the eyes of the blind, have caused that even this man should not have died ?

33 Tears are the inheritance of our eyes ; either our sufferings call for them, or our sins ; and nothing can wholly dry them up, but the dust of the grave. Rev. vii. 17. *Bp. Hopkins.*

Death came in by sin ; and sin goes out by death ; so do the sorrows of life by those of death. We must die once, that we may die unto sin. It is the only *panacea*, or all-heal ; nothing, but the winding sheet, can “ wipe away all tears from our eyes.” Gen. xlix. 18, 33. *J. Whitefoot.* (Serm. at the Funeral of Bp. Hall.)

That He might give proof of His human nature, He allowed it to do its own work, and chides it and rebukes it by the power of the HOLY SPIRIT. The flesh then, not bearing the rebuke, is *troubled*, and trembles, and gets the better of its grief. *Theophylact.* (in loco.)

When grief began to be stirred in Him, and His Sacred flesh was on the verge of tears, He suffers it not to be affected freely, as is our custom ; but He was vehement in the Spirit, that is, He, in some way, chides His own flesh ; and it, not bearing the movement of the Godhead, united to it, trembles—for this, I think, is the meaning of *troubled Himself.* *S. Cyril.* (Fragm. in Joan.)

Sensus corporei vigeant sine lege peccati, His bodily senses acted entirely free from sin ; *et veritas affectionum sub moderamine Deitatis et mentis*, and the reality of His human feelings was under the controul of His Godhead and His human soul. *Leo.* (Ep. xxxv. 3.)

34 It is observed, that He made this inquiry, *where Lazarus was laid*, to avoid any appearance of collusion, or deceit, which the Pharisees of those days, and the infidels of future ones, might have been apt to have urged against Him, had He gone directly to the sepulchre. This is wholly precluded by the earnest desire of His friends to shew Him the way thereto. *Lord*, said they, (some distant and imperfect hopes arising in their hearts) *Come and see.* *Dr. Dodd.* (On the Miracles.)

Come and see.—To our final perseverance it is necessary that we should frequently entertain ourselves with the prospect of our mortality, and endeavour to compose ourselves beforehand into a good posture of dying. (Deut. xxxii. 29; Ps. xc. 12; Job xiv. 14; 1 Cor. vii. 29—31.) . . . If we mean to die well, and come off victoriously in this last act of our spiritual warfare, we must now, while we are well, be frequently entertaining our meditations in the charnel-house, and read lectures to ourselves upon the skeletons and death-heads there, those emblems and representations of our approaching mortality (xix. 41.) Since 'tis most certain we must all, one time or other, experience these things, but most uncertain how soon, how much does it concern us to think of them beforehand! . . . For he, that often considers the dreadful approaches, the concomitant terrors, and the momentous issues and consequents, of death, must be strangely stupified, if he be not thereby vigorously excited to forearm and fortify himself with all those graces and defences, that are necessary to render it easy, safe, and prosperous. *Dr. J. Scott.* (Christian Life. P. i. Ch. 4.)

The frequent meditation of the end of our lives conduces so much to make us lead them well, that the expectation of death brings not less advantages to those, that escape the grave, than to those, that descend into it. Job xvii. 14; 1 Cor. xv. 31. *R. Boyle.* (Occasional Reflections. S. ii. 11.)

35 The Masorites (they are the critics upon the Hebrew Bible, the Old Testament,) cannot tell us, who divided the Chapters into Verses: neither can any tell us, who did it in the New Testament. Whoever did seems to have stopped, in an amazement, at this text, and by making an entire Verse of these two words—*Jesus wept*—and no more, to intimate, that there needs no more, for the exalting of our devotion to a competent height, than to consider, how, and where, and when, and why, *Jesus wept*. There is not a shorter Verse in the Bible, nor a larger text. . . . We take knowledge, that *Jesus wept* thrice. He wept here, when He mourned with them, that mourned for Lazarus; He wept again, when He drew nigh unto Jerusalem (S. Luke xix. 41); and He wept a third time, in His Passion. (Heb. v. 7.) The first were human tears; the second

were Prophetical; the third were Pontifical, appertaining to the Sacrifice. . . . His friend was dead; and then JESUS wept: He justified natural affections and such offices of piety. Jerusalem was to be destroyed; and then JESUS wept: He commiserated public and national calamities, though a private person. His very giving of Himself for sin was to become to a great many ineffectual; and then JESUS wept. . . . The tears of the text are, as a spring; a well, belonging to one household, the sisters of Lazarus. (Gen. xlix. 22.) The tears over Jerusalem are, as a river, belonging to a whole country. (Ps. cxix. 136.) The tears upon the Cross are, as the sea, belonging to all the world, (Micah vii. 19) . . . a *mare liberum*, a sea, free and open to all; every man may sail home, home to himself, and lament his own sins there. . . . Wash thyself in these three exemplar baths of CHRIST's tears; in His human tears, and be tenderly affected with human accidents; in His Prophetical tears, and avert, as much as in thee lieth, the calamities imminent upon others; but, especially, in His Pontifical tears for sin: and the SPIRIT of GOD absolves thee: *filius istarum lachrymarum*, the son of these tears, the soul Baptized in these tears (this *trina immersio*) cannot perish. S. Matt. v. 4; Rev. vii. 17. *Dr. Donne.* (Serm. on text.)

Each form acts, in communion with the other, those acts, which belong to itself; the Word working what is the Word's, and the flesh executing what is of the flesh: one of them is glorious in miracles, the other succumbs to injuries. . . . He is one and the same, truly SON of GOD, and truly SON of Man. . . . It belongs not to the same nature to *weep* with pity over a dead friend, and, removing the stone of a fourth-day burial, to rouse him to life at the bidding of His voice; or to hang on the wood, and to turn day into night and make the elements shudder; or to be pierced through with nails, and to open the gates of Paradise to the faith of the robber. *Leo.* (Ep. xxviii. 4.)

The flesh is of a passible nature; but the Word of an operative. . . . Neither does the human nature quicken Lazarus, nor does the impassible power *weep* over him in the grave; but

the tear is proper to the man, and the life to the true Life. Human power doth not feed the thousands; nor doth Almighty power run to the fig-tree. Who is the wearied from His journeying, and who the giver of subsistence to the universe without effort? What is that outstreaming of Glory? What that nailed thing? What form is buffeted upon His Passion? And what Form is glorified from everlasting? S. Matt. xxi. 18, 19. *Greg. Nyssen.* (Contr. Eunom.)

Being made up of the same mould and temper, having taken from men what makes and constitutes man, being the same wax, as it were, why may He not receive the same impressions of love and joy, grief and fear, anger and compassion, *effectus sensualitatis*, even those affections, which are seated in the sensitive part? Behold Him in the Temple, with a scourge in His hands, and you will say, He was angry: go with Him to Lazarus's grave, and you shall see His sorrow dropping from His eyes: mark His eye upon Jerusalem, and you shall see the very bowels of compassion: follow Him to Gethsemane, and the Evangelist will tell you, "He began to be grievously troubled." *Ecce, tota hæc Trinitas in Domino!* saith Tertullian. (De Animâ. c. i.) Behold here is this whole Trinity in our LORD! 1. *Rationale*; the rational part; for He teacheth what He learnt, disputes with the Pharisees, and instructeth the people in those ways, which reason commends, as the best and readiest to lead them to the end. 2. *Indignativum*; the irascible power, which breathes itself forth in woes and bitter invectives against the Scribes and Pharisees. 3. *Concupiscentivum*; the concupiscible appetite; for He desires, He earnestly desires, to eat the Passover with His disciples. Ps. cxxxii. 12; Heb. iv. 15; x. 5. *Farindon.* (Serm. on Heb. ii. 17.)

Nec decus egregium formæ nec robur in Illo,
Sed gravibus curis et mille doloribus æger;
Vulneraque illa gerens, quæ plurima propter amicam
Accepit Solymam; despectus, vilis, egenus,
Afflictus vitam in tenebris luctuque trahendo,
Pro nobis multis plagis et morte peremptus . . .

O Tu, qui nostro doluisti sæpe dolore,

Cui lachrymis maduere genæ, qui pectore ab imo
 Ingentes gemitus pro nobis sæpe dedisti,
 Nunc fontes reclude meos oculorum, et acerbo
 Concute cor luctu; dolor ardeat ossibus imis,
 Rumpantur tristes lachrymarum fontibus amnes,
 Ut Te nocte dieque fleam, ut Tua vulnera lymphis
 Abluam, et amplectens foveam Te pectore; namque
 Funeris, Heu—Tibi causa fui; mea culpa laborum
 Tantorum caput est, quæ tantam sanguinis undam
 Effudit!

Alex. Rosæus. (Christiados Lib. vii. et x.)

Shall we see the Prince Himself *weeping*, and we, in the meanwhile, solace ourselves with pleasures? Is he a good child, that, beholding his father sit in sackcloth and ashes, will stand by laughing and sporting, as nothing moved? Shall the Son of GOD weep for thy sins, and wilt thou delight thyself in vain mirth? O Christian soul, mourn a little. When the house is on fire, we bring water; when the soul is on fire with burning lusts, we bring the tears of repentance. Call to mind that doctrine of CHRIST, "Blessed are they, that mourn"—harsh doctrine, but sweetened with a Blessing. (S. Matt. v. 4.) It was the prayer of S. Augustine; "O GOD, give me the grace of tears!" "And there is in godly minds," saith S. Ambrose, "a certain delight to weep; *flendi voluptas*, a delight of weeping." Since GOD opened the windows of Heaven to drown a world of sinners, the godly open the windows of the body to drown, in themselves, a world of sin. 2 Sam. xi. 11; 2 Kings v. 26; Ps. lvi. 8; Jer. xi. 1; Zech. xii. 10—14; Lam. i. 12. *Cassiodorus.* (in Ps. l.)

36 When was the love of CHRIST towards Lazarus most conspicuously displayed? Was it not, when he was become a loathsome corpse, offensive even to his own sisters? *Behold, how He loved him!* "But Oh, ye evil minded men," the angelic Doctor, T. Aquinas, replies to them, "why did they say, 'He loved him.' They should rather have said, '*loves* Him now,' when the SAVIOUR was actually giving such clear proof that He ceased not to wish well to His friend, even when putrefying in his grave—*Crevit miseria, non decrevit amicitia.* The misery

of Lazarus increased; CHRIST's friendship decreased not." Surely, our human friends do not act in this way. *Segneri*. (Quaresimale. Pred. ii.)

37 Suppose, that a husbandman, discoursing of the virtue of seeds, should not be believed by a bystander, that had never been bred in the country, nor seen anything of that nature, would it not be sufficient for his satisfaction, to take but one single grain out of a heap of corn, and to tell him he should see in that the virtue of all the rest? For he, that sees one grain of wheat or barley, cast into the ground, coming up after some time a full ear, will never doubt of the fruitfulness of all the rest of the same kind. Even just so, it seems to me a sufficient testimony of the Resurrection, that the truth of other things, which He foretold, cannot be denied. In them we have an experiment, whereby we may judge of everything else, that He hath said. ii. 18, 19. *Greg. Nyssen*. (De Opificio Hominis. c. 25.)

"Son of man, can these dry bones live?" "LORD GOD, Thou knowest." Shew me a thought so profound, so impressive, and so well expressed, in a Pagan author? *Ezek. xxxvii. 3. Adam*. (Private Thoughts. Ch. 2.)

Crucifige illud verbum, "Potestne!" Away with that word, "Is He able!" *Ps. lxii. 11; Rom. iv. 20, 21. Luther*.

38 JESUS therefore again groaning in Himself cometh to the grave. It was a cave, and a stone lay upon it.

39 JESUS said, Take ye away the stone. Martha, the sister of him that was dead, saith unto Him, LORD, by this time he stinketh: for he hath been dead four days.

40 JESUS saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

38 Isidore of Pelusium thinks, that our SAVIOUR did not mourn

for His friend Lazarus, because he was dead (for He knew, that He was going to raise him from the dead); but because he was to live again; and to come from the haven, where he was arrived, back again into the waves and storms; from a crown, which he enjoyed, to a new encounter with his enemies. If thou dost not believe this interpretation, yet dost thou believe the thing? Dost thou seriously consider, that the misery of this world is so great, that we should rather weep, that we are in it, than that others are gone out of it? Ps. cxx. 4; Phil. i. 23; Heb. xi. 15, 16. *Bp. Patrick.* (A Consolatory Discourse S. vii. 10.)

The LORD JESUS knows how to support the weak, and to bring with Himself the fountain of living water. He *came to the grave* Himself. Oh, that Thou wouldest come to this, my sepulchre of corruption, LORD JESUS, and wash me with Thy tears! If Thou *weep* for me, I shall be saved. Thou shalt call me from the grave of this body, and say, "*Come forth,*" that my thoughts may no more remain in darkness, but in Thy light. Though bound with the chains of my sins, I am entangled hand and foot, and buried in dead works, on Thy calling I shall come forth free, and be found one of those, who sit at Thy table. xii. 2. *S. Ambrose.* (De Pœnit. L. ii. c. 8.)

A stone lay upon it.—The dead man beneath the stone is the guilty sinner under the Law. (Gal. iii. 21, 22.) *Littera occidens est quasi lapis premens.* The letter, that killeth, is the stone, that keeps us down. "*Remove,*" He says, "*the stone.*" Take away the dead weight of the Law; Preach the Grace of the Gospel. Ex. xxxi. 18; 2 Cor. iii. 6. *S. Augustine.* (Hom. in loco.)

39 *Take ye, &c.*—As if, when human power begins to fail, the Divine power should be made to appear. Hence, miracles are only wrought, when the end cannot be accomplished by human agency. Verse 44. *Tostatus.*

It is our part to remove the stone from the grave (by preaching, by counsel, and by exhortation,) but it is the LORD's work to raise up the dead; it is the LORD's work to bring him from the pit That they might be made to believe with their eyes, at least, who would not believe with their hearts, they

take away the stone, see the corpse, smell the stench. They cannot deny him to have been dead, whom now they see alive. They behold the signs of death, and the functions of life. What, if, while thus occupied, they are enlightened by their own doings? What, if, while thus hearing, *auribus suis credunt*, by hearing with the ear they believe? (Rom. x. 17.) What, if, while gazing, *oculis suis corriguntur*, they are re-proved for their unbelief by the seeing of their eyes? What, if, while loosening the bandages, they emancipate their own minds? What, if, when Lazarus is being raised, the people is set free; and, while he is let go, they be found to turn unto the LORD? Acts iv. 20; 1 Cor. iii. 6. *S. Ambrose.* (De Pœnit. L. ii. c. 7.)

Not only His rising again is prophesied of in Ps. xvi., but the time thereof determined, though at first sight it appears not so. "Thou wilt not leave My soul in hell; nor suffer Thine Holy One to see corruption." All men shall rise again; but their bodies must first return to dust and see corruption: but Messiah was to rise again, before He saw corruption: if before, then, *the third day* at furthest; for then the body naturally begins to see corruption. This may be gathered by the story of Lazarus in the Gospel, where, JESUS, commanding the stone to be rolled from his grave, Martha his sister answered, "LORD, by this time he stinketh; for he hath been dead *four days*." When, therefore, it is so often inculcated in the New Testament, that our SAVIOUR should rise again the third day, the HOLY GHOST, in so speaking, respects not so much the number of days, as the fulfilling of Scripture; that Messiah's Body "should not see corruption," but should rise before the time, wherein dead bodies begin to corrupt; and indeed our SAVIOUR rose again within forty hours after He gave up the Ghost, and was not two full days in the grave. Therefore, if there be any other Scripture, which implies Messiah should rise, before His Body should "see corruption," that Scripture, whatsoever it be, shews He should rise again within three days. Acts ii. 31; xiii. 33—37. *J. Mede.* (Serm. on S. Luke xxiv. 45.)

It will be very material to our best and noblest purposes, if we

represent this scene of change and sorrow a little more dressed up in circumstances ; for, so, we shall be more apt to practise those rules, the doctrine of which is consequent to this consideration. It is a mighty change, that is made by the death of every person, and it is visible to us, who are alive. Reckon but from the sprightfulness of youth, the fair cheeks and the full eyes of childhood, from the vigorousness and strong flexure of the joints of five-and-twenty, to the hollowness and deep paleness, to the loathsomeness and horror of a three days' burial ; and we shall perceive the distance to be very great and very strange. But so have I seen a rose, newly springing from the clefts of its hood, and at first it was fair, as the morning, and full of the dew of heaven, as a lamb's fleece ; but, when a ruder breath had forced open its virgin modesty, and dismantled its too youthful and unripe retirements, it began to put on darkness, and to decline to softness and the symptoms of a sickly age ; it bowed the head and broke its stalk, and at night, having lost some of its leaves and all its beauty, it fell into the portion of weeds and worn-out faces. The same is the portion of every man and every woman, the heritage of worms and serpents, rottenness and cold dishonour ; and our beauty so changed, that our acquaintance quickly knows us not ; and that change mingled with so much horror ; or, else, meets so with our fears and weak discoursings, that they, who six hours ago tended upon us, either with charitable or ambitious services, cannot without some regret stay in the room alone, where the body is stript of its life and honour. Gen. iii. 19 ; Job vii. 5 ; xvii. 14 ; xxiv. 20 ; Ps. ciii. 14—17. *Bp. J. Taylor.* (The Rules and Exercises of Holy Dying. S. ii. c. 1.)

Extra portam jam delatum,
Jam fœtentem, tumulatum,
Vitta ligat, lapis urget ;
Sed, si jubes, hic resurget.

Jube, lapis resolvetur ;
Jube, vitta dirumpetur :
Exiturus nescit moras,
Postquàm clamas ; "*Exi foras!*"
Hildebert. (De S. Trinitate.)

40 As if He had said, "Fill thou up what is wanting for the faith of this dead:" and so availed the sister's faith, that it recalled the dead from the gates of hell. *S. Cyril.*

It is by Faith that we are relieved under the difficulties of sense. Sense revolts, when it views our great High Priest on the Cross; Faith glories in this object. Sense talks, like the Jews: "He saved others, Himself He cannot save; if He be the King of Israel, let Him now come down from the Cross, and we will believe Him." Faith lays hold on Him, as the SAVIOUR of the world, and cries, "LORD! remember me, when Thou comest into Thy Kingdom!" Sense envies the prosperous worldling, and calls him happy; Faith goes into the Sanctuary to see what his end will be. When the waves run high, sense clamours; Faith says, "Speak but the word, and the winds and waves shall obey Thee." When we feel our earthly house of this tabernacle taking down, sense sinks; but Faith says, "We know, that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, Eternal in the Heavens." Ps. lxxiii. 17; 2 Cor. iv. 13—18; v. 7. *R. Cecil.* (Remains. Appendix.)

The Glory of God.—The key of the grave is one of the four keys, which is kept in the hands of the LORD of the world alone. Neither to Angel, nor to Seraph, neither to lowest nor the highest of heaven's Ministers is this power given; but it belongs to Him only, that made them and all things else. Deut. xxxii. 39; Dan. vi. 26, 27; S. Matt. x. 28; Rev. i. 18; ii. 23. *A Jewish Saying.*

Thus was the SON of GOD *glorified*, raising to life, not a man just dead only, and not laid in the grave, but one in a state of putrefaction; on whom the whole power of death was accomplished, and the whole power of the Resurrection shewn. *Pet. Chrysologus.* (Serm. 65.)

41 Then they took away the stone *from the place* where the dead was laid. And JESUS lifted up *His* eyes, and said, FATHER, I thank Thee that Thou hast heard Me.

42 And I knew that Thou hearest Me always: but because of the people which stand by I said *it*, that they may believe that Thou hast sent Me.

43 And when He thus had spoken, He cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes : and his face was bound about with a napkin. JESUS saith unto them, Loose him, and let him go.

41 The *lifting up* of the eyes to heaven, the address to His Heavenly FATHER, the prayer itself (if prayer it is to be considered) and even the fact of the "loud voice"—these seem to have been designed as a means of falsifying the calumnious accusation, that He was in league with Beelzebub, S. Luke xi. 15, and of openly attesting His union with the FATHER, as asserted, v. 19, 20, 25. S. Augustine observes (Hom. in Joan. v. 20,) that CHRIST, as man, invoketh the FATHER; as GOD, He doeth it with the FATHER. Therefore, as Lazarus, who rose again, was both by the FATHER and the SON raised up, in the gift and grace of the HOLY SPIRIT, that marvellous work the Trinity performed. Isa. xxvi. 19; S. Matt. xxvii. 50. *J. F.*

Lifted up His eyes.—GOD will be sanctified in all, that draw near to Him. Lev. x. 3. He will be served, as GOD, not as man. . . . Put then such a difference between GOD and man in thy addresses, as His Majesty requireth . . . He calleth for the heart; He looketh for the inward desires of the mind; He converseth with minds, that are abstracted from vanity, and are seriously taken up in attending Him, and are intent upon the work they do . . . Yet we maintain, that the body hath a part in the service of GOD, as well as the soul; and the body must express the inward reverence and devotion of the soul, though not in a way of hypocritical ostentation, but in a way of serious adoration. The bowing of the knee, uncovering of the head, and reverent deportment, and whatsoever nature, or common use, and holy Institution, hath made an expression of holy affections, and a decent and grave behaviour of ourselves, should be carefully observed in the Presence of the Most High; and the Holy things of GOD be more reverently respected, than the presence of any mortal man. And the rather, because

that a grave, and reverent, and Holy manner of deportment in God's Worship reflecteth upon the heart, and helpeth us in our inward and spiritual devotion: and it helpeth the beholders, and awakeneth them to reverend thoughts of God, and of Holy things; which regardless and common manner of deportment would extinguish. iv. 24; xi. 41; xvii. 1; 1 Cor. xiv. 40. *Richd. Baxter.* (A Practical Discourse on Eccl. ix. 10, entitled, "Now, or Never.")

42 *Because of the people.*—He died, that He might give immortality unto thee; He was hungry, that He might feed thee with His own flesh; He was thirsty, that He might give thee to drink of His own Blood; He sat upon an ass, that He might set thee above the Heavens; He was Baptized, that He might set thee at liberty; He travelled, that thou mightest not be weary; and sailed, that thou mightest not be fearful; He slept, to make thee secure; He came of a woman, that He might pity the sin, that was committed in Paradise; He was called a man, that He might call thee the son of God; He took our miseries, that He might give us His merits; and He prayed, that He might make thee believe. 2 Cor. iv. 15. *S. Chrysostom.* (On the Honourable Cross.)

43 A Royal Command, befitting the Majesty of God. v. 25; Acts ix. 34. *S. Cyril.*

If such an uninterrupted series of unparalleled miracles, as our SAVIOUR did, do not point out to us the appropriate ensigns of the Deity, what others can we single out, as sufficiently and peculiarly expressive of His Majesty? The most astonishing idea, we can conceive of the most astonishing Being that is, is, that He brings about things, by the mere act and *Fiat* of His Will without any tedious, slow, gradual process; that it is as easy for Him to effect whatever He wills, as it is to will any effect. But, behold, another, as it were, usurps His Sovereign style; "I will, be thou clean." *Lazarus, come forth!* It is spoke; it is done: nature hears His voice, and, confessing her Author, instantly obeys the dread command. Ps. cxlviii. 5. *Jer. Seed.* (Serm. on S. John iii. 2.)

Gregory Nyssen says well, that those miraculous cures, which CHRIST wrought with a *tolle grabatum*, "take up thy bed," and

an *esto sanus*, "be thou whole," and no more, were *prælua resurrectionis*, half-resurrections, prologues and inducements to the doctrine of the resurrection; which shall be transacted with a *Surgite, mortui*! "Arise, ye dead!" and no more. Rev. xxi. 5. *Dr. Donne.* (Serm. on Job xix. 26.)

While our SAVIOUR felt, and condescended to express His feelings, He acted also. He teaches us that we must *act*. If we imitate Him in sympathizing with the sorrows of our brethren, let us endeavour also to relieve them. *Bp. Sandford.* (Diary. Jan. 9, 1824.)

44 *He was bound, &c.*—He was laid, like a pledge in the grave, and bound for security. CHRIST was willing to release him; some bonds He cancelled Himself, and some He left to be untied by others. As for the bonds of death, GOD did bind them, and unloose them: as for the bonds of the grave clothes, let them unknit them, who made the knot. GOD did untie that, which GOD bound; let men untie their own work: and then they are sure there can be no deceit; as if our SAVIOUR had said; "I know you will say of Lazarus, as you did of the man born blind, This is not he. Will you deny it? But here is your bond. Can you deny that? Is not this Lazarus?" ii. 8; Acts iii. 10; iv. 22: *Bp. Hacket.* (Serm. on text.)

As GOD, "to whom alone it appertaineth to forgive sins," cleansed the leper, and yet bade him "go and shew himself unto the priest;" as the father in the parable welcomed the returning prodigal, and yet bade the servants clothe him, "with the best robe;" as CHRIST raised Lazarus, yet commanded others to *take away the stone, to loose him, and let him go free*, even so GOD is pleased now to work by His Ministers. He solemnly commissions them to apply to the souls of men the riches of Redemption, to carry on and complete His purposes of love, by helping forward the repentance of sinners; comforting the hearts of the contrite ones, and confirming their hopes of the Divine forgiveness and mercy. This is their delegated power of "remitting sins," xx. 21—23; which high Office they formally execute by the administration of God's holy Word and Sacraments, committed to them for the above gracious pur-

poses; and what they thus do, “in the Name of the FATHER, and of the SON, and of the HOLY GHOST,” GOD Blesseth accordingly, ratifying their words and deeds, as virtually His own. S. Luke x. 16; xv. 22; xvii. 14. *J. F.*

Solvite jam lætæ redolentia vincla sorores,
Solut odor sparsi spiramen aromatis efflat,
Nec de corporeo nidorem sordida tabo
Aura refert; oculos sanie stillante solutos
Pristinus in speculum decor excitat, et putrefactas
Tincta rubore genas paullatim purpura vestit.

Quis potuit fluidis animam suffundere membris?
Nimirum qui membra dedit; qui fictilis ulvæ
Perflavit venam madidam; cui tabida gleba
Traxit sanguineos infecto humore colores.
O mors, auditis jam mitis legibus! O mors,
Surda priùs, jam docta sequi quodcunque jubetur,
Cui tantùm de te licuit? convicta fatere
Esse Deum, solus qui me tibi præripit, Jesum.

Prudentius. (Apotheosis. contra Homuncionitas.)

45 Then many of the Jews which came to Mary, and had seen the things which JESUS did, believed on Him.

46 But some of them went their ways to the Pharisees, and told them what things JESUS had done.

47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let Him thus alone, all *men* will believe on Him: and the Romans shall come and take away both our place and nation.

46 Death itself more readily yielded to the power of CHRIST, than did man's infidelity. xii. 37—41. *Bengel.*

47 “*This man* doeth many miracles.”—All the first stages in this mighty miracle are attended with the signs of human weakness;

there is "weeping and groaning"—signs of suffering ; asking the question, "Where they had laid him"—a sign of ignorance ; calling on some to "take away the stone"—a sign of impotency ;—but these all serve, as dim shadows, to shew forth the glory of the Sun, when seen rising in His strength, and "rejoicing as a giant to run His course." He seemed, as a man, to share in the weakness of Lazarus ; and then to rise with him in the power of the Godhead. Unbelievers only saw *this man* ; we see *our God*. i. 18 ; ii. 11 ; v. 12 ; S. Matt. iii. 15 ; Heb. vii. 26. *J. F.*

Many miracles.—Five miracles you shall meet with in this Gospel of S. John, four of which are recorded by no other Evangelist : every one is greater than another ; but this is the Master-piece. The first was turning water into wine (ch. ii. :) CHRIST, at the first conversion, makes us quite other men, than we were before ; cold water becomes warm and cheerful wine. 2. Follows the scourging of the buyers and sellers out of the Temple (ch. ii. :) that signifies compunction and contrition of the heart, when thievish fancies, such as steal away our soul, are cashiered from the Holy place. 3. A man was healed at Bethesda, that had been sick of an infirmity thirty-eight years (ch. v.) Custom of sin and want of devotion is a sore languishing sickness ; it is more to cure them, than to cast the den of thieves out of the Temple. 4. A man born blind was restored to sight (ch. ix. :) he, that languished thirty-eight years, had enjoyed health before ; but he, that was born blind, was never better ; and it exceeded all the rest to dispel ignorance and blindness, *quando synteresis extincta est*, when the light of the conscience was quite put out. But, 5. What talk we of sickness, or blindness ? The dead man, the grave's tenant for four days, dead by original sin, dead by imperfection of nature, dead by disobedience to the Law, dead by unbelief and want of faith in CHRIST, *dead four days* is raised up. *Tollite lapidem*, saith CHRIST ; away with the stone ; *remove te Legis pondus, et Gratiam prædicate* ; away with the burden, that lies heavy upon him : preach Grace and remission of sins ; and he shall live. *Bp. Hacket.* (Serm. on S. John xi. 44.)

48 *If we let Him alone, &c.*—Another kind of slander is imputing

to our neighbour's practice, judgment, or profession, evil consequences (apt to render him odious or despicable,) which have no dependence on them, or connection with them. . . . They, who have the conscience to do mischief, will have the confidence also to disavow the blame, and the iniquity to lay the burden of it on those, who are most innocent. Thus, whereas nothing more disposeth men to live orderly and peaceably, nothing more conduceth to the settlement and safety of the public, nothing so much draweth blessings down from heaven upon the commonweal as true Religion; yet nothing hath been more ordinary, than to attribute unto it all the miscarriages and mischiefs, that happened; even those are laid at its door, which plainly do arise from the contempt or neglect of it; being the natural fruits, or the just punishments, of irreligion. 1 Kings xviii. 17, 18. *Dr. Barrow.* (Serm. on Prov. x. 18.)

Faction is a name, which belongs to those only, who unite together in their hatred of good and worthy men, who join full cry for innocent blood; sheltering their malice under this vain pretence, that, in their opinion, every public calamity, every popular mishap is to be laid to the account of the Christians. If the Tiber scales the walls; if the Nile, on the contrary, does not rise above the fields; if the heaven refuses rain; if there be earthquake, famine, or pestilence, straightway they cry out, *Christianos ad leones*; their word is, "Away with these Christians to the lions." Ps. xi. 3; Acts xvi. 20. *Tertullian.* (Apol. c. 40.)

It is ever the way of those, who rule the earth, to leave out of their reckoning Him, who rules the Universe. Ps. xciv. 1—11. *Cowper.* (Letters.)

In council, it is good to see dangers; and in execution, not to see them, except they be very great. *Lord Bacon.* (Essays. 12.)

49 And one of them *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one

man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that JESUS should die for that nation ;

52 And not for that nation only, but that also He should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put Him to death.

54 JESUS therefore walked no more openly among the Jews ; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with His disciples.

49 The Divine Law and rule of succession, according to primogeniture, on the family of Aaron had conferred the Supreme dignity of the High Priesthood for life ; but now the office was become only temporary by an annual election. . . . Yet Caiaphas, though an intruder, though a High Priest but for one year, as he was invested in that Sacred office, and so High Priest for the time being, hath the gift of prophecy, as a sanction of his office. We are not, therefore, to reject the pastors of our own Church, whose life or doctrine we do not like ; nor of any particular foreign Churches, who vary in outward forms or discipline from those, that are more Apostolical. Where the root is, that is, where faith in CHRIST is held, and an orthodox belief in the Holy Trinity (which is the characteristic of Christianity,) there we may, and ought to have, Unity, as far as is consistent with such a faith, and our own Constitutions. . . . GOD is a lover of unity, and abhors schism (which is a breach of unity, and consequently of Charity) more than He doth the want of uniformity, or regularity, in the external circumstances of Religion. . . . Pastors may prophesy, as Caiaphas did, in virtue of their office, and preach CHRIST and the

saving effects of His Death and sufferings, as he did ; but apprehend not the truths they deliver, any more than he ; because, like him, they *speaking not these things of themselves*. . . . Howbeit, what has been said refers only to the established Clergy of any national Church, who have been duly authorised to teach by the laws of such Church and nation, especially such a Ministry, as our own. Those, who are not so authorised, we are commanded by the laws both of GOD and the Church not to follow, nor to hear them. x. 1—5. *Wogan*. (On the Lessons. Wednesday before Easter.)

- 50 When the unlawfulness of any thing is once made sufficiently to appear, all further inquiry into the expediency, or in expediency, thereof must thenceforth utterly cease and determine. No conjuncture of circumstances whatsoever can make that *expedient* to be done at any time, that is, of itself and in the kind, unlawful ; the express Command of GOD Himself only excepted, as in the case of Abraham for sacrificing his son : not, for the avoiding of scandal ; not, at the instance of any friend, or command of any power upon earth ; not, for the maintenance of the lives or liberties either of ourselves or others ; not, for the defence of Religion ; not, for the preservation of a Church or State ; no, nor yet, if that could be imagined possible, for the Salvation of a soul ; no, not for the Redemption of the whole world. Gen. xxii. 2. *Bp. Sanderson*. (Serm. 2, on 1 Cor. x. 23.)

Hoc igitur pretio captivi cum redimuntur,
 Agnoscant quali conclusi carcere, quove
 Obsessi fuerint morbo ; quibus eripiendis
 Succurri haud aliter potuit, quàm morte medentis . . .
 Verbum homo fit, rerumque Sator sub conditione
 Servilis formæ dignatur Virgine nasci,
 Inque infirmorum cunctos descendere sensus.
 Vexatur Virtus, Sapientia ludificatur ;
 Justitia injustos tolerat, Clementia sævos :
 Gloria contemptum subit, et tormenta Potestas ;
 Inque Crucis pœnam nulli violabilis¹ usquam
 Vita agitur : cujus perimatur morte peremptor :²

¹ Nisi Ipsemet voluisset.

² " Homicida ab initio," viii. 44.

Justo ut pro injustis effuso sanguine, sit mors
Unius insontis multorum vita reorum.

S. Prosper. (Carm. de Ingratis. Pars iv.)

51 There was no inquiring of any Priest by Urim, who was not inspired with the spirit of prophecy. And hence it is, that, as the Jews well observe, after the first generation, after the return out of captivity, the oracle by Urim and Thummim was not under the second Temple at all: because thenceforward there was never any High Priest, that had the spirit of prophecy, or Divine inspiration. The case of Caiaphas was singular, and it was but once—"being High Priest *that same year*:" the emphasis and main reason lies in *that* year. . . . That was the year of pouring out the spirit of prophecy and revelations, beyond whatever the world had yet seen, or would see again. And why may not some drops of this great effusion light upon a wicked man, as sometimes the children's crumbs fall from the table to the dog under it; that a witness might be given to the great work of Redemption, from the mouth of our Redeemer's greatest enemy? (Refer to S. Luke xxiii. 43. *March*.) There lies the emphasis of the expression, *that same year*; for Caiaphas had been High Priest some years before, and did continue so for some years after. . . . But, before him, had there been no High Priest, that was endued with the spirit of prophecy from the times of Nehemiah (vii. 65); and, accordingly, not the oracle by Urim and Thummim. Numb. xxvii. 21; Dan. ix. 24. *Dr. Lightfoot.* (Exercitat. in loco; and Sermon on Judg. xx. 27, 28.)

The HOLY SPIRIT generally, though not always, conferred His prophetic powers on good and holy men. . . . Two instances to the contrary we have upon record in Scripture (Balaam and Caiaphas.) . . . Hence it appears, how great is the power of the Spirit, who could bring forth from a wicked mind such admirable prophetic words; but Caiaphas said, he knew not what; and the Grace only touched his mouth, but not his wicked heart. The Scripture elsewhere speaks of some, who shall plead in the great Day that they had "prophesied in the Name of CHRIST," whom yet He will reject, as "workers of iniquity." (S. Matt. vii. 22.) But, concerning all these, we

may observe, that the Spirit of God did not "rest upon them," but came upon them with a sudden *afflatus*, or impulse; whereby the HOLY SPIRIT did, as it were, pluck the instruments out of the devil's hand for a time, and, by Balaam, proclaim CHRIST and His Kingdom to the Gentiles, and, by Caiaphas, set the rulers at work to do that, which was to bring about the Salvation of sinners; the word of the High Priest going a great way in encouraging them to compass the Death of CHRIST. And, as the prophetic powers did not necessarily require sanctifying Grace in those, that had them, yet they might, on some particular and extraordinary occasions, and for a short time, be exerted in and by bad men, to shew the Sovereignty of the HOLY SPIRIT; though to manifest His love to holiness He more commonly made use of good men in this great and good work. i. 33; 2 Chron. xxxv. 22; 2 S. Pet. i. 21. *Hurrian.* (Serm. on 2 Cor. iii. 8.)

GOD's greatness is principally seen in His conduct towards the wicked; for He causes even the perverseness of their will to be subservient to His own Will; and disorder itself to contribute to that admirable order, wherewith He governs the world: so that nothing can disturb, or possibly interrupt, the course of His Providence, or break one link of that celestial chain. *Qui ordinem non tenent ordine tenentur.* Even those, who pay no regard to order, are bound by it. Numb. xxiv. 1, 2. *S. Augustine.*

52 *Ubique occurrit Joannes interpretationi sinistrae.* S. John everywhere guards himself against a wrong interpretation of his words. i. 8; vi. 6; xxi. 23. (Some suppose iii. 16—21, and 31 to the end of the chapter to be instances of this.) *Bengel.*

S. John, the great preacher, both in his Gospel and Epistles, of Universal Redemption, seems here, under the influence of the Spirit of Love, to enlarge on the prophetic words of Caiaphas, and carries them forward, far beyond their application to the Jewish nation, to every people. A comment, such as this, is unusual, and combined with the earnestness and decision of his tone in speaking, bears blessed witness to the abundance and the fulness of the Charity of the man, who leaned on His LORD's bosom. 1 S. John ii. 2. *J. F.*

53 God's overruling Providence is a power, which veils its interference, and moves so, as not to shock the tenor of man's responsible action in the course of trial and duty. What we see in the world is man's agency; and often he seems only to have too much power there. The other greater mysterious power is out of sight. xix. 11. *Davison*. (On Prophecy, P. i. Disc. 3.)

What other cause would many think needful to assign for the conveyance of Joseph into Egypt, than the envy of his brethren?—for Shimei reviling David, but his base malignity?—for David's numbering the people, than his wanton pride?—for Jeroboam's revolt, than his unruly ambition?—for Job's being robbed, but the thievish disposition of the Arabs?—for his being diseased, but a redundance of bad humours?—for our LORD's suffering, than the spiteful rage of the Jewish rulers and people, together with the treacherous avarice of Judas, and the corrupt easiness of Pilate? These events, all of them, are ascribed to God's hand and special ordination: but men could not see, nor avow it, in them. What need, will men ever say in such cases, to introduce God's aid, when human means suffice to achieve the feat? Gen. xlv. 5; 1. 20; Ps. cv. 17; 2 Sam. xvi. 10; xxiv. 1; 1 Kings xii. 15, 24; Job i. 15, &c.; Acts ii. 23; iv. 28. *Dr. Barrow*. (Serm. on Rom. xi. 33.)

In this sense, the miracle of raising Lazarus was "for the glory of God, that the SON of GOD might be glorified thereby." (Verse 4.) For, this miracle prepared the way for our LORD's Death; and by His Death, the FATHER was glorified, (xvii. 1;) and CHRIST Himself "entered into His glory." S. Luke xxiv. 25. *J. F.*

As GOD, He knew, without being told by any one, what the Jews determined among themselves concerning Him; as man, He withdrew Himself. xiii. 1; xviii. 4. *S. Cyril*.

55 And the Jews' Passover was nigh at hand: and many went out of the country up to Jerusalem before the Passover, to purify themselves.

56 Then sought they for JESUS, and spake among themselves, as they stood in the temple, What think ye, that He will not come to the feast?

57 Now both the Chief Priests and the Pharisees had given a commandment, that, if any man knew where He were, he should shew *it*, that they might take Him.

55 *Up to Jerusalem.*—There must be a striving to enter; there must be an ascending into Heaven, a motion contrary to nature: and therefore 'tis folly to think we shall drop into Heaven; there must be a *going upward*, if ever we will come thither. Ps. cxxii. 4; S. Luke xviii. 10. *Abp. Ussher.* (Serm. on Gal. vi. 3, 4.)

No religious duty doth so purify the heart, as the often receiving of the LORD's Supper, if we do it with serious self-examination; for that house, that is oftenest swept, is the cleanest. *Lord Capel.* (Observations, 113.)

56 *Spake among themselves.*—When, Oh when, shall it be, gracious LORD, that I shall be content with Thy judgments of me, without looking further, and considering what others think of me? v. 44; 1 Cor. iv. 3. *Bonnell.* (Life. p. 99.)

A man, that would live in peace, must not much regard the vain censures of others, and their trifling opinions of him. . . . This is a certain rule, which Erasmus inculcates to a great friend of his, *Verè magni animi est, &c.* "It is truly the part of a noble and great mind to neglect some injuries, and to have neither care nor tongue for some men's reproaches." And this is certain, that we can never be at rest, *si ad rumorem componimur*, if we form and shape ourselves, according to the common talk and rumour. We must not follow other men's opinions, but our own; nor fashion our behaviour and conversation, according to their humour, but our own reason. Nothing hath entangled men in greater mischief than this, that they are overcome by the common cry, and suffer themselves to be governed by the fancies, and the discourses, and

the censures, of the multitude. *Bp. Patrick.* (Sermons on Contentment. Sermon. 13.)

Not come to the feast.—Public Worship is the great instrument of securing a sense of God's Providence, and of a world to come; and a sense of God's Providence and of a world to come is the great basis of all social and private duties By refusing to associate with any body of Christians and to partake of those Ordinances, by which we have a fellowship with CHRIST, we relapse into a state of nature, and have no covenanted title to that Salvation, which is the gift of God, through the merits of JESUS CHRIST. What was the sense of Antiquity upon this head, a very great master of it (Abp. Potter, Discourse on Church Government) informs us; whose words I shall take the liberty to transcribe. "Not one example of any Christian Church can be produced through the whole world, where the Sacraments were not administered, the Gospel preached, and the Worship of GOD celebrated, in an open and public manner. Even in the sharpest persecutions, the Christian assemblies, though it may not be so openly, as in times of peace, were constantly held and frequented; and whoever did not choose to endure the most cruel death, rather than preserve his life by absenting himself, was thought unworthy to be called a Christian." xx. 24; Heb. x. 25; xii. 22, 23. *Jer. Seed.* (Serm. on Rom. xii. 12.)

GOD, we know, has appointed a day of Sabbath, and the Church has appointed her Festivals and Fasts, and they, that argue against the respective observation of these, argue truly thus far; they say, that GOD ought to be worshipped every day, which is the business of the Sabbath; and His benefits to be commemorated every day, which is the business of the Festivals; and our sins to be reflected on every day, which is the business of the Fasts; all these ought to be done every day: and in this they say truly. But yet they overlook the main lesson, which both GOD and the Church teaches us in the designation of particular Days; and that is this, that what is necessary to be done ought not to be left to man's discretion for the time of doing it; but the time ought to be fixed, lest,

by the specious delays, that man's deceitful heart is always able to suggest, it may possibly come to be neglected altogether. Acts xx. 16. *Dean Young*. (Serm. on S. Luke ii. 19.)

57 Let us, even now, shew the Jews, *where Christ is*. Oh, that they would hear and understand, whosoever are the seed of those, who gave commandment that it should be shewn them, where CHRIST was! Let them come to the Church; out of the Gospel let them hear. i. 38, 39; Ps. xiv. 11. *S. Augustine*. (Hom. in loco.)

CHAPTER XII.

THEN JESUS six days before the Passover came to Bethany, where Lazarus was which had been dead, whom He raised from the dead.

2 There they made Him a supper; and Martha served: but Lazarus was one of them that sat at the table with Him.

3 Then took Mary a pound of ointment of spike-nard, very costly, and anointed the feet of JESUS, and wiped His feet with her hair: and the house was filled with the odour of the ointment.

1 Our SAVIOUR's works were continually before the world, for they were true; namely, the persons, who were healed by Him, and raised from the dead. And they, who were healed, and raised from the dead, were not merely once seen, but long remained, (as if they were preserved on earth, to be living witnesses of His power,) not only while our LORD conversed on earth, but long after His departure; so that some of them

have even come down to our own times.¹ Acts x. 41; 1 Cor. xv. 6. *Quadratus*. (Apol.)

There were other means, which I find had a great influence on the learned of the three first Centuries, to create and confirm in them the belief of our Blessed SAVIOUR's history, which ought not to be passed over in silence. The first was, the opportunity they enjoyed of examining those miracles, which were on several occasions performed by Christians, and appeared in the Church, more or less, during these first ages of Christianity. These had great weight with the men, I am now speaking of, who, from learned Pagans, became Fathers of the Church; for they frequently boast of them in their writings, as attestations given by GOD Himself to the truth of their Religion. Acts iv. 14, 22; xxvi. 26. *Addison*. (Evidences. S. 7.)

2 In both the Suppers at Bethany (comp. S. Luke x. 39—42) Martha *served*. Before she was "cumbered about *much* serving:" now she had learnt her lesson from the LORD; and we read here that she simply *served*. So, in regard to Mary, before she "sat at JESUS' feet and heard His word:" now, having through that word believed, she makes her costly oblation, the fruit of her love, treating Him, (for so S. Chrysostom explains her conduct on this occasion,) "not as man, but GOD." 2 S. Pet. iii. 18. Observe we also here, that, as the risen Lazarus *sat at the table with Him*, so do the righteous after their resur-

¹ *Quadratus*, a disciple of the Apostles, succeeded Publius in the Bishopric of Athens, and, on the occasion of the visit to that place of the Emperor Adrian, A.D. 127, he wrote and presented to him his Apology for the Christian faith. Of this work a small fragment only now exists, preserved in the History of Eusebius, B. iv. c. 3; and it is here placed before the reader. As *Quadratus* lived at a very early period of the second Century, we may regard him, as having seen, and conversed with, persons, who had been subjects of the LORD's miraculous

healing power. See Dr. Routh's *Reliquiæ Sacræ*, V. i. p. 72, and *Addison's Evidences*, Sect. iii. S. Epiphanius mentions a prevalent tradition in his time, (*Hæres*. l. xvi. c. 39,) that Lazarus was thirty years old at the time, when he was raised by our LORD, and that he lived thirty years afterwards. Bp. Taylor scruples not to assert in his *Life of CHRIST*, "GOD in His glorious Providence was pleased to preserve Lazarus, as a trumpet of His glories, and a testimony of the miracle, thirty years after the death of JESUS." (P. iii. S. 15.)

rection sit down in Heaven at the Marriage Supper of the Lamb ; and, again, that, if we now *make a Supper* for JESUS by feeding the poor members of His Mystical Body, He will entertain us with the Sacramental feast of His Love in this life, and with the new wine of His Heavenly Kingdom in the Life to come. S. Matt. xxv. 34—40. J. F.

S. Gregory saith, "*Vita hæc terrena, Vitæ Æternæ comparata, mors est potius dicenda :*" and for that cause they, who had once tasted the pleasures of that Life, this is unto them a very death ever after ; example of *Lazarus*, which, after he was restored to the miseries of this life again, he never lough (laughed,) but was in continual heaviness and pensiveness. Bp. Fisher. (Funeral Serm. of Margaret, Mother of Henry 7th.)

Behold, the Supper of the LORD ; there is the next place, where you are to meet CHRIST, after you are risen from your sins. S. Luke xv. 27. Bp. Hacket. (Serm. on S. John xi. 44.)

3 I told you before, that *Mary* sat at our SAVIOUR's feet to hear His sermon, when *Martha* minded other domestical business. Between those two, *Mary's* choice was much more transcendent, and *unum necessarium*, but not *unicum* ; one necessary duty, but not the only one ; a part of Religion, but not the whole. For, in another place, *Mary's* part of *doing* was far better, than her part of *hearing* ; I mean, her anointing of CHRIST's head with a box of precious ointment ; " For, this, that she hath *done*, shall be spoken of her throughout the world." S. Matt. xxvi. 13 ; S. James i. 22. Bp. Hacket. (Serm. on S. Luke ii. 27, 28.)

The Spirit of heavenly love was that "oil of gladness," which JEHOVAH poured "without measure" on Him, who is the High Priest and Head of His Church. Insinuating and healing, comforting and exhilarating, it is diffused from Him over His Body Mystical, even down to the least and lowest members. "Of His fulness have we all received ;" and, as it is said of *Mary's* box of spikenard in the Gospel, *the house is filled with the odour of the ointment*. Nor did the dew of heaven, in time of drought, ever prove more refreshing and beneficial to the mountains of Judah, than are the influences of Grace, when descending in soft silence from above upon the Church ; in the Union and Communion of which, God hath "commanded the

blessing, even Life for evermore." Oh, come the day, when division shall cease and enmity be done away; when the tribes of the spiritual Israel shall be united in a bond of Eternal charity, under the true David, in the Jerusalem, which is above, and Saints and Angels shall sing this lovely Psalm together! Ps. cxxii. 5—8; 1 Cor. i. 2, 3. *Bp. Horne.* (Comment. on Ps. cxxxiii.)

I must shew my willingness to imitate CHRIST JESUS, by doing some good work, if health and strength do give me leave. This must be the first fruits of my future treading in His steps, and will make my coming to the Holy Sacrament more comfortable. I must, in this, imitate the woman, that poured out the ointment on CHRIST's head, before His sufferings began; and CHRIST Himself, who washed His disciples' feet, before He refreshed their souls with the Holy Sacrament. I must either free some prisoner, if it lie in my power, to testify my acknowledgment of the mercy CHRIST shewed me in freeing me from the bondage of the devil; or relieve some poor family, to express my sense of CHRIST's relieving my soul in the greatest strait; or impart some good counsel to a wicked and careless neighbour, to shew how kind CHRIST was in visiting me with His admonitions; or visit some sick persons, that are under great distress, and comfort them, or help them, or give them, or procure them, some physic, that may do them good, if they be needy, to shew how sensible I am of CHRIST's being my Physician; or, I must forgive some small debt a poor man owes me, to shew how I rejoice at CHRIST's forgiving me ten thousand talents; or visit a man, that hates me, and behave myself most courteously to him, to see whether his heart will melt and come to a better temper, thereby to express my sense of CHRIST's love to me, that have been His enemy; or give a good book to one, that hath no money to buy one, to shew my sense of CHRIST's feeding me with the Word of life; or deny myself in a lawful recreation, or lawful ornament, or lawful meal, to shew I am sensible how CHRIST hath denied Himself for my sake; or pray earnestly for the conversion of a person, I have no acquaintance with, and whom I hear to be very vicious, to express my sense of CHRIST's care of my Salvation. Ps. cxvi. 11; Heb. xiii. 16. *Dr. Horneck.* (The Fire of the Altar. Ch. ii. S. 5.)

Very costly.—"The love of CHRIST constraineth us," says S. Paul.

We serve GOD, not as slaves, but as children; our motive is the love, which we bear to Him; and our end, His glory. We would not be, as persons, who are, so to speak, making a hard bargain, and who would know the precise quantity of virtue necessary for Salvation; but we wish to serve Him with the full flow of affection, to offer up to Him hearts glowing with gratitude and love, and to have body, soul, and spirit unreservedly dedicated to His service. . . . We act not from a calculation of loss and gain, resulting from the practice of holiness; but from a real liking to the thing itself. v. 42; S. Luke i. 74; 1 S. John v. 3. *H. Martyn.* (Serm. on 2 Cor. v. 17.)

4 Then saith one of His disciples, Judas Iscariot, Simon's son, which should betray Him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said JESUS, Let her alone: against the day of My burying hath she kept this.

8 For the poor always ye have with you; but Me ye have not always.

9 Much people of the Jews therefore knew that He was there: and they came not for JESUS' sake only, but that they might see Lazarus also, whom He had raised from the dead.

6 The sad effects of covetousness are almost incredible, had we not the authority of the Sacred story to vouch the truth of those woeful examples, which it hath left to posterity. There is none, I think, more amazing and dreadful than that of Judas, whose covetousness *first* made him a thief; nay, so shameless a thief,

that he was inclined thereby to rob the very poor. And, *secondly*, it disposed him to be a vile hypocrite, and to pretend care for the poor, when he had none at all in his heart. And, *thirdly*, it made him a traitor; nay, tempted him to betray the best Master in the world, who had also particularly entrusted him with His purse. And, *fourthly*, being thus lewdly disposed, it betrayed him to the devil, who had power and licence given him to promote these bad inclinations in his heart. (xviii. 2.) For, it seems that he was incensed at our SAVIOUR for speaking against covetousness; the hatching of this treason of his being immediately recorded after our SAVIOUR's commending the act of the woman in spending that ointment on His body, which Judas would have converted into money; which the devil perceiving, he egged his indignation and covetous anger to proceed further and conceive an intent of betraying Him; when he could not have the money for the ointment, he resolved to make money of his Master, whom he not only sold; but, *fifthly*, such was the meanness of his spirit and his sordid love of money, he sold Him for a very small sum, for no more than the price of a slave, which was thirty shekels of silver, (Ex. xxi. 32.) The dirtiest and most contemptible gain, you see by this, is sweet and pleasant to a covetous heart. Nay, *sixthly*, he was very thankful to the High Priest for so small a sum; so the word ἐξωμολόγησε, (S. Luke xxii. 6,) which we render, "he promised," signifies in Holy Scripture; he praised the bargain, and applauded his good fortune; he cheerfully accepted the offer, and confessed, as I may express it, that it was a great gratuity for his perfidiousness. And, *seventhly*, so great was his thirst after a little money, that he could think of nothing else; but his desire stopped his ears to the admonition of our SAVIOUR, (S. Mark xiv. 21.) And so, *lastly*, this covetous humour delivered him up entirely to the power of the devil: for it is said (xiii. 27) that, "after the sop, the devil entered into him," (when that good counsel would not enter,) who had put it before into his heart to betray Him. 2 S. Pet. ii. 14; Acts xxiv. 26; Ps. cxix. 36, 37. *Bp. Patrick.* (Fifteen Sermons on Contentment. Sermon 15.)

To recompense the loss of this money, the miserable wretch re-

solved to sell his Master ; whereupon S. Austin says, "Take notice, that it was not in selling our SAVIOUR, that Judas began to lose himself. The evil began long before ; he had been a long time a *thief* ; and his body only followed JESUS CHRIST, whilst his heart was far distant from Him." Wherefore, when you perceive, that any religious brother has grievously fallen, believe not that the evil began only then ; for, without doubt, it had been a long while, that his mind and heart were no more in Religion ; that he had no care of keeping his rules, and that he neither engaged in prayer, self-examination, nor any other exercise of piety. Consider into what a precipice Judas is fallen, for want of repressing the motions within him of covetousness of money ; and let us learn never to relent, even in the least things, for fear lest, from weak and small beginnings, they cast us into terrible consequences. "Poverty and want go before his face,"¹ says the Scripture ; and one of the significations, which are given to these words, is, that remissness and lukewarmness are always forerunners of the devil's entrance into a soul ; it falls, first, into this spiritual want, which proceeds from numerous sins of infirmity ; and, because it has deprived itself of those helps, which it was accustomed to draw from prayer and spiritual exercises, it afterwards easily gives way to the attacks of the first great temptation, that comes upon it. xviii. 18, 25 ; Jud. xvi. 20 ; Hos. vii. 9 ; S. James i. 14, 15. *Alph. Rodriguez.* (On Perfection. P. iii. c. 5.)

The SPIRIT of GOD maketh a window in his breast, and lets us see the secrets of his heart, and telleth us, it was not the care of the poor, but *because he bare the bag*, and took order it should never be over heavy, but that he might well bear it ; and thought all too much, that went beside it : which is a point of great use to be understood. It is one of the mysteries of iniquity, that ever there be two *quia's* (*because's*) belonging to bad purposes (as S. Mark saith ;) one, within, in heart ; the other, without, in speech : another *quia*, they *think* in their hearts ; and another, they *speak* in our ears, which is the *non quia* : the one, a true cause, inwardly intended ; the other, only a colour, outwardly pretended. As, in this ; the true *quia*, a

¹ *Faciem ejus præcedit egestas.*—Biblia Sacr. Vulg. Job xli. 13.

wretched humour to provide for himself; the pretended *quia*, a charitable affection to provide for the poor. All sins have so. *Mundus sequitur Eum* (xi. 48;) the true cause—envy in themselves; but they told one another, *quia*, because “the Romans will come,” the safety of the state: Herod would learn, where he might find CHRIST; the cause (in deed) to murder Him; the cause (in shew) to “worship Him.” S. Matt. ii. 8, 16. *Bp. Andrewes.* (Serm. on S. Mark xiv. 4—6.)

Although the bag of money belonged to CHRIST, yet He entrusted it to Judas, whom He knew to be a *thief*; that thereby we might understand how devoid His own mind was of the love of money. vi. 70, 71. *Card. Bellarmine.*

CHRIST, who gave His SPIRIT to the rest of the Apostles, gave *the bag* to Judas. Riches and the bag are not in such esteem with CHRIST, but the basest of His followers may have them in keeping and under their power. S. Matt. vi. 19, 20. *Dr. Manton.*

7 Hereby our LORD remarked it to be a great act of piety and honourable, to inter our friends and relations, according to the proportions of their condition In this, as in every thing else, as our piety must not pass into superstition, or vain expense, so neither must the excess be turned into parsimony, and chastised by negligence and impiety to the memory of our dead. *Bp. Taylor.* (The Rule and Exercises of Holy Dying. S. viii. c. 5.)

It is not sufficient to carry Religion in our hearts, as fire is carried in flint stones; but we are outwardly, visibly, apparently, to serve and honour the living God; yea, to employ in that way, as not only our souls, but our bodies; so, not only our bodies, but our goods; yea, the choice, the flower, the chiefest of all thy revenue, saith Solomon. . . . Since the greater they are, whom we honour, the more regard we have to the quality and choice of those presents, which we bring them for honour's sake; it must needs follow, that, if we dare not disgrace our worldly superiors with offering unto them such refuse, as we bring unto God Himself, we shew plainly that our acknowledgment of His greatness is but feigned; in heart we fear Him not so much, as we dread them. . . . If thou hast any

thing in all thy possessions of more value and price than another, to what shouldest thou convert it, rather than unto Him? 2 Sam. xxiv. 22—24; Mal. i. 8. *Hooker*. (Eccl. Pol. B. v. S. 34; vii.; Ch. xxii. S. 22.)

Well may we think our substance due, when we owe ourselves.

1 Cor. vi. 19, 20; Philemon 19. *Bp. Hall*.

- 8 *For the poor always ye have with you.* “The rich and the poor meet together:” they are (so to speak) correlatives in the great system of GOD’S Almighty ordering; as parents and children are, and subjects and rulers, and servants and masters, and young and old. One cannot be without the other. Their mutual interests, and rights, and duties, fill up a large space indeed in this our world of trial; they are entwined and mingled in a thousand ways: they “meet” each other at every turn. . . . They have great need, one of another: which most, it is hard to say. For, if Lazarus cannot live without the leavings and fragments, at least,—“the crumbs, which fall from the rich man’s table”—much less can the rich man prosper, without such, as Lazarus, to wait upon and relieve. 1 Cor. xii. 14—26. *J. Keble*. (Serm. on Prov. xxii. 2.)

We should do well to understand that saying of CHRIST, not barely, as a prediction, but as a kind of promise too. *The poor you shall always have with you*; and to think that every beggar, that seeketh to us, is sent of GOD, to be as well a glass, wherein to represent GOD’S bounty to us, as an object, whereon for us to exercise ours. *Bp. Sanderson*. (Serm. on 1 Tim. iv. 4.)

Cùm cunctis elementa Deus donaverit æquè,

Effigiem cunctis indideritque Suam;

Cùm cunctis æquè vox sit data, mensque; redempti

Cùm fuerint pretio dives inopsque pari;

Denique cùm Cœli sit spes æqualis utrique:

Noluit hos opibus cur Deus esse pares?

Scilicet ut Cœli regnum lucretur uterque,

Dum patitur pauper, dives eumque juvat.

Jacob. Billius. (Anthol. Sacra. 94.)

- 10 But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on JESUS.

12 On the next day much people that were come to the feast, when they heard that JESUS was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet Him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the LORD.

14 And JESUS, when He had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

10 I must confess I would believe, that men persuade themselves that the reason of their disbelief is only this, that these things are not testified sufficiently; because I find the man in hell would have one sent from the dead to his brethren, to testify unto them of that place of torment (S. Luke xvi. 28,) as if these truths did want witnessing. But this is not because enough had not been done for their conviction in the truth of CHRIST's Religion; for there is hardly any thing besides in the whole world, that men believe, but they believe upon less grounds The Jews were so uneasy under the conviction of CHRIST's miracles, that, rather than be pressed so by the mighty power of His works, they did design to rid themselves of Him, that wrought them: you may find them struggling with His demonstrations, to keep off the evidence: yea, they do conspire against the miracles themselves, and would *put Lazarus also to death*, because he was *raised from the dead*: they could not let the evidence and conviction live, but they must murder that too. iii. 20; xi. 47; S. Luke xvi. 31; S. John iii. 18—22. *Dr. Allestree.* (Serm. on S. Mark i. 3.)

O foolish thought, and blind rage! If the LORD had power to raise him being dead, had He not power to raise him, being put to death? In putting Lazarus to death, could ye put away the LORD's power? If it seems to you, that a dead man

is one thing, a man put to death another, behold, the LORD did both : Lazarus, who was dead, and Himself, who was put to death, He raised to life again. (See a like instance of their infatuation, S. Matt. xxvii. 64 ; xxviii. 13.) *S. Augustine.*

According to the request of the rich man, (S. Luke xvi. 24, 30, 31,) GOD, for one Lazarus, sends another Lazarus. Yet what availed his being sent, and wished for, and his being raised from the dead ? Listen ; *the Chief Priests consulted that they might put Lazarus also to death, &c.*—He seemed indeed to have been wished for, only for this ; that he might endure the pangs of a reiterated death. *Nolunt referri visa, qui volunt audita non credi* ; they, who withhold their belief from the truth they hear, will refuse to believe, when they see. v. 47 ; 2 Tim. iii. 8. *Pet. Chrysologus.* (Serm. 66.)

How necessary, in many cases, the concurrence of the will is towards the production of faith, daily experience may convince us ! We see men rejecting the strongest evidence, when opposed by interest, prejudice, and passion ; and accepting the slightest, which falls in with them. The best arguments in the world avail nothing on one side, when pride, pleasure, and profit, are engaged on the other. Hope of what is deemed good, and fear of what is deemed evil, will find means to elude the force of all the syllogisms, which the most skilful disciple of Aristotle can frame. “ This man,” said the rulers of the Jews, “ doeth many miracles :” acknowledge and receive Him, therefore, as a man sent from GOD—no : we will apprehend and crucify Him : for what reason ?—Because, “ if we let Him alone, all men will believe in Him ; and the Romans will come and take away our place and nation.” But He has raised Lazarus from the dead—“ Why then we will *put Lazarus to death* again.”—What can be done with such people as these ? Or, what effect would the appearance of CHRIST among them after His Resurrection have produced, but that of provoking fresh blasphemies and fresh insults ? Verses 39, 40 ; Rom. x. 21 ; Acts x. 41. *Bp. Horne.* (Letters on Infidelity. 17.)

11 If the Atheist should impudently deny the truth of their report, we may convince him with S. Augustine’s acute dilemma. “ If the miracles related by our writers be true, they

give evident experiment of the truth of Scripture: if there were no such particular miracles, but all feigned, then this was a miracle above all miracles; that Christian religion should prevail against all other arts, power, or policy, without any extraordinary event or miracle." It was not so easy a matter to cozen all the Roman Emperors and their deputies with feigned tales: the world, which hated Christians so much, was inquisitive enough to know the truth of their reports. I may conclude; *Nisi Veritas magna fuisset, non prævaluisset*. It was miraculous, doubtless, that it should so increase without arms, without any promise of carnal pleasure or security; but even against their natural inclination, that did profess it, and all the world's opposition against it. It had enemies both private and public, domestic and foreign; even the flesh and sense of those, which followed it, fought against it. Ps. xcvi. 1—3. *Dean Jackson*. (On the Eternal Truth of the Scriptures. B. i. Ch. 3.)

- 12—14 *Much people*.—The work is not to be done singly by the preacher; it is *the multitude*, that is to do it, too: it is to be done in public; it is to be done in private; it is to be done by the Apostles; it is to be done by the people; it is to be done by men, women, and children, old and young, poor and rich, all to bear a part by the way, if they hope to come to the happy end—every one, either to *spread his garment*, or *strew a branch*, or bring a sprig; some, one thing; some, another; but all something to the honour of CHRIST: to do it with much solemnity and respect, outward and inward, all of it, as to One, that deserves all, that we can do; to strew our souls, to strew our bodies, to fill our hands, to spread all our powers and affections to entertain Him; to strew our souls with *palms* and *olives*, pines and cedars, myrtles and willows, patience and meekness, uprightness and constancy, love and repentance, and all holy virtues, as thick, as full, as fair, as may be: think nothing too much, nothing enough, to do or suffer in His service. Then shall our *garments* truly cover us, and keep us warm; then shall our *trees* bring forth fruit, when boughs and garments are thus employed; then shall our *ways* be strewed with peace, every one "sitting under his own vine," and drink the

wine of it ; then shall our *branches* “ cover the hills, and stretch out unto the river.” He, that is “ the Branch,” in the Prophet’s style, shall so spread them for it ; give us “ the Tree of Life” for these lifeless boughs ; and, for the spreading of our garments over Him, spread His garment over us, “ the robe of His Righteousness,” the garment of Glory. . . . when with that *great multitude*, in the Revelation, “ of all nations, which no man can number, we shall stand before the Throne and the Lamb, clothed with white garments and palms in our hands,” singing and saying, “ Salvation unto our GOD, which sitteth upon the Throne, and to the Lamb. Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be unto our GOD for ever and ever. Amen.” Ex. xxv. 2 ; Ps. cxlviii. 11, 12. *Dr. Mark Frank.* (Serm. on S. Matt. xxi. 8.)

- 13 To profess CHRIST, is to own Him, when none deny Him ; to Confess CHRIST, is to plead for Him and to suffer for Him, when others oppose Him. Hypocrites may be professors ; but the martyrs are the true Confessors. Profession is swimming down the stream ; Confessing is swimming against the stream. Now many may swim down the stream, like the dead fish, who cannot swim against the stream with the living fish. Verse 43 ; vii. 48 ; ix. 22. *M. Mead.* (The almost Christian Discovered.)

He had little cause to be proud, or joyful at their acclamations, though He suffered them. For, will you see what followed ? Now they cry, “ *Hosannah to the Son of David* ;” then they cry, “ Take Him away ; take Him away ; Crucify Him ; Crucify Him.” Now they cry, “ *King of Israel* ;” then they cry, “ We have no king, but Cæsar.” Now they cut down boughs, to strew the way for Him to ride on ; then they cut down a tree, to make a Cross to hang Him on. Now they cast their garments before Him ; then they “ cast lots for His garments.” Now they cry, “ *Blessed is He, that comes in the Name of the Lord* ;” but then, “ Cursed is He, that hangs on the Cross.” We see what became of this exaltation, and how it ended. If He were ever truly exalted indeed, it was His humility, that exalted Him ; nay, He only took humility for His exaltation.

For, when He meant one of His greatest humiliations (even that on the Cross,) He says of it, "When the Son of Man shall be *lifted up*," &c. Since the lower He made Himself in humility, the greater He shewed Himself in charity, we may all say from the bottom of our souls, *Quantò pro me vilior, tantò mihi carior*. (The more debased on my account, the more endeared to me. *S. Bernard.*) 1 S. Pet. v. 5, 6. *Wm. Austin.* (A Meditation for our Lady-day.)

16 These things understood not His disciples at the first: but when JESUS was glorified, then remembered they that these things were written of Him, and *that* they had done these things unto Him.

17 The people therefore that was with Him when He called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met Him, for that they had heard that He had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after Him.

16 The Old Testament, saith S. Augustine, it was *Novum involutum*, the New involved; the New, it was *Vetus explicatum*, the Old explained. Those, that went before, and those, that followed after, they all sang, "Hosannah to the SON of GOD." S. Luke xxiv. 44; 2 Cor. iii. 12—18. *Chr. Sutton.* (Disce Vivere. c. i.)

Such are the ways of GOD, seen after the events have passed, but not discovered at the time; as GOD said to Moses, that he should see Him from behind, when He had passed by, but should not see His face. ii. 17, 22; xiii. 7; xiv. 26. *Is. Williams.*

In our necessities, we come to know that, which we were ignorant of, when the knowledge of it was not necessary. S. Mark ix. 10. *S. Bernard.*

Cuncta aperit secreta dies; ex tempore verum
Nascitur; et veniens ætas abscondita pandit.

Bapt. Mantuan.

The Spirit was given, after that JESUS was *glorified*; and one chief office of the Spirit was, to “bring to their *remembrance* whatsoever He had said unto them.” xiv. 26; 2 S. Pet. i. 12. *J. F.*

17 The qualifications, chiefly remarkable in the assistants at this ceremony, are not the quality or outward splendour, the wealth or the reputation, the learning or the eminent posts; but the sincerity and honest zeal, the hearty affection to CHRIST and the firm persuasion of His being the true Messiah, which the wonderful things, He taught, and did, had wrought in their minds. And these to Him, who is “no respecter of persons,” who came to set up a Kingdom “not of this world,” rendered those tributes of praise and acknowledgment from men mean and insignificant, as to any temporal regards, more acceptable, more becoming His character, more truly for His honour, than any dissembled or interested homage of Rulers, or Rabbins, the greatest or the wisest of the Sanhedrim could have been. For, external advantages are of no consideration with GOD, while they want good dispositions within to recommend them. vii. 48; 1 Cor. i. 26. *Dean Stanhope.* (On the Gospel for the first Sunday in Advent.)

18 It is very remarkable how the LORD deals with us, as a mother doth with her child, into whose tender mouth she first thrusts her breast to nourish it with milk, and, when the teeth come, gives it bread, and, when it is grown stronger, feeds it with solid meat. Even so our Blessed LORD, beginning with lower miracles at the first, prepares our faith by degrees for the highest. He began with the cure of desperate diseases, by which He made a preface to His power of raising the dead. For, that, which men thought impossible, He shewed hereby was not incredible. Who could have thought, that one, sick of a burning fever, should be made so well by speaking a word, as to rise presently and minister to the company? Yet Simon’s wife’s mother was an instance of this miraculous power in our SAVIOUR; who added something to this miracle, when He restored the nobleman’s son to health, though he was “at the

point of death," as his father thought (iv. 47,) and this, without touching, or coming near him. After which, He proceeded to a higher miracle; for He restored to life itself another Ruler's daughter. And, again, He exceeded this miracle, by raising up the woman's son of Nain, when he was carried out to be buried. And, at last, as hath been before observed, He raised His wonder-working power so high, that He called Lazarus out of his grave, when he had been *dead four days*. Thus He raises our minds by little and little to the highest pitch of faith; to believe, that is, the Resurrection of the dead. He teaches us to expect *that* in general, the experiment of which He hath shewn in particulars. . . . Is this nothing, to confirm our belief of the Resurrection, when we have not only our LORD's *word* for it, but by those, whom He restored to life, we have in *deed* a demonstration of what He hath promised? What pretence is there now for unbelief? Why do we not slight all those, who by philosophy and vain deceit set themselves against a simple faith, and stick to this naked confession, that there will be a Resurrection of the body to Eternal Life? Verses 9, 17, 28. 1 Thess. iv. 16. *S. Gregory Nyssen.* (De Opificio Hominis. c. 25.)

- 19 The numbers of our professors are not less, than they are announced; for, the common cry is, "The city is invested; town and country overrun with Christians:" and this universal revolt in all ages, sexes, and qualities, is lamented, as a public loss; and yet this prodigious progress of Christianity is not enough to surprise men into a suspicion that there must needs be some secret good, some charming advantage, at the bottom, thus to drain the world, and attract from every quarter. . . . Do your worst, and rack your inventions for tortures for Christians: 'tis all to no purpose; you do but invite the world to us, and make it more in love with our religion. *Plures effici-mur, quoties metimur à vobis. Semen est sanguis Christianorum.* The more you mow us down, the thicker we rise up. The seed of this increase is our Christian blood. Ex. i. 12; Acts viii. 3, 4; xix. 20. *Tertullian.* (Apol. Ch. 1 and 50.)

And now began to work the greatest glory of the Divine Providence; here was the case of Christianity at stake. The world

was rich and prosperous, learned and full of wise men; the Gospel was preached with poverty and persecution, in simplicity of discourse and "in demonstration of the Spirit." God was on one side, and the devil on the other; they each of them dressed up their city—Babylon upon the earth, "Jerusalem from above." The devil's city was full of pleasure, triumphs, victories, and cruelty; good news and great wealth; conquest over Kings, and making nations tributary. They "bound Kings in chains, and the nobles with links of iron;" and the inheritance of the earth was theirs. The Romans were Lords over the greatest part of the world, and God permitted to the devil the firmament and increase, the wars and the success of that people, giving to him an entire power of disposing the great changes of the world, so as might best increase their greatness and power; and He therefore did it, because all the power of the Roman greatness was a professed enemy to Christianity. And, on the other side, God was to build up Jerusalem, and the Kingdom of the Gospel; and He chose to build it of hewn stone, cut and broken. The Apostles He chose for preachers; and they had no learning. Women and mean people were the first disciples; and they had no power: the devil was to lose his Kingdom; he wanted no malice, and therefore he stirred up, and, as well as he could, he made active all the power of Rome, and all the learning of the Greeks, and all the malice of barbarous people, and all the prejudice, and the obstinacy of the Jews, against this doctrine and institution, which preached, and promised, and brought persecution along with it. On the one side, there was *scandalum Crucis*; on the other, *patientia Sanctorum*; and what was the event? They, that had overcome the world, could not strangle Christianity. But so have I seen the sun with a little ray of distant light challenge all the power of darkness, and, without violence and noise climbing up the hill, make night so to retire, that its memory was lost in the joys and sprightfulness of the morning. And Christianity without violence or armies, without resistance and self-preservation, without strength or human eloquence, without challenging of privileges or fighting against tyranny, without alteration

of Government and scandal of Princes, with its humility and meekness, with toleration and patience, with obedience and charity, with praying and dying, did insensibly turn the world into Christian, and persecution into victory. S. Matt. xii. 19, 20; Rev. xix. 16. *Bp. Taylor.* (Serm. on 1 S. Peter iv. 17, 18.)

20 And there were certain Greeks among them that came up to worship at the feast :

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see JESUS.

22 Philip cometh and telleth Andrew : and again Andrew and Philip tell JESUS.

23 And JESUS answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone : but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it ; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve Me, let him follow Me ; and where I am, there shall also My servant be : if any man serve Me, him will *My* FATHER honour.

20 *Certain Greeks.*—The Translation of the Seventy interpreters, commonly so called, (the Septuagint,) prepared the way for our SAVIOUR among the Gentiles, by written preaching, as S. John the Baptist did among the Jews by vocal. For, the Grecians, being desirous of learning, were not wont to suffer books of worth to lie mouldering in Kings' libraries, but had many of their servants, ready scribes, to copy them out, and so they were dispersed and made common. *Bp. Smith.*

(Pref. of the Translators of the Authorised Version of the Bible.)

- 21 *See Jesus*.—*Sight* is a very affecting sense, which raises passions sooner and quicker than any other. All the rhetorical praises in the world, which are bestowed to commend a lovely object to us, will not move us so much, as one glance of its beauty will. The Queen of Sheba, you remember, was led by report to come to the Court of Solomon; but, when she saw the splendour, wherein he lived, then it was, that “there was no more spirit in her.” And therefore it brings in the greatest revenue of the purest and most long lived pleasures, by presenting us with such a vast variety of objects, as other senses, who have not so large a sphere and compass to move in, cannot entertain us withal. . . . If S. Philip said, “*LORD*, shew us the *FATHER*, and it suffices,” what shall we think of that Manifestation, which He will make of Himself to us, when we shall be “unclothed,” and have nothing to interpose to hinder our clear sight of Him and full converse with Him? We are not able to conceive how mightily it will affect our hearts. i. 39; xvii. 24; Ps. xlviii. 7; S. Luke xxiv. 24. *Bp. Patrick*. (The Witnesses to Christianity. P. ii. Ch. 1.)

CHRIST is *totus desiderabilis*, altogether and in every part desirable; and He is *totum desiderabile*, whatsoever the heart of man can desire: and, if He be these two, then certainly He is the Sovereign Good. Ps. xlii. 1, 2; Isa. xxvi. 9. *Bp. Lake*. (Serm. on Hagg. ii. 7.)

- 22 Philip first consults with Andrew apparently through a doubt, whether it would be proper to bring uncircumcised persons into the presence of their Master, after the inhibition He had formerly given them. (S. Matt. x. 5, 6.) JESUS, then, thought proper to declare, that the time was approaching, when there was to be no difference between the Jew and the Greek; but that the same LORD was to be “rich unto all, that call upon Him,” and that all were to be “One in CHRIST JESUS.” . . . He seems to have viewed their application to be admitted into His presence, as an earnest of the flowing-in of all the Gentiles to Him. *The hour is come*, said He, *that the Son of Man should be glorified*; and, if His hearers made a suitable use of this doc-

trine, they may have been instrumental, on their return home, in disposing the hearts of their countrymen to receive the saving truths, which the messengers of the Gospel would shortly propose to their acceptance. Thus, we find in the Acts of the Apostles and in the Epistles, that the Greeks are frequently mentioned by name among the heathen converts, as having embraced the proffered mercy of God. Acts xiv. 1 ; xvi. 1 ; xvii. 4 ; Gal. ii. 3. *Bp. C. Sumner.* (On the Ministerial Character of CHRIST. Ch. 5.)

- S. John the Evangelist, who has been guided to preserve various notions, concerning the separate Apostles, which are not contained in the three first Gospels, speaks of Andrew in two other places ; and introduces him under circumstances, which shew that, little as is known of this Apostle now, he was in fact very high in the favour and confidence of his LORD. In his twelfth chapter, he describes Andrew, as bringing to CHRIST certain Greeks, who came up to Jerusalem to worship, and who were desirous of seeing Him. And what is remarkable, those strangers had first applied to S. Philip, who, though an Apostle himself, instead of taking upon him to introduce them, had recourse to his fellow townsman, S. Andrew ; as if, whether from age or intimacy with CHRIST, a more suitable channel for furthering their petition. . . . These two Apostles are also mentioned together in the sixth chapter of the same Gospel, at the consultation, which preceded the miracle of the loaves and fishes ; and there again, Andrew is engaged, as before, in the office of introducing strangers to CHRIST. The information, afforded by these passages of S. Andrew's especial acceptableness to CHRIST among the Apostles, is confirmed by the only place in the other Gospels, besides the catalogue, in which his name occurs. After our LORD had predicted the ruin of the Temple, SS. Peter, James, John, and Andrew asked Him privately, " Tell us, when shall these things be ? " And it was to these four, that our SAVIOUR revealed the signs of His coming and of the end of the world. Here S. Andrew is represented, as in the especial confidence of CHRIST ; and associated too with those Apostles, whom He is known to have selected from the Twelve, on various occasions, by tokens of His peculiar favour. i. 41 ; vi. 8, 9. *J. H. Newman.* (Serm. on S. John i. 40.)

23 *Son of man*—(“certain Greeks,” v. 20.) Tertullian hath a witty observation, that CHRIST was therefore called *Alpha* and *Omega*, because He brought all things, in the end of the world, to that state, which they were in at the beginning; so that GOD’s favour is as general to mankind at CHRIST’s, the Second Adam’s Birth, as it was in Paradise, when He made the first Adam. CHRIST Himself insinuates so much; for, whereas the Jews called Him the Son of Abraham, the Son of David, He delighteth usually in the Gospel to call Himself *the Son of man*; as if He did not belong to this, or that family, but were common to all mankind. Gal. iii. 28. *Bp. Lake.* (Serm. on Hagg. ii. 7.)

A little wicket there was left open before, whereat divers Gentiles did come in. Many a *venit* there was: *venit* Job, in the Patriarchs’ days, Job i. 1; *venit* Jethro, in Moses’, Ex. xviii. 5; Rahab, in Joshua’s, Josh. ii.; Ruth, in the Judges’ times, Ruth i. 4; Ittai, the King of Gath’s son, in David’s, 2 Sam. xviii. 2; the Queen of Saba, in Solomon’s, 1 Kings x. 1; the widow of Sarepta, in Elias’, 1 Kings xvii. 9; Naaman, the Syrian, in Elisa’s time, 2 Kings v. 15; each of these, in their times, had the favour to be let in. This was but a *venit*; a little wicket for one or two. Now a *venerunt*; the great gate wide open this day for all; for these here, the wise men, with their camels and dromedaries to enter, and all their carriage. In the setting down of His genealogy, that Salmon espoused Rahab, the Canaanite, that Boaz likewise Ruth the Moabite, it is plain that CHRIST descended, according to the flesh, of heathen: He will never disdain them, of whom He is descended. . . . And, if you mark it, of His first Sermon, the widow of Sarepta and Naaman were the theme; which made, His Sermon was not liked. Yet that theme He chose purposely: and the Queen of the South and the men of Nineveh were much in His mouth; He mentioned them willingly. And He, that at His Birth received these of the East, a little before His Death, in like sort, received Grecians from the West, to see and to salute Him: and, straight upon it, upon the receiving them, brake out and said, *The hour is now come, that the Son of man should be glorified*, when East and West are come in. Gen. xxviii. 14;

S. Matt. viii. 11; Rom. xi. 25. *Bp. Andrewes.* (Serm. on S. Matt. ii. 1, 2.)

- 24 He Himself was the grain, that must be mortified and multiplied; mortified, by the unbelief of the Jews; multiplied, by the faith of the nations. Rom. x. 16—21. *S. Augustine.* (Hom. in loco.)

The reviving of seeds and roots buried in the earth, though so common a fact, is yet so wonderful, that it is more than a figure; it is a pledge and assurance, the dead shall rise again. In every spring, nature presents us with a general Resurrection in the vegetable world, after a temporary death and burial in the winter. The root, that lies dormant under the ground, is "a prisoner of hope," and waits for the return of the vernal sun. If it could speak, it might repeat (and to the ear of faith it does repeat) those words of the Apostle: "O grave, where is thy victory?" So plainly doth vegetable nature preach this doctrine of the Resurrection, that the man is supposed to be senseless, who does not make this use of it—"Thou fool, it is not quickened, except it die." Ezek. xxxvii. 3; 1 Cor. xv. 36—44. *W. Jones.* (Four Discourses on the Religious use of Botanical Philosophy. Gen. i. 12.)

Num in hominibus terra degenerat, quæ omnia regenerare consuevit?

Do all kinds of earth regenerate; and shall only the soil of our graves degenerate? *S. Ambrose.*

Man, having derived his being from the earth, first lives the life of a tree, drawing his nourishment, as a plant; and made ripe for death he tends downwards, and is sowed again in his mother the earth, where he perisheth not, but expects a quickening. Job xiv. 14, 15; Ps. xvi. 11. *Lord Bacon.* (An Essay on Death.)

- 25 So far was our Blessed LORD from all customary and popular methods of courting and complimenting those, who came to Him, in order that He might make them proselytes, that His practice, on the contrary, was rather to repel them; at least, for a time, that they might have leisure to examine their motives, and to count the cost of following a rejected Master and a persecuted Religion. This is not what an impostor would have done. vi. 15, 25, 26; S. Luke viii. 4, 5; xiv. 25—33. *J. F.*

(Conf. verse 21.) The Christian prays for fuller manifestations of CHRIST's power and glory, and love to Him; but he is often not aware that this is, in truth, praying to be brought into the furnace; for, in the furnace only it is, that CHRIST can walk with His friends, and display, in their preservation and deliverance, His own Almighty power. Dan. iii. 25; S. Mark x. 38.

R. Cecil. (Remains. On the Christian Life and Conflict.)

Jacob clad his darling Joseph in a party-coloured coat; and God's favourites do here wear a livery interwoven with a mixture of dark and gloomy colours; their "long white robes" are laid up for them, against they come to the Marriage of the Lamb. (Rev. xix. 7.) Indeed we much mistake the design of Christianity, if we think it calls us to a condition of ease and security. It might suit well enough with the votaries of the golden calf to "sit down to eat and drink, and rise up to play." (Ex. xxxii. 6.) But the disciples of the crucified SAVIOUR are trained to another discipline. Our profession enters into a state of warfare: and, accordingly, our Baptismal engagement runs all in military terms; and we are not only servants of CHRIST's family, but soldiers of His camp. S. Matt. iv. 1; Acts xiv. 22; Heb. xii. 7, 8, and ii. 10. *The Art of Contentment.* (S. 8.)

Quanto inferius delectamur, tanto à Superno amore disjungimur.

The more pleasure we find in our lower senses, so much further are we from the love of GOD. S. Matt. iv. 1. *S. Bernard.* (De Inter. Domo. c. lxxv.)

Qui non est Crucianus non est Christianus. He, who is no Cross-bearer, is no Christian. Rom. viii. 17. *Luther.*

If it die. . . He that loveth his life.—

Crux, ave summo veneranda
cultu,

Regis æterni roseum cubile,
Candidi sacro rubeique fulgens
Sanguine Sponsi.

Tu, tribus mundum digitis fe-
rentem,

Carnis humanæ spoliis amic-
tum,

Sauciis qui te tulerat lacertis,
Fausta tulisti.

Hæc tui tota est ratio decoris
Universarum crucium rigores
Mitigans, lethum facis esse læ-
tum, et

Damna favores.

Crux voluptatis penus æviter-
næ,

Crux bona, O quàm te juvat os-
culari,

Quàm jugo dulci nihilo repug-
nans

Subdere collum! . . .

Ergo mi salve, bona Crux, sa-
lutis

Tessera æternæ : via quæ Sionis

Mille post casus, gemitusque
mille,

Ducis ad arcem. . . .

O nimis felix, Cruce cui potiri,
Cui pati gratos licet hic do-
lores,

Et suo verum Crucifixo Amori,
Reddere amorem:

Hæftenus. (Regia Via Crucis. L. 2. c. 14.)

26 *If any man serve Me, him will My Father honour.*—The love, that GOD bears to His SON, is the great source of all our hopes; it is because He loves Him, that He accepts of His atonement for our sins; it is because He loves Him, that He forgives and loves believing sinners for His sake; it is because He loves the Head, that He shews such favour to the members: but, as to such, as neglect His SON, even the love, which the FATHER has for Him, becomes a source of peculiar terror, and prompts Him to signal vengeance. If He infinitely loves His SON, He must infinitely resent it to see Him neglected and slighted by others. If He loves Him, He will avenge the affront offered Him; and, the more He loves Him, the more severely He must resent and avenge it. How wretched then is their condition, upon whom even the love of GOD for His SON calls aloud for vengeance! And how signal will the punishment be, that the FATHER'S love for His SON will inflict upon the despisers of Him! xvi. 27; S. Matt. xvii. 5. *Davies.* (Serm. on S. Mark xii. 6.)

We cannot imagine any consideration, that may be found in any *service* in the world to render it desirable, which is not to be found, and that in a more eminent degree, in the service of GOD. If justice may provoke us, or necessity enforce us, if easiness hearten us, or *honour* allure us, or profit draw us, to any service, behold, here they all concur: the service of GOD and of CHRIST is excellently all these. It is, of all other, the most just, the most necessary, the most easy, the most *honourable*, the most profitable service: and what would you have more? (Isa. xlv. 21; lx. 12; lxxv. 13, 14; S. Matt. xi. 30; Rom. vi. 21—23; 1 Cor. vi. 19, 20.) . . . *Cæteris paribus*, he

goeth for the better man, that serveth the better Master. And, if men of good rank and birth think it an *honour* for them, and a thing worthy their ambition, to be the King's servants, because he is the best and greatest master upon earth; how much more then is it an honourable thing, and to be desired with our utmost ambition, to be the servants of God, who is *Optimus Maximus*; and that, without either flattery or limitation, the best and greatest Master, and, in comparison of whom, the best and greatest Kings are but, as worms and grasshoppers? Ecclus. xxiii. 18; 1 Sam. ii. 20. *Bp. Sanderson.* (Serm. on 1 S. Pet. ii. 16.)

God willed, that man should in such sort *serve Him*, as thereby himself to derive a benefit, rather than confer one. 1 Tim. vi. 6; Rom. xiv. 17, 18. *P. Lombard.*

Where I am, &c.—CHRIST died for us, that “whether we wake or sleep, we should live together with Him,” 1 Thess. v. 10; where, in the Apostle's expression, we may take notice of a twofold particle, ἅμα σὺν αὐτῷ, “together with Him;” which is a hint, that insinuates the firmness, and indissolubleness, and intimation, of our union with CHRIST, both in life and death. xvii. 24; S. Luke xxiii. 43; Eph. ii. 5, 6, 21, 22; v. 30. *R. Fleming.* (Serm. on Rev. xiv. 13.)

Ad perennis Vitæ fontem
Mens sitivit arida:
Claustra carnis præstò frangi
Clausæ quærit anima:
Gliscit, ambit, eluctatur
Exul frui patriâ.

Dum pressuris ac ærumnis
Gemens se obnoxiam,
Quam amisit, cum deliquit,

Contemplatur gloriam:
Præsens malum auget boni
Perditi memoriam

Christe, palma bellatorum,
Hoc in municipium
Introduc me, post solutum
Militare cingulum:
Fac consortem Donativi
Beatorum civium!

Card. P. Damianus. (Ex dictis. *S. Augustini.*)

27 Now is My soul troubled; and what shall I say?
FATHER, save Me from this hour: but for this cause
came I unto this hour.

28 FATHER, glorify Thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore, that stood by, and heard *it*, said that it thundered : others said, An Angel spake to Him.

30 JESUS answered and said, This voice came not because of Me, but for your sakes.

31 Now is the judgment of this world : now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all *men* unto Me.

33 This He said, signifying what death He should die.

27 *Follow Me.*—*Now is My soul troubled.*—What is this? How dost Thou command my soul to *follow*, if I see Thy soul *troubled*? How shall I be able to sustain what Almighty strength sinks under? *Quale fundamentum quæram, si Petra succumbit?* What foundation am I to seek, if “The Rock” gives way? But I seem to hear the LORD making reply to my misgivings, and saying, “Thou wilt the more readily follow, since I so interpose Myself, that thou mayest bear up. Thou hast heard uttered unto thee the voice of My strength : here uttered in thee the voice of My weakness. . . . I transfer into Myself thy trembling fear, and so provide a way for thee to pass over.” . . . *Nos in Se transtulit ; nos in Se suscepit.* He hath transferred us into Himself, hath taken us upon Himself ; He, our Head, hath taken upon Him the affection of His members. (xi. 33.) It was meet that the One Mediator, *sicut nos excitavit ad Summa, ita nobis compateretur ad infima*, as He raised us to that, which is Highest, so should together with us endure that, which is lowest. *S. Augustine.* (Hom. in loco.)

Human were the sounds—“Let the cup pass,” and “Why hast

Thou forsaken Me?"—but Divine was the act, whereby the same Person did cause the sun to fail, and the dead to rise. Again, He said humanly, *Now is My soul troubled*; but He said Divinely, "I have power to lay down My life, and power to take it again. (x. 18.) For, to be *troubled* was proper to the flesh; and, to have power to lay down His life and take it again, when He will, was no property of men, but of the power of the Word. (xi. 33.) . . . As He, having come in our body, was conformed to our condition, so we, receiving Him, partake of the Immortality, that is from Him. 2 Cor. xiii. 4. *S. Athanasius*. (Tr. contr. Arian. Disc. iii. c. 29.)

28 The same mind should dwell in us likewise: and we should hereby be instructed, to desire and pray for other things, with limitations and restrictions; but for the Glory of God—"FATHER, *Glorify Thy Name*;" and, if in the counsel of Thy Will and the course of Thy Providence, it cannot be otherwise than by my suffering or sorrow, yea, or death itself, yet, FATHER, even in this *Glorify Thy Name*; and out of my very ruins erect Thou a trophy and monument to Thy praise. 1 S. Peter iv. 11. *Bp. Hopkins*. (Expos. of the LORD'S Prayer.)

As they stood around his bed thus beholding him, he was observed to fall into a sudden agony; when, an anxious inquiry being made how he did, his answer was, that "He had passed a conflict with his last enemy, and had overcome him by the merits of his Master, JESUS." S. Luke iv. 13; Rev. xii. 12. *G. Herbert*. (Life by Is. Walton.)

"Glory to God" is the first note in the song of Angels; and "Hallowed be Thy Name," that is, "Let Thy Name be sanctified, or glorified," is the first petition in the prayer of men. *Davies*. (Serm. on S. Luke ii. 13, 14.)

I have glorified Thee, in the Resurrection of Lazarus; *I will glorify Thee again* (and with far more abundant power and glory) by Thine own. xi. 4, 40; Isa. lv. 5. *J. F.*

"I have already glorified My Name in that victory Thou formerly obtainedst over Satan's temptations in the wilderness; and I will glorify My Name again in the victory Thou shalt have in this combat also." S. Luke iv. 13. Thus now, the third time, was the Messiah honoured, according to His Kingly office; as

He had been, according to His Priestly office, when He entered upon His Ministry at His Baptism, S. Matt. iii. 17; and according to His Prophetic office, when He was declared to be He, that was to be "heard." S. Matt. xxii. 5; Deut. xviii. 15; Acts iii. 22. *Dr. Lightfoot.* (Exercitat. in loco.)

29 *They said, it thundered.*—A natural man, without faith's prospective, can hardly look so high, as to the hand of GOD. The evil we suffer, 'tis from some distemper in nature, or the malice of men; or, if it be more immediately from GOD, then it is chance and fortune; anything rather than GOD, that doth afflict us. Many feel the rod, that cannot "hear" it; feel the smart of it, that cannot apprehend, who "hath appointed it." (Micah vi. 9.) With Belshazzar, we can see the hand-writing on the wall; but we cannot read it, and understand the meaning of it. Jer. v. 12; Job i. 21. *Bp. Brownrig.* (Serm. on Isa. xxvi. 9.)

It is recorded of Wilfrid, (Bp. of Lichfield, A.D. 670,) that he was deeply moved to adore the power of GOD in the mysterious wonders of the wind and storm. If he heard the sound of it, as he sat reading, he would stop to utter a prayer that GOD would be merciful to the children of men. As it increased, he would shut the book, and falling on his knees remained fixed in inward prayer. But, if it grew very violent, or *thunder* and lightning shook the earth and air, then he would go to the Church, and pass the time in earnest supplications and psalms. "Have you not read," he would say, "how it is written, The LORD thundered out of heaven, and the Highest uttereth His voice?" GOD moves the clouds, wakens the winds, shoots forth the lightning, and thunders from heaven, that He may arouse the dwellers upon earth to dread Him, and put into their hearts the remembrance of the doom, that is to come, to bend their haughty boldness, and drive away their pride. Therefore it is our part to answer His heavenly warning with due fear and love, to implore His mercy, and examine the secrets of our hearts, that we may not be stricken by His hand, when it is stretched forth to judge the world. S. Luke xxi. 25, 26; xxiii. 44, 45. *Churton.* (Early English Church. Ch. 4.) Upon this dreadful sound it is, that the Psalmist calls to the

mighty ones, "to give unto the LORD glory and strength, to give unto the LORD the glory due to His Name," (Ps. xxix. 2,) as it were advising the great commanders of the world, when they hear it thunder, to fall down on their knees, and to lift up their hands and eyes to that great God, that speaks to them from heaven. Perhaps, the presumption of man will be finding out the natural causes of this fearful uproar in the clouds; but the working by means derogates nothing from the GOD of nature. Neither, yet, are all thunders natural: that whirlwind and thunder, wherein GOD spake to Job (xl. 9; xxxviii. 1;) that thunder and lightning, wherein GOD spake to Moses and Israel in Mount Sinai (Ex. xix. ;) that thunder and rain, wherewith GOD answered the prayer of Samuel in wheat harvest, for Israel's conviction in the unseasonable suit for their King (1 Sam. xii. 17, 18;) that thundering voice from heaven, that answered the prayer of the SON of GOD for the glorifying of His Name; the seven thunders, that uttered their voices to the beloved Disciple in Patmos (Rev. x. 3, 4,) had nothing of ordinary nature in them. And how many have we heard and read of, that for slighting of this great work of GOD have at once heard His voice, and felt His stroke! Shortly, if any heart can be unmoved at this mighty voice of GOD, it is stiffer, than the rocks in the wilderness; "For the voice of the LORD shaketh the wilderness, the LORD shaketh the wilderness of Kadesh," (Ps. xxix. 8.) For me, I tremble at the power, while I adore the mercy, of that great GOD, that speaks so loud to me. Ps. viii. 3, 4; Hab. iii. 4. *Bp. Hall.* (Select Thoughts, 59.)

30 Should there at this hour come the like *voice from heaven*, in the hearing of any, the most credible honest men of this age, what way would be expected to convince the ages to come, who should not be present to hear it, of the truth of this, but by the constant affirmation of those, who are now ear-witnesses of it; and by their committing all this to writing now; so that all, that should now live, and suspect, or believe it a forgery, might be able to examine and discover the truth of it; especially, if to that they should join the doing of the greatest miracles, which, coming only from GOD, cannot be conceived to

be by Him allowed to assist the bringing a lie into the world? Beyond such testimony of eye or ear-witnesses, thus publicly and authoritatively protested, and conveyed to posterity, there is no rational evidence imaginable for those, that lived not in that age; nor do men at any time exact or require any more authentic proof of matters of fact, or ground of believing anything. For, as to the voice of God again (coming again) from heaven (which alone can pretend to be above this,) this is not at all commodious to this turn; for, this were for God to multiply prodigies improperly and unseasonably; 'tis, sure, unnecessarily, and to all, that were not present, this would again be as questionable, as the former. i. 32; 1 S. John i. 1—3; 2 S. Peter i. 16—18. *Dr. Hammond.* (Of the Reasonableness of the Christian Religion. Ch. i.)

- 32 His proceedings were not close or clancularly, but frank and open; and, as He lived, so He died, publicly and visibly; the world being witness of His Death, and so prepared to believe His Resurrection, and to embrace His doctrine; according to what Himself foretold, "*I being lifted up from the earth, shall draw all men unto Me,*" all men to take notice, by the remarkableness of it; some to believe upon Me, for the wondrous consequences of it. (iii. 14, 15; Isa. lxxv. 2; Acts xxvi. 26.) The Cross was a throne, where humility sat in high Majesty; whence patience sat encircled with rays of Glory. . . . In that sublimity also did our SAVIOUR shew Himself standing erect, not only as a constant sufferer, but as a glorious conqueror, (Col. ii. 15; Heb. ii. 14.) No conqueror loftily seated in his triumphant chariot did ever yield so illustrious a spectacle; no tree was ever clothed and adorned with so glorious trophies. To the outward eye and carnal sense, our SAVIOUR was exposed to shame and scorn; but to spiritual discerning, all His and our enemies hung there, objects of contempt, undone and overthrown; the devil, *ὁ ἰσχυρὸς*, that strong and sturdy one, hung there bound and fettered, spoiled and disarmed, quite baffled and confounded, (S. Matt. xii. 29; S. Luke xi. 22;) death itself there hung, gasping with its sting plucked out, and all its terrors quelled (1 Cor. xv. 54; 2 Tim. i. 10;) the world with its vain pomps, its

counterfeit beauties, its bewitching pleasures, its fondly admired excellencies, did there hang, all defaced and disparaged (Gal. vi. 14;) Our sins (those sins, which our SAVIOUR did in His Body, ἀναφέρειν ἐπὶ τὸ ξύλον, carry up upon the gibbet) hung there, exposed, as trophies of His victories, objects of our hatred, and horror, by Him condemned in the flesh, (Rom. viii. 3;) those manifold enemies, between God and us, between man and himself, between one man and another, did all there hang together, abolished in His flesh and slain upon His Cross. 1 S. Pet. ii. 24; Col. i. 20; Eph. ii. 15, 16; Rom. viii. 3. *Dr. Barrow.* (Expos. of the Creed.)

Many good men seem to have been cast into the fire, on purpose that the odour of their graces might diffuse itself abroad.

S. Luke xxii. 31, 32. *Abp. Leighton.* (Med. on Ps. iv.)

LORD, Thou hast said it; make good Thy word. We have performed the sad condition Thou so gently expressest, by lifting Thee up on the Cross; perform Thou Thine, by making that the means to draw all hearts to Thee! For this cause camest Thou into the world; for this cause camest Thou to this hour. No bars could discourage the greatness of Thy Love. Lighten our darkness, O glorious JESU; for, all here below is vain shadow and dream. While we look up to Thee only, we can see light. Grant us to walk in this light; and let it shine brighter unto the perfect day! Ps. xliii. 3. *Austin.* (Medit. 214.)

Crux salve veneranda, mei medicina doloris,

Spes mea, peccantum portus, et ara precum;

Præsidium miseris, fidei tutela labantis,

Unica Christiadum gloria, vita, salus.

Hoc ligno nos, Christe, beas, Altare, Sacerdos,

Victima: cuncta unus jam minor Ipse Deo es.

Ora Tibi prono pendent proclivia vultu:

Oscula vis populo figere blanda Tuo.

Sunt expansa Tibi totum amplexantia mundum

Brachia; et hic speciem gestus amantis habet.

Dextera Judæos invitat, et altera Gentes:

Sic moriens cunctos vivere posse cupis.

C. Barlæus. (Eleg. 18.)

Quatuor inde¹ plagas quadrati colligit orbis.
 Splendidus Autoris de vertice fulget Eous;
 Occiduo Sacræ lambuntur sidera plantæ;
 Arcton dextra tenet; medium læva erigit axem:
 Cunctaque de membris vivit natura Creantis,
 Et Cruce complexum Christus regit undique mundum.

Sedulius. (Carm. Lib. v.)

33 *What death He should die.*—Athanasius giveth a good reason; why CHRIST died not an ordinary death, as others do, but a painful death: he brings it in against the hereticks; for they objected—why did not CHRIST die an ordinary death, as others do? To this he answereth, that men of ordinary deaths die, because of ordinary infirmities, that they can live no longer: sickness and death come upon them, which they are not able to withstand; but there can be no infirmity in CHRIST: He is the Eternal Word, the SON of GOD. Yes; but why did He not make choice of some other kind of death; but would die such a painful death? To this Athanasius answereth, that, if He had made choice of some other death, then they would have thought that He had not had power to overcome any other death, but that. But now, He taking any death, that they could put upon Him, even the most painful and sorest, and having power to overcome that; it is evident that He hath power to overcome any other whatsoever. And so gives us comfortable hope that He will raise us up, His members, from all other deaths; even as a Champion, coming into the field—he will not make choice of the weapon, or the man, he is to fight with; but will take that, which is put upon him. So CHRIST doth not make choice of what death He will die, but He takes that, which the world puts upon Him. *John Smith.* (Exposition of the Apostles' Creed. Sermon 19.)

34 The people answered Him, We have heard out of the law, that CHRIST abideth for ever: and how sayest Thou, The Son of man must be lifted up? who is this Son of man?

¹ Id est, à Cruce Suâ.

35 Then JESUS said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you : for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake JESUS, and departed, and did hide Himself from them.

34 Three ways was He *lifted up*—*ut Victima, ut Victor, ut Mediator* : in the manner of His death, as a Sacrifice ; in the triumph over death, as a Conqueror ; in His glorification, to sit at the right hand of GOD, as Mediator. *Bp. Hacket.* (Serm. on S. John iii. 14.)

The Jews full well knew from their Prophets, that CHRIST was to come ; and they are now in expectation of Him ; and the great clashing between us and them is chiefly upon this very account, that they do not believe Him already come. For, there being two Advents of CHRIST described in the Prophets, the first which is discharged and over, namely His state of humiliation, and suffering in human flesh ; the second, which is at hand too, in the conclusion of the world, in which He will exert His Majesty, and come in a full explication of Divine Glory ; by not understanding the first, they fixed only upon the second Advent, which is described in the most pompous and glaring metaphors, and which struck the carnal fancy with the most agreeable impressions. And it was the just judgment of GOD upon them for their sins, that withheld their understandings from seeing this first coming ; which, had they understood, they had believed, and by believing had obtained Salvation. And this judicial blindness they read of in their Prophets, that their understandings should be darkened, and their eyes and ears of no advantage for their conversion. iii. 31 ; v. 43 ; xv. 18, 19. *Tertullian.* (Apol. c. 21.)

35 Beloved, as a man may come to such an estate of Grace here, that he may be most sure he shall not fall, as S. Paul in likelihood was, when he resolved that “ nothing should separate”

him ; so may a man be engaged so far in sin, that there is no rescuing from the devil. There is an irreversible estate in evil, as well as good ; and perhaps I may have arrived to that before my hour of death ; for I believe Pharaoh was come to it (Ex. ix. 34;) after the seventh plague hardening his heart. And then, I say, it is possible, that thou, that hitherto hast gone on in habituate, stupid, customary rebellions, mayest be now at this minute arrived to this pitch, that, if thou run on one pace farther, thou art engaged for ever, past recovery. And therefore at this minute, in the strength of your age and lusts, this speech may be as seasonable, as if death were seizing on you—"Why will you die?" At what time soever thou repentest, God will have mercy ; but this may be the last instant, wherein thou canst repent ; the next sin may benumb or sear thy heart, that even the pangs of death shall come on thee insensibly ; that the rest of thy life shall be a sleep, or lethargy, and thou lie stupid in it, till thou findest thyself awake in flames. Oh ! if thou shouldst pass away in such a sleep ! Prov. i. 24—33. *Dr. Hammond.* (Serm. on Ezek. xviii. 31.)

We do but deceive ourselves with names. Hell is nothing but the orb of sin and wickedness ; or, else, that hemisphere of darkness, in which all evil moves ; and Heaven is the opposite hemisphere of light ; or, else, if you please, the bright orb of truth, holiness, and goodness : and we do actually, in this life, instate ourselves in the possession of one, or other, of them. Take sin and disobedience out of hell ; and it will presently clear up into light, tranquillity, serenity, and shine out into a Heaven. Every true saint carrieth his Heaven about with him in his own heart ; and hell, that is without him, can have no power over him. He might safely wade through hell itself, and, like the three children pass through the midst of that fiery furnace, and yet not at all be scorched with the flames of it : he might "walk through the valley of the shadow of death ;" and yet "fear no evil." Sin is the only thing in the world, that is contrary to God. "God is light ;" and that is darkness : God is beauty ; and that is ugliness and deformity. God and sin can never agree together. iii. 20 ; 1 S. John i.

5—8; 1 S. Peter iii. 13. *R. Cudworth.* (Serm. on 1 S. John ii. 3, 4.)

The prayers of health are most likely to be acceptable. Sickness may choke our devotions; and we are acceptable rather by our life, than by our death. We have a rule how to lead the one; the other is uncertain, and may come in a moment. Ps. xxxvii. 38; Eccl. xii. 1—7; Rom. ii. 6—9. *Sir T. Browne.* (*Religio Medici.*)

A great deal of time is contracted in opportunity; which is the flower, the cream, of time. Ps. lxi. 13; 2 Cor. vi. 2. *Dr. Whichcote.* (*Aphor. Cent. ii. 183.*)

36 Cernis, ut una via est multis anfractibus errans,
Talem passa ducem, qui non sinat ire salutis
Ad Dominum, sed mortis iter per devia monstrat?
Devia, picta bonis brevibus, sed fine sub ipso
Tristis, et in subitam præceps immersa Charybdim.
Ite procul, gentes; consortia nulla viarum
Sunt vobis cum plebe Dei: discedite longè,
Et vestrum penetrate Chaos, quò vos vocat ille
Præviis infernæ perplexa per avia noctis.
At nobis vitæ Dominum quærentibus unum
Lux iter est, et clara dies, et gratia simplex:
Spe sequimur, gradimurque fide, fruimurque futuris;
Ad quæ non veniunt præsentis gaudia vitæ,
Nec currunt pariter capta et capienda voluptas.

Prudentius. (Lib. ii. in Symmachum.)

Departed, and did hide Himself from them.—Simply there are but two kinds of dereliction; of the which, the one is for discipline; the other, to reprobation. That, which is by dispensation and for discipline, tends either to correction and Salvation, and the glory of the sufferer, or else to the emulation and imitation of others, or to the Glory of God. But that, which is entire dereliction, is, when God hath done every thing, that can be done, for Salvation, and yet a man still continues to the last incurable, on account of his own determined bent of mind; for he is given up to destruction, as Judas was. (Refer to ix. 1.) *John Damascene.*

37 But though He had done so many miracles before them, yet they believed not on Him :

38 That the saying of Esaias the prophet might be fulfilled, which he spake, LORD, who hath believed our report ? and to whom hath the arm of the LORD been revealed ?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart ; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw His glory, and spake of Him.

37 Though the more ingenuous among them were ready to acknowledge, that "no man could do the things, which He did, except God were with him," yet they, who were resolved to hear, and see, and not understand, when they found it not for their credit to deny matters of fact so universally known and attested, they seek all the means to blast the reputation of them, that may be ; sometimes raising popular insinuations against Him, that He was a man of no austere life, "a friend of publicans and sinners ;" one, that could choose no other day to do His works on, but that very Day, wherein God Himself did rest from His ; and therefore no great regard was to be had to what such a one did. When these arts would not take, but the people found the benefit of His miracles, in healing the sick, curing the blind and the lame, feeding the hungry, then they undervalue all these, in comparison with the wonders, that were wrought by Moses in the wilderness. If He would have made the earth to open her mouth, and swallow up the city and the power of Rome ; if He would have fed a mighty army with bread from heaven, instead of feeding some few thousand with very small provisions ; if, instead of raising one

Lazarus from the grave, He would have raised up their Samsons and their Davids, their men of spirit and conduct, whose very presence would have put a new life into the hearts of the people; if, instead of casting out devils, He would have cast out the Romans, whom they hated the worse of the two; if He would have set Himself to the cure of a distempered State, instead of healing the maladies of some few inconsiderable persons; if, instead of being at the expense of a miracle to pay tribute, He would have hindered them from paying any at all—then a second Moses would have been too mean a title for Him. He would have been no less, than the promised Messiah, the SON of GOD. vi. 30, 31; ix. 16; S. Matt. ix. 34. *Bp. Stillingfleet.* (Serm. on Heb. xii. 3.)

38 Men's mistaking the true object of their happiness shews indeed their nature is corrupted, and their understandings vitiated; but it is no argument that there is no true standard of solid happiness; no more than a blind man's missing of the mark proves there is none to shoot at. Rom. iii. 4; 2 Tim. ii. 18, 19. *Dr. Horneck.* (Serm. on S. Matt. v. 2.)

39 If we scan his words aright, S. John doth not resolve the impossibility or difficulty of their unbelief into Esaias his prediction formally taken, but into the hardness of heart, which Esaias had predicted. The most, then, that can be made of these words, the strongest collections, that can be inferred from them, for inferring any Divine causality in their unbelief, will amount to no more than this: it is not possible that the greatest part of men in our times should understand many Divine truths, about which they dispute, or be wise unto Salvation; because it is said by a good author, "Wisdom cannot enter into a froward heart" (Wisd. i. 4). This speech is canonically true of all such men, *sensu composito*, that is, whilst they continue perverse and froward; but not true, *sensu diviso*: for, though it were absolutely true, that it is impossible for "Wisdom to enter into a froward heart," yet it is possible that a froward heart may put off frowardness; and for such, as are now a stiffnecked and stubborn people, in good time to brook the yoke of Christian obedience. Rom. xi. 7—12;

Ezek. xviii. 20, 21. *Dean Jackson.* (Treatise on the Divine Essence, &c. B. vii. s. 2.)

40 When a man is cursed with a blind and besotted mind, it is a sure, and therefore a sad, sign that GOD is leading such an one to his final doom; it is both the cause and forerunner of his destruction. For, when the malefactor comes to have his eyes covered, it shews that he is not far from his execution. (Heb. vi. 8, "*Nigh unto cursing.*") *Dr. South.*

41 Whose *Glory*?—The FATHER'S? How then doth S. John here apply it to the SON? and S. Paul (Acts xxviii. 25) to the SPIRIT? Not, as "confounding the Persons;" but declaring the Glory to be but One. 1 S. John v. 7. *S. Chrysostom.*

There is no inconsistency between these two, the manifestation of the Glory of CHRIST, and of the SPIRIT; seeing, it is the SPIRIT'S work to glorify CHRIST, by shewing His things to men. And why might not the SPIRIT now appear in the Glory of CHRIST, and in His own Glory at once; as CHRIST shall hereafter appear "in His own Glory," and also "in the Glory of the FATHER?" (S. Matt. xvi. 27; xix. 28.) And it may be, those words (in Isaiah, at this place) "Whom shall *I* send?" and "Who will go for *us*?" may favour this answer. Isa. vi. 1—10. *Hurrian.* (Sermons on the Divinity, &c. of the HOLY GHOST. i.)

It is an ancient opinion of many of the Fathers, and not a few of the worthiest late Divines approve it, that all apparitions of GOD in the Old Testament were of the Second Person. This apparition the Fathers call *Præludium Incarnationis*: (The Rehearsal of the Incarnation.) It was a fair intimation of that, which in time He should ever be, after He had once taken upon Him the nature of man, which death itself could never sever from Him. (Refer to S. Mark i. 41. *Dr. Owen.*) *Bp. Lake.* (Serm. on Isa. ix. 6, 7.)

42 Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess *Him*, lest they should be put out of the synagogue.

43 For they loved the praise of men more than the praise of God.

44 JESUS cried and said, He that believeth on Me, believeth not on Me, but on Him that sent Me.

45 And he that seeth Me, seeth Him that sent Me.

46 I am come a light into the world, that whosoever believeth on Me should not abide in darkness.

47 And if any man hear My words, and believe not, I judge him not : for I came not to judge the world, but to save the world.

48 He that rejecteth Me, and receiveth not My words, hath one that judgeth him ; the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of Myself ; but the FATHER which sent Me, He gave Me a commandment, what I should say, and what I should speak.

50 And I know that His commandment is life everlasting : whatsoever I speak therefore, even as the FATHER said unto Me, so I speak.

42 Weather-wise believers. iii. 2 ; ix. 22, 23. *Dean Boys.*

43 Some there are, who will not give so much, as ear-room, to the word of truth ; such are willing recusants : others will admit it perhaps so far, but there let it rest ; these are fashionable auditors. Some others can be content to let it enter into the brain, and take up some place in their thoughts and memories ; these are speculative professors. Some, but fewer, let it down in their hearts, and there entertain it with secret liking, but hide it in their bosoms, not daring to make profession of it to the world ; these are close Nicodemians. Others take it into their mouths and busy their tongues in holy chat, yet do nothing ; these are formal discourses. But Alas, how few there are, whose hands speak louder than their tongues, that conscientiously hear, meditate, affect, speak, *do*, the word of their

Maker and Redeemer! iii. 2; iv. 19, 20; vii. 41; ix. 16, 22.
Bp. Hall. (Select Thoughts.)

The Scripture hath observed very justly, that, "as the fining pot for silver and the furnace for gold, so is a man to his *praise*," (Prov. xxvii. 21.) This tries him thoroughly, and soon discovers whether his virtue be true standard, or of a base alloy. For, as metal, if it be good, is not hurt, but purified, by the fire; but, if bad, turns into dross and fume; so is a good or bad man affected with commendations. How many do we see puffed up and even transported beyond all sober sense by a general applause, and as dejected and despicably melancholy again by contempt and a common cry going against them! . . . What more extravagant, more absurd, than to neglect the service of God, for anything the world will say, or think, of us? What will it signify to us in the next life how people censure, or commend us, here? Allow this but one serious and impartial thought; and then I will venture to appeal to thine own conscience, whether the world and the love of it, in this respect, be not the very abstract of vanity itself. S. Matt. x. 28; Acts iv. 19, 20; 1 Cor. iv. 3. *Parsons.* (Christian Directory. P. ii. Ch. iv. S. 2.)

Superfluously we seek a precarious applause abroad. Every good man hath its *plaudite* within himself; and, though his tongue be silent, is not without loud cymbals in his breast. Conscience will become his panegyrist, and never forget to crown and extol him unto himself. S. Matt. vi. 1—4; 2 Cor. i. 12. *Sir T. Browne.* (Christian Morals. P. i. 34.)

A Christian runs greater hazard from commendation, than from an unjust calumny. Prov. xvii. 3. *Bp. Wilson.* (Maxims.)

46 The Sun is the great spirit of the world, in the light of which all things are made to rejoice; perpetual spring attends his course; all things revive at his approach, and put on a new face of youth and beauty; winter and frost lie behind him; nature grows deformed and sickens at his departure. xix. 5—11; Mal. iv. 2. *Bp. Sherlock.*

No unprejudiced person can peruse these Chapters (iii. to xii. inclusive) in the light of a mere narrative of events, without perceiving that there was some object in the mind of the compiler

beyond that of merely establishing proofs of CHRIST's Divine Mission; such as the other Evangelists may be supposed to have in view, in relating our LORD's miracles. Those of S. John all manifestly bear a spiritual complexion, exemplifying the LORD's power over the soul rather than over the body, or over external nature, and have reference, not to a power, which was to cease with His earthly sojourn, but should be laid up in the store-house of the Church, and made acceptable to the faithful in all generations. iii. 5; iv. 13, 14, 23; v. 21, 26; vi. 53—58; vii. 37—39; viii. 34, 36; ix. 39; x. 14, 17, 18; xi. 25, 26; xii. 24, 46. *T. Chamberlain.* (Serm. on S. John xxi. 23.)

- 48 Where will this Judge take His seat? From what sort of throne will He pronounce His sentence? He will be near to us; He will take His seat within us: in every man's secret conscience will He loudly declare His righteous decisions. viii. 9; Eccl. xii. 14; Rom. ii. 16; Heb. iv. 12, 13. *Rupertus.* The *Day*, thus designated, signifies a portion of duration, set apart for this purpose (the Judgment;) for which one might suppose an Eternity would scarcely be too great, when we consider the immensity of the subject, and the multitude of the persons concerned. But we must recollect that GOD can in a moment let in such light, as would equal what, according to our present ideas, it would require Eternity to disclose; just as our SAVIOUR could in a few moments impress on the woman of Samaria such a sense of His omniscience, that she went away declaring, "He had told her all that ever she did," and demanded, "Is not this the CHRIST?" iv. 29; Ps. l. 19—22; xc. 8. *Robert Hall.*

Nothing is so important to any man, as his own estate and condition; nothing so great, so amazing, as Eternity. If therefore we find persons indifferent to the loss of their being, and to the danger of endless misery, 'tis impossible that this temper should be natural. They are quite other men in all other regards: they fear the smallest inconveniences; they see them, as they approach, and feel them, if they arrive; and he, who passeth days and nights in chagrin or despair for the loss of an employment, or for some imaginary blemish in his honour, is the very same mortal, who knows that he must lose all by

death, and yet remains without disquiet, resentment, or emotion. This wonderful insensibility with respect to things of the most fatal consequence, in a heart so nicely sensible of the meanest trifles, is an astonishing prodigy, an unintelligible enchantment, a supernatural blindness and infatuation. vi. 26, 27 ; Deut. xxxii. 29. *Pascal*. (Thoughts on Religion. Ch. i.)

49 Between *saying* and *speaking* there is this difference ; that to say, is to teach and publish a thing gravely ; to speak, is familiarly to utter a thing. *Corn. à Lapide*.

50 *I know that His Commandment is life everlasting*.—Observe how this doctrine is constantly intermixed with all His Sermons. . . . He proclaims this to every man, that the Son of man must die, that “Whosoever believeth,” &c. iii. 15, 16 : He asserts it with the greatest earnestness, and with the strongest and most vehement asseverations ; “Verily, verily, I say unto you, he that believeth,” &c. vi. 47. He tells them also with the same assurance, that God had “sealed Him” for this purpose, or set a plain mark upon Him, whereby all might see, that He was to be the Author of *everlasting life*, vi. 27 ; and observe, that . . . He repeats that doctrine a great many times in that chapter, vi. 33, 35, 39, 40, 48, 51, 54, 57 ; insomuch that S. Peter concludes at the latter end of that Sermon, there was no Master comparable to Him, who “had the words of *Eternal life*.” And it is further observable that He affirms He came to bring His followers to the greatest happiness—“I am come that they might have life, and that they might have it more abundantly,” x. 10 ; viii. 12 ; and He tells them again, He came to publish this glad tidings by the appointment of His FATHER, *I know that His Commandment is life everlasting ; whatsoever I speak therefore, even as the Father said unto Me, so I speak*, xii. 50. He affirms that He hath power to make good what He promises, “I give unto them,” &c. x. 28 ; Glorify Thy SON, &c. xvii. 1, 2 ; and lastly, He tells them that He was such a person, as might well be credited in all this ; since He “came down from Heaven,” and “was at that moment in Heaven,” iii. 13 ; which He repeats again, viii. 23, 38, 42. For which reason He doth not discourse of Immortal life, as a philosopher, going

about to prove it by reasons and arguments; but only asserts it, as one, that had Divine authority, iii. 11, (for which He was to be believed,) and could Himself make man eternally happy. This was the only thing, that could be disputed and needed proof, that He came from heaven to illuminate the world with His instructions. And this He did not desire they should take upon His bare word; but abundantly demonstrated it, and told them, viii. 28, that after His death they should still see it made more evident, that "He did nothing of Himself, but, as the FATHER had taught Him, He spake these things." S. Matt. vii. 29; 1 S. John ii. 25; 2 Tim. i. 10. *Bp. Patrick.* (JESUS and the Resurrection, &c. P. ii. Ch. 9.)

Enter daily upon these reflections; that "the world passes away and the lust thereof;" that the evils of life are many; that the best things of it are empty, uncertain, short; that Death and Judgment come on apace; that, yet a little while, and it will signify little, whether we have been Princes or peasants, healthy or crazy, prosperous or calamitous; but only whether we have been virtuous or vicious; whether we have made a good or a bad use of our trials and talents. These things you must seriously ponder; these things you must often revolve: we perish for want of thinking; we are lost for want of consideration. The truths of the Gospel are mighty and powerful; but 'tis consideration must set them home: without serious, without frequent consideration, no truth can make either deep or lasting impression upon us. We are earthly, worldly, carnal; and therefore not easily affected or moved. We are silly, inconstant, vain; and therefore apt to forget what is wise, and good, and apt to entertain in the room of it whatever offers itself next, how slight and trifling soever: so that the things of the body and world do easily please, amuse, employ, and possess us, if we be not careful often to refresh and renew the memory of Divine truths. Ps. xxxix. 5; xc. 12. *Dr. Lucas.* (Serm. on Ps. xxvi. 6.)

CHAPTER XIII.

NOW before the feast of the Passover, when JESUS knew that His hour was come that He should depart out of this world unto the FATHER, having loved His own which were in the world, He loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him :

3 JESUS knowing that the FATHER had given all things into His hands, and that He was come from God, and went to God ;

4 He riseth from supper, and laid aside His garments ; and took a towel, and girded Himself.

5 After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith He was girded.

1 *A Deo exivit, non Eum deserens ; et ad Deum vadit, non nos derelinquens.* He came from God, yet not leaving *Him* ; and He goeth to God, yet not leaving *us*. *S. Bernard.*

In this life nothing is sweeter to me, than to prepare for a peaceful passage out of it. xiv. 31 ; Gen. xlvii. 29 ; 1 Cor. xv. 31. *S. Augustine.*

Instead of any abatement, and much less any cessation, in His love, there was an increase, and the promise of perpetuity. The last scenes of His life were the brightest manifestations of love, shining, too, on His disciples, with peculiar lustre, as reflected from the sin of their base desertion of their Master. What love is there in these chapters, and, more especially, in the Institution of His special feast of love, the Holy Eucharist,

the children's food! "He kept His good wine, until now." ii. 10. Love shone forth with still more strength and lustre in the succeeding events of His Crucifixion, His Resurrection, His Ascension; and now, it reaches its zenith in the Heavenly places, where all things find their perfection, where "He ever liveth to make Intercession" for His Apostles, and for all those, "who believe in Him, through their word." Isa. xxvi. 21; xli. 4; xlix. 15. *J. F.*

You must learn to strengthen your faith by that experience, which heretofore you have had, of God's great goodness towards you; *per ea, quæ agnoscas præstita, discas sperare promissa*; by those things, which you have known performed, learn to hope for those things, which are promised. Do you acknowledge to have received much? Let that make you certain to receive more. *Habenti dabitur*; "to him, that hath, more shall be given." When you doubt what you shall have, search what you have had, at God's hands. Make this reckoning, that the benefits, which He hath bestowed, are bills obligatory, and sufficient sureties that He will bestow further. His present mercy is still a warrant of His future love; because *whom He loveth, He loveth unto the end*. Ps. xxiii. 6; 2 Tim. iv. 18; S. James iv. 6. *Hooker*. (Serm. on Hab. i. 4.)

Wicked men from the premisses of God's power collect a conclusion of His weakness (see Ps. lxxviii. 20.) But God's children by better logic (see Ps. xxiii. 4) from the prepositions of God's former preservations infer His power and pleasure to protect them for the future. Be assured, that God, which hath been the God of the mountains, and made our mountains strong in time of our prosperity, will also be the "God of the valleys," and lead us safe through "the valley of the shadow of death." Judg. xiii. 23; 1 Sam. xvii. 37; 2 Cor. i. 10; Rom. v. 9, 10. *Th. Fuller*. (Cause and Cure of a wounded Conscience. Dial. iii.)

Those, whom God loves, He professes to love with His whole heart, and His whole soul; and in the same measure that He loves, He expects to be beloved. . . . If the love of CHRIST to us, who are so little amiable, had no limits; much more ought ours to Him, who is always lovely, to be without reserve,

without partiality, and without end. Jer. xxxii. 38. *Bp. Smalridge*. (Serm. on S. James iv. 8.)

- 2 The nature of our Christian *supper*, you may understand by its name; it is called ἀγάπη, which in the Greek signifies love. . . . Nothing earthly, nothing unclean ever has admittance here; our souls ascend in prayer to GOD, before we recline to meat; we eat only what suffices nature; we drink no more than is expedient for chaste and regular persons. We sup, as those, who know, that in the night season they have a GOD to worship; and we discourse at supper, as they, who know, that GOD is listening to them. Rom. xiii. 12—14. *Tertullian*. (Apol. c. 39.)

Upon his consenting to this suggestion, the devil was permitted by GOD to have this power over him to *enter into him*, and doing so incited him to make a bargain with the Rulers of the Sanhedrim, &c. to deliver up JESUS to them; and, he yielding to this incitation, and after CHRIST's talking with him, and telling him distinctly of it, and the sin and dangers attending it, (S. Mark xiv. 21,) and his not yet relenting, the devil entered into him again more forcibly than before (S. John xiii. 27,) and hurried him to the speedy execution. . . . The devil enters at an evil eye. . . . He gets in, straight at that eye, himself in person; and he possesses hearts set upon gain; and then no wonder the kingdom of darkness be in such a heart, when, as the king of hell, the devil, dwells there. S. Luke xi. 21—26; 2 S. Pet. ii. 14; S. James iv. 7. *Dr. Allestree*. (Serm. 5 on S. Matt. vi. 22, 23.)

The devil is like a slippery serpent: if you do not thrust back his head, (that is, his first device and suggestion of evil) he imperceptibly makes his way with his whole body into the secret recesses of your heart. S. Luke xi. 26; xxii. 46; S. James i. 14, 15. *Isidore of Seville*. (De Summo Bono. c. i.)

Extēplō non tecta ruunt, sed decidit imber

Paulatim, et tecti culmina summa cavat.

Sic tectum primò vitiatur, tignaque posthâc;

Denique sic sequitur tota ruina domûs.

Sic quoque nemo ruit confestim in crimina magna,

Verùm animæ curam submovet antè suæ.

Tum tenuem noxam gravis excipit, atque ita plures;
Sic sensim ad scelera labitur ima miser.

Jacob. Billius. (Anthol. Sacra. 77.)

How remarkable does it seem, that the spirits of darkness have no power, unless they get mankind to co-operate and conspire with them; in like manner, as the chief priests and Pharisees had no power, until they got one of CHRIST's chosen disciples to co-operate in league with them. *Is. Williams.* (in loco.)

- 3 The dominion, given unto CHRIST in His human nature, was a direct and plenary power over all things; but it was not actually given Him at once; but part, while He lived upon earth; part, after His death and resurrection. For, though it be true, that JESUS *knew* before His death, *that the Father had given all things into His hands*; yet, it is observable, that in the same place it is written, that He likewise *knew, that He was come from God and went to God*: and part of that power He received, when He came from GOD; with part He was invested, when He went to GOD: the first to enable Him; the second, not only so, but to reward Him. Ps. cx. 7; S. Matt. xxviii. 18; Eph. i. 20—22. *Bp. Pearson.* (Expos. of the Creed.)

There appears to me to exist an affinity between the history of CHRIST's placing a little child in the midst of His disciples, as related by the three Evangelists (S. Matt. xviii. 2; S. Mark ix. 36; S. Luke ix. 47,) and the history of CHRIST's washing His disciples' feet, as given by S. John. In the stories themselves, there is no resemblance: but the affinity, which I would point out, consists in these two articles; first, that both stories denote the emulation, which prevailed amongst CHRIST's disciples, and His own care and desire to correct them. The moral of both is the same. Secondly, that both stories are specimens of the same mode of teaching, that is, by action; a mode of emblematic instruction, extremely peculiar, and in these passages ascribed, we see, to our SAVIOUR by the three first Evangelists and by S. John, in instances totally unlike, and without the smallest suspicion of their borrowing from each other. *Paley.* (Evidences. P. ii. Ch. 4, on the Identity of CHRIST's Character.)

- 4 In the Heavenly city, there will be no such self-abasing minis-

tration, as this ; for the servants of GOD cannot possibly need any example of humility, where none shall be proud, where all shall be made perfect, and established in every virtue. Therefore the LORD's "girding and serving," (the author refers to S. Luke xii. 37,) does only signify to us, how freely, how readily, how constantly, He will attend on each of His brethren and servants, heaping upon them all manner of blessings and delights ; as if He had nothing else to do, *et solus cum solo esset*, occupying Himself with each individual Saint, as if the only one present. Gen. xliii. 34. *Card. Bellarmine.* (De Eternâ Felic. L. iii. c. iii.)

Love οὐκ ἀσχημονεῖ, 1 Cor. xiii. 5, does not think anything unseemly, how contemptible soever, nor unworthy of him, so he may do his neighbours good ; he will debase himself to the meanest offices, to work a real kindness. . . . That is but slender charity, that will keep State. Heaven could not unite Majesty and Love ; but, to exercise this, GOD did descend from Glory into the extremity of meanness. Tobit i. 17 ; S. Luke x. 34 ; Acts xx. 34 ; 1 Tim. v. 10. *Dr. Allestree.* (Serm. on S. Matt. v. 44.)

It was excellently said by Pherecides, that "GOD transformed Himself into Love, when He made the world ;" but with greater reason 'tis said by the Apostle, "GOD is Love," when He redeemed it. It was Love, that by a miraculous combination took our nature, accomplishing the desire of the Mystical Spouse ; "Let Him kiss me with the kisses of His mouth." It was Love, that stooped to "the form of a servant," and led a poor despised life here below : it was Love, that endured a Death, neither easy nor honourable, but most unworthy of the Glory of the Divine, and the innocency of the human nature. Love chose to die on the Cross, that we might live in Heaven, rather than to enjoy that Blessedness and leave mankind in misery. Gen. xxix. 20. *Dr. Bates.* (Harmony, &c. Ch. ix.)

5 This act of washing contains all the mysteries of our Redemption. For His *rising from supper* answers to His coming forth from the bosom of the FATHER ; His *laying aside His garment* expresses His emptying Himself, (Phil. ii. 7 ;) His *taking a towel and girding Himself* corresponds with His adopting the

form of a servant ; His *pouring water into a basin*, with His effusion of His own Blood ; His *washing the feet*, with His forgiveness of sins ; His *wiping them with the towel*, His cleansing us by faith in His Death ; His *taking His garments* (Verse 12,) His resurrection from death, and assumption of a glorious Body ; His *sitting down again*, His ascension, and His session at the right hand of GOD ; and, lastly, His *teaching* the disciples illustrates His sending to them His HOLY SPIRIT. *Pompeo Sarnelli.* (Sacra Lavanda. c. 22.)

6 Then cometh He to Simon Peter : and Peter saith unto Him, LORD, dost Thou wash my feet ?

7 JESUS answered and said unto him, What I do thou knowest not now ; but thou shalt know hereafter.

8 Peter saith unto Him, Thou shalt never wash my feet. JESUS answered him, If I wash thee not, thou hast no part with Me.

9 Simon Peter saith unto Him, LORD, not my feet only, but also *my hands* and *my head*.

10 JESUS saith to him, He that is washed needeth not save to wash *his feet*, but is clean every whit : and ye are clean, but not all.

11 For He knew who should betray Him ; therefore said He, Ye are not all clean.

7 Of the same Symbolical character was the transaction, recorded by S. John, when JESUS condescended to wash the feet of His disciples, before He partook with them of the feast of the Pass-over. This act, though partly explained by our LORD immediately, so far as the thing signified consisted in the lesson of Humility, which the outward action was intended to convey ; yet the more mysterious part of CHRIST'S meaning was to be known hereafter. Believers would understand in future times, though not when the fact occurred, that it was principally intended, as an emblem of the justifying Blood of the Redeemer,

and of the sanctifying power of the Spirit; and that, so far from having been designed as a literal injunction of a religious ordinance, its chief object was to represent how CHRIST “loved the Church, and gave Himself for it, that He might sanctify and cleanse it by the washing of water by the Word.” *If I wash thee not*, saith He to Peter, excusing himself, *thou hast no part with Me.* 2 Kings xiii. 5—19; Jer. xiii. 1—11; xviii. 2—6; Ezek. xii. 2—7; iv. 4, 5. (Refer to Illustr. S. Mark xi. 22. *J. F.*) *Bp. C. Sumner.* (On the Ministerial Character of CHRIST. Ch. vi.)

Oh, my friends, if ever we shall be so happy as to get into this happy state, how pleasant will it be to see the springs of Divine Providence in the government of the Church and world; to observe the glorious designs of GOD, and the admirable methods He lays down to carry on these; and to see the harmony of all GOD’s works and ways, notwithstanding the almost infinitely different and dissonant designs and actings of intelligent creatures. And how shall we then praise GOD for all His works and dispensations; and say, it was a true report we heard of these things in the Holy Scriptures; but that we did not attain to know the hundred thousandth part of what we are now made acquainted with! And, when we reflect upon ourselves, and what we met with in the world, how shall we cry out, Oh Blessed, Blessed, Blessed be GOD, for all His mercies and favours! Blessed be His Name, who laid such or such an affliction upon us; who helped us safely and honourably through such a danger or temptation. Had we not been undone, as to sense, and met with such a disappointment, we had been undone for ever! It is GOD, who has wrought all our works in us, by us, and for us: all praise, therefore, be “to Him, that sitteth upon the Throne and to the Lamb for ever and ever, Amen, Amen.” 1 Cor. xiii. 12; Isa. xxxii. 3. *R. Fleming.* (Serm. on Rev. xiv. 13.)

De operibus Dei, antequàm actum, non est judicandum. There is no judging of the works of GOD, before they are finished. S. James v. 11. *P. Martyr.*

Mystery, in the works of GOD, is only another name for my ignorance. 1 Cor. ii. 11. *R. Cecil.*

8 Peter had a real love and respect for his Master ; and here was a shew of humility and modesty. But this shew of humility was a real contradiction to the Will of his LORD. Thus many are beguiled of their reward by "a voluntary humility," (Col. ii. 18, 19,) such a self-denial, as CHRIST neither appoints, nor accepts. Peter was, in fact, making himself wiser than his Master. *R. Cecil.* (Serm. on S. John xiii. 1—11.)

How great is our necessity of being clean, when to provide a means of making us so GOD opens His SON'S side, and our laver is drawn out of the heart of CHRIST! Heb. ii. 3. *Dr. Allestree.*

If I wash thee not, thou hast no part with Me. (Refer to iii. 5.) S. John's Gospel is worthy of particular attention, as well in what it *omits*, as in what it contains peculiar to itself. Now it omits altogether the Institution of the Two Sacraments, which are both so explicitly recorded by the other Evangelists. They were rites at that time—(S. John wrote at a much later period than the others,)—universally received and established in the Church ; their history was well known, and their authority was not questioned. But their high and sacred nature, it is probable, was by many not rightly understood ; and those facts, therefore, in our LORD'S life, which have an intimate connection with that awful mystery, S. John most carefully preserved. iii. 3—8 ; vi. 47, 48 ; xx. 30, 31. *Bp. Copleston.* (Serm. on S. John ii. 11.)

9 If then we shall have fortified all our members, we shall easily be aroused to works of virtue : our tongues will be occupied in praises and in glorifications of GOD ; our ears, in the hearing of sacred truth ; our minds, in the contemplation of doctrines spiritual : our *hands* will not be employed in rapine and covetousness, but in works of mercy and goodness ; our *feet* will not lead us to theatres, to spectacles worthy of rebuke, and games equestrian, but to Churches, houses of prayer, that from thence we may receive Blessings, and escape the snares of Satan. Rom. xii. 1 ; 1 Cor. vi. 20. *S. Chrysostom.* (in Gen. ii.)

Oh, how happy it is to be drawn by desires of a state of perfect Holiness! Ps. cxix. 5. *D. Brainerd.*

10 JESUS said, the ablution of the *feet* was sufficient for the purification of the whole man; relating to the custom of those countries, who used to go to supper immediately from the baths, who, therefore, were sufficiently clean, save only on their feet, by reason of the dust, contracted in their passage from the baths to the dining rooms; from which, when by the hospitality of the master of the house, they were caused to be cleansed, they needed no more ablution: and by it JESUS, passing from the letter to the spirit, meant, that the body of sin was washed in the baths of Baptism; and, afterwards, if we remained in the same state of purity, it was only necessary to purge away the filth, contracted in our passage from the Font to the Altar; and then we are clean all over, when the Baptismal state is unaltered, and the little adherences of imperfection and passions are also washed off. v. 4; S. Luke vii. 44; 2 S. Peter i. 9. *Bp. J. Taylor.* (Life of CHRIST. S. xv. 16.)

The well-grown Christian is curious of his new-trimmed soul, and, like a nice person with clean robes, is careful not to spot, or stain, or sully, the virgin whiteness of his robe: whereas another, whose *albes* of Baptism are sullied in many places with the smoke and filth of Sodom and uncleanness, cares not in what paths he treads; and a shower of dirt changes not his state, who already lies wallowing in the puddles of impurity. . . . It is a sign of a tender conscience and a reformed spirit, when it is sensible of every alteration, when an idle word is troublesome, when a wandering thought puts the whole spirit on its guard, when too free a merriment is wiped off with a sigh, and a sad thought, and a severe recollection, and a holy prayer He fears a relapse with a fear, as great as his hopes of Heaven are; and knows, that the entertainment of small sins does but entice a man's resolutions to disband; they unravel and untwist his holy purposes, and begin in infirmities, and proceed in folly, and end in death. 1 S. John v. 18; 2 S. Peter ii. 20—22. *Bp. J. Taylor.* (Serm. on 2 S. Peter iii. 18.)

As there be many other reasons, why the Church is compared to the moon, and CHRIST to the sun, so one may be, the odds

between Justification and Sanctification. Justification maketh CHRIST's righteousness ours; and it is, from the first moment, at the full, not capable of any increase: but Sanctification is righteousness in us; which, if it have not its wanes, certainly it hath its waxings, and will not be at the full, till the day of our death. 1 S. John i. 8, 9; ii. 1, 2. *Bp. Lake.* (Serm. on S. Luke iii. 7.)

Clean every whit.—Sin is not imputed; *et tanquam non fuerit peccator accipitur*, and the sinner is accepted, as if he had not sinned. v. 4; 2 Sam. xii. 13. *S. Augustine.* (in Ps. xi.)

It may be said of the corruptions in God's children, what was shewed to Daniel, concerning the beasts. ix. 12. They had their dominion taken away; yet their lives were prolonged for a season. Gal. v. 16; Rom. vi. 14; 2 Cor. xii. 7—9. *Chr. Love.*

Something must be left, as a test of the loyalty of the heart: in Paradise, the tree; in Israel, a Canaanite; in us, *temptation.*

1 Cor. x. 13. *R. Cecil.* (Remains. Appendix.)

Culpa animæ vestem maculavit; lavit IESUS
Sanguine: Crux reliquum pulveris excutiet.

xv. 2. *Hæftenus.*

(Via Regia Crucis. L. iii. Lect. 2.)

Nec Judam exciperet, quem proditionis iniquæ
Noverat autorem: sed nil tibi gloria, sæve
Traditor, illa dabat pedibus consistere nudis,
Qui sensu pollutus eras, velut omne sepulchrum
Exteriora gerens albæ velamina formæ,
Sordibus interius fædoque cadavere plenum.

Sedulius. (Carm. Lib. 5.)

11 Judas was *washed* among the other disciples; yet he was not *clean*, for all that; nor had he *any part* with JESUS. What can this mean, but that something is to be done on *our* part, when the Redeemer has done *His*? and that the permanent effect of this *washing*, as to any particular person, depends on his care to keep these *robes white*, which have been *washed in the Blood of the Lamb.* Heb. vi. 4—8; 2 S. Pet. ii. 20—22. *Bp. Hurd.* (Serm. on S. John xiii. 8.)

12 So after He had washed their feet, and had

taken His garments, and was set down again, He said unto them, Know ye what I have done to you ?

13 Ye call Me Master and LORD ; and ye say well ; for so I am.

14 If I then, *your* LORD and Master, have washed your feet ; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord ; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

12 After this washing, this mystical preparing and sanctifying the Apostles for the work of the Ministry, and consecrating them, as " Holy unto the LORD," well may we speak of them, saying " How beautiful are the *feet* of them, that preach the Gospel of peace, and bring glad tidings of good things !" How beautiful are their feet, washed in the Blood of the Lamb, and " shod with the preparation of the Gospel of peace !" Rom. x. 15 ; Eph. vi. 15 ; Rev. i. 5. *J. F.*

Are all the treasures, then, of wisdom and knowledge, which are hid in Thee (Col. ii. 3) reduced to this ; that we should learn this of Thee for some great thing, that Thou art " meek and lowly of heart ?" (S. Matt. xi. 29.) Is it so great a thing to be little, that, unless it were done by Thee, who art so great, it could not possibly be learnt ? So it is indeed ; for, the soul cannot otherwise be at rest, but by the digesting of that unquiet swelling, whereby she was great in her own conceit, when in Thy sight so ill and diseased. Rev. iii. 17, 18. *S. Augustine.* (De Sanct. Virg. c. 35.)

13 Augustus, the founder of the Roman Empire, would by no means admit of the style of *Dominus*, or LORD ; for this is the surname of God. Gen. ii. 7. *Tertullian.* (Apol. c. 34.)

We are commanded to use to every man the respects, that

are due to his place and quality. GOD Himself calls men to honourable places; and, doubtless, where He is pleased to bestow it, we ought not to deny it. "Render to all their dues; honour, to whom honour belongs." When our Blessed SAVIOUR, that took upon Him, "the form of a servant," was living among the Jews, though they hated His doctrine, and at last condemned His person, yet their common salutation was, *Rabbi, Rabboni, Master*. And, when, in honour to His descent, as allied to the crown, He was called "the Son of David," He gave no check to the title; but He tells them: *You call Me Master, and you say well*: so that safely we may conclude, that behaviour rude and clownish, and indeed unchristian, in keeping on the hat before Nobles, Magistrates, Kings, and Superiors, comes not from Scripture, or any example of the people of GOD, but from some blacker fiend, that, under the pretence of piety and the Spirit, walks contrary to all the practice of the faithful. Acts xxvi. 25; Rom. xiii. 7. *O. Feltham*. (Resolves. Cent. ii. 75.)

The disciples, we find, addressed the LORD, in all humility and veneration, under the title of "LORD" and of "Master." We hear nothing from their lips of "Dearest LORD," or "Sweetest SAVIOUR," as is so common in our modern religious phraseology, and even in our hymns and prayers; though not in the prayers of the Church. Deep and ardent as was the love they bare Him, yet they feared to presume, by adopting the expressions of human passion, and by an irreverent and unholy familiarity. Are we better than they? vi. 25; xx. 16; Ps. lxxxix. 3; Eccl. v. 2; Rev. i. 13—17. *J. F.*

14 Who, but CHRIST, ever called on men to imitate His lowliness? (S. Matt. xi. 29.) There is a simple unaffected greatness in this command, to which I am persuaded no parallel can be found in history or fiction. Rom. xv. 1—5; 2 Cor. x. 1; Phil. ii. 5. *J. Bowdler*. (Theological Tracts. No. 4.)

O man, wherefore art thou proud? For thy sake the SON of GOD humbled Himself. Perhaps you are ashamed to imitate the humility of a man? *Imitare humilem Deum*. Imitate the humility of a GOD. S. Matt. xi. 29; S. Mark x. 45; Phil. ii. 3—8. *S. Augustine*. (Serm. 25 super Isai.)

The Lacedæmonians and Cretians, saith Josephus, brought up men to the practice, but not knowledge, of good, by their example only, not by precept or law; the Athenians, and, generally, the rest of the Grecians used instructions of laws only, but never brought them up by practice and discipline: but, "of all Lawgivers," saith he, "only Moses dispensed and measured both these proportionably together." . . . This is the combination of your knowledge with your practice, your learning with your lives, which I shall commend unto you; first, for *yourselves*; that in your study of Divinity you will not behold God's Attributes, as a sight or spectacle, but as a copy; not only to be admired, but to be transcribed into your hearts and lives: and, secondly, in behalf of *others*, so to digest and inwardly dispense every part of Sacred knowledge into each separate member and vein of body and soul, that it may transpire through hands, and feet, and heart, and tongue; and so secretly insinuate itself into all about you, that both by precept and example they may see and follow your good works, and so "glorify here your FATHER, which is in Heaven;" that we may all partake of that Blessed Resurrection, not of the learned and of the great, but of "the just." S. Luke xiv. 14; Eph. ii. 10; Rev. xxii. 14. *Dr. Hammond.* (Serm. on Ezek. xvi. 30.)

- 15 The plain account of that action is, that it was a prophetic emblem; of which sort we find several instances both in Isaiah, Jeremiah, and Ezekiel, the Prophet doing somewhat, that had a mystical signification in it, relating to the subject of his prophecy; so that our SAVIOUR's washing the feet of His disciples imported the humility, and the descending to the meanest offices of charity, which He recommended to His followers, particularly to those, whom He appointed to preach His Gospel to the world. (Refer S. Mark xi. 17. *Bp. Hurd.*) 1 Kings xxii. 11; S. Matt. x. 14; Acts xxi. 10, 11. *Bp. Burnet.* (Past. Care. Ch. 1.)

Is not a brother able to recover a brother from the pollution of sin? Let us "confess our faults one to another," forgive one another's faults, pray for one another's faults. In this way we shall *wash one another's feet*. Gal. vi. 2; Heb. x. 25; Col. iii. 16; S. James v. 16. *S. Augustine.*

The Master doth not only rule the scholar's book for him, but writes him a copy with his own hand. CHRIST's Command is our rule; His Life our copy. If thou wilt walk holily, thou must not only endeavour to do what CHRIST commands, but, as CHRIST Himself did it; thou must labour to shape every letter in thy copy, action in thy life, in a holy imitation of JESUS. By holiness we are the very image of CHRIST. (Rom. viii. 29.) We present CHRIST, and hold Him forth to all, who see us. S. Matt. v. 16; 1 Cor. xi. 1; 2 Cor. vii. 1. *Gurnall*. (Expos. Eph. vi. 14. Ch. xi. S. 4.)

16 In proportion as we make greater progress in knowledge and intelligence, in this mortal pilgrimage of life, let us be more and more on our guard against two devilish sins—pride and envy. Let us remember, that, as S. John elevates us more and more to the contemplation of the truth, so much the more does he instruct us in the sweetness of love. That precept (Ecclus. iii. 18,) is most healthful and true—"The greater thou art, the more humble thyself, and thou shalt find favour before the LORD." The Evangelist, who reveals to us CHRIST more sublimely than the rest, he also shews us CHRIST *washing His disciples' feet*. S. Augustine. (De Cons. Evang. iv. 20.)

Vain is all strife for superiority, where the only strife should be, which should oblige each other the most; and the only power, lodged in any person, should be a power of doing good. Never strive to gain an absolute sway over any thing, but your own passions. S. Luke xxii. 24. *Jer. Seed*. (Serm. on Prov. xv. 17.)

Down then, proud heart, down to the meanest office of charity for thy neighbour; down, and on thy knees even wash his feet, if that will make him clean. See, how thy LORD and Master gives thee example! See, how thy GOD and Redeemer stoops full as low to His slaves. Thou hast stooped yet lower, O merciful JESUS! Thou hast humbled Thyself to the Cross, and "washed us from our sins in Thine own Blood!" *Austin*. (Medit. 246.)

17 He doth not only sin by not doing good, but he sins also by knowing how to do it, and yet not doing it; and so is guilty of a double sin; one, in neglecting his duty, as it is commanded

by God, and another, in neglecting it, although he himself knows it to be his duty; and, by consequence, he sins both against God and his own conscience too, and will fare accordingly in the other world; where it will be more tolerable for those, that never heard of the Word of God, than for such, as heard it, and yet refused to conform their faith and actions to it. ix. 40, 41; S. James i. 22. *Bp. Beveridge.* (Serm. on S. James iv. 17.)

What Tertullian speaks of God's swearing to us, we may well say of CHRIST's proving and arguing with us—*O nos beatos, quorum causâ Christus arguit! O nos miseros, qui Christo arguenti non credimus!* Happy men are we, for whose assurance CHRIST will argue thus; and wretched men shall we be, if, when CHRIST thus argues with us, we will not yield to Him! Isa. v. 3, 4. *Bp. Brownrig.* (Serm. on S. Luke xvi. 13.)

Labour to get knowledge; labour to increase your knowledge; labour to abound in knowledge: but beware you rest not in knowledge. 2 S. Peter i. 1—9; S. James iv. 7. *Bp. Sander-son.* (Serm. on Gen. xx. 6.)

It is Love alone, interposed between knowledge and duty, which completes the spiritual circle of Christianity. xiv. 21. *Bp. Jebb.* (Note to Serm. on 1 Tim. iv. 16.)

18 I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me.

19 Now I tell you before it come, that when it is come to pass, ye may believe that I am *He*.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me.

21 When JESUS had thus said, He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray Me.

22 Then the disciples looked one on another, doubting of whom He spake.

23 Now there was leaning on JESUS' bosom one of His disciples whom JESUS loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom He spake.

18 Of God's Election (I speak not of the Eternal Decree, but the manifestation thereof in the Church Militant) there are two acts. The first is the admission of persons into the outward congregation, and unto the Sacramental oblation; which is nothing else but the outward profession of man, that he is a party to the Covenant of GOD. In this respect S. Paul giveth the name of "Elect" to whole Churches of the Gentiles. But, besides this outward, there is an inward act of Election; and that is the operation of the HOLY GHOST, giving unto us spiritual wisdom and holiness; making us GOD's children; and members of the Mystical Body of CHRIST. And that Church, which we believe in the *Creed*, is partaker of both these acts of Election, as well the inward, as the outward; and these latter are *Electi ex electis*. vi. 70; 2 Tim. ii. 20. *Bp. Lake*. (Serm. on S. Luke xviii. 7, 8.)

There is no vice, that so covers a man with shame, as to be found false and perfidious. Ps. lv. 21, 22; 2 Tim. iii. 3. *Lord Bacon*.

19 The end of prophecy is, not to give curious men a knowledge of futurity, but to be, in its completion, an evidence of GOD's all ruling Providence, who, if He governed not the world, could not possibly foretell the wants of distant ages, gradually to clear up, as the events should approach, and acquire *from* the events, when brought to pass, the most entire perspicuity; that thus men might remain in that ignorance of futurity, which so suits with the whole of our condition, that it seems essential to the welfare of the world; and yet be overwhelmed at last with evident demonstrations of the power of GOD. ii. 22; xvi. 1—4. *Bp. Horsley*. (Serm. on S. Matt. xxiv. 3.)

20 A Pastor is the deputy of CHRIST for the reducing of man to

the obedience of GOD. This definition is evident, and contains the direct steps of pastoral duty and authority. For, first, man fell from GOD by disobedience. Secondly, CHRIST is the glorious instrument of GOD for the revoking of man. Thirdly, CHRIST, being not to continue on earth, but, after He had fulfilled the work of reconciliation, to be received up into heaven, He constituted deputies in His place, and these are Priests. Col. i. 24, 25. Out of this charter of the Priesthood may be plainly gathered both the dignity thereof, and the duty: the dignity—in that a Priest may do that, which CHRIST did, and by His authority, and as His vicegerent; the duty—in that a Priest is to do that, which CHRIST did, and after His manner, both for doctrine, and life. 2 Cor. v. 18—21. *G. Herbert.* (Priest to the Temple. Ch. i.)

23 We may, and, in most cases, must make a difference between one brother and another, in the measure and degree of our love, according to the different measures and degrees, either of their goodness, considered in themselves; or, of their nearness in relation to us; those two considerations being the grounds of our love. So David loved Jonathan, as his own soul; his heart was knit to him; both because he was a good man, and had withal approved himself his trusty friend. Yea, our Blessed SAVIOUR Himself shewed a more affectionate love to S. John, than to any other of His disciples—the *disciple whom Jesus loved*—for no other known reason so much, as for this, that he was near of kin to Him; His own mother's sister's son, as is generally supposed. 1 Tim. v. 4, 8. *Bp. Sanderson.* (Serm. on 1 S. Pet. ii. 17.)

JESUS did not love S. John more than the rest with His infinite, eternal, saving love; but He favoured him more with some outward kindness, and more intimate friendship and familiarity. And why? Because S. John had promised, that he would take care of CHRIST's mother after His death. For, the words of our SAVIOUR upon the Cross to S. John do carry a fair probability with them, that *that* was not the first time, that S. John heard of such a matter, but that long before he had so promised. xix. 26, 27; Ps. xxxv. 14. *Dr. Lightfoot.* (Exercit. S. Mark c. 10.)

If the above conjecture of Dr. Lightfoot be admissible, then it appears that S. John was raised above his brethren, not only by the intenseness of his love towards his Divine Master, but by the strength of his faith, whence that love proceeded. For, this promise on his part supposes him to have understood and believed all CHRIST's declarations of His future sufferings; those hard sayings, so unintelligible, as we are told, even to the Apostles. S. Luke ix. 44, 45. *J. F.*

24 Never hope for any key to open a door into the Holy of Holies, unless it be this of Heavenly Love. If it be possible to peep a little behind the veil, it is Love only, that enjoys so singular a privilege. (*Theophilus*. S. Luke i. 3.) *Bp. Patrick*. (The Glorious Epiphany. Ch. 18.)

25 He then lying on JESUS' breast saith unto Him, LORD, who is it?

26 JESUS answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when He had dipped the sop, He gave *it* to Judas Iscariot, *the son* of Simon.

27 And after the sop Satan entered into him. Then said JESUS unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent He spake this unto him.

29 For some *of them* thought, because Judas had the bag, that JESUS had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

25 Whilst bold inquirers call in question GOD's secret Will, oblige Him to their *Sub* or *Superlapsarian* schemes, the absolute, or conditional decrees, their Grace foreseen or predetermined; the pious man with awful acquiescence submits to that, which is Revealed; resolves for ever to obey, but never to dispute; as knowing that the beloved disciple *leaned on his Mas-*

ter's bosom; but 'tis the thief's and traitor's part to go about to rifle it. Deut. xxix. 29. *The Art of Contentment.* (at the close.)

Who is it?—(“LORD, is it I?” S. Matt. xxvi. 22.) They, that have given us marks of sincerity for the trial of our graces, have not been able to give us any certain rules, or infallible characters, whereby to try the sincerity of those marks, so as to remove all doubtings and possibility of erring: whence I suppose I may safely infer, that the certainty of a man's present standing in Grace, much more then of his eternal future Salvation, is not yet either so absolutely necessary, nor so void of fears and doubtings, as some perhaps have imagined. Verses 37, 38; Jer. xvii. 9, 10. *Bp. Sanderson.*

26 Ps. xli. 9.—“Mine own familiar *friend*, which did *eat of My bread*, hath lift up his heel against Me.” Judas did swallow the very sop, which was prepared for him at that very time, when by the instigation of the devil he resolved to betray Him Our SAVIOUR, to notify this prophecy to be exactly fulfilled by Judas, saluteth him in the name of a *friend*—“*Friend*, wherefore art thou come?” S. Matt. xxvi. 50. “We walked *in the house of God*, as *friends*.” Judas had often accompanied our SAVIOUR, whilst He taught in the Temple; but, especially, at this last Feast of the Passover, wherein He did, for four days together, frequent the Temple, from morning till evening, disputing with the learned, and catechising the vulgar and ignorant. xviii. 2. *Dean Jackson.* (Treatise of the Divine Essence, &c. B. viii. S. 4.)

It appears from this, that Judas must have taken his place at the table so, as to be near to the LORD. This brings the prophecy more home—“who did eat of My bread.” verse 18. *J. F.*

27 Thief and hypocrite, as he was, it is probable, his own unassisted wickedness might not have carried him to such a height of villany, as to betray his Master, had not Satan, immediately on his receiving the sop, *entered into him*, and added all the wickedness of a devil to his own. Satan, who from an Angel became a devil, could easily teach an Apostle how to become an apostate and a traitor. But he could not teach him how to betray the Religion of CHRIST, when he betrayed CHRIST Himself.

Neither could they, who put CHRIST to Death, extinguish that Religion. On the contrary, by so doing, they took the only way, that could be taken to perfect the great work, and to establish it in the world. They intended the murder of one man; but, without knowing what they did, they wrought the Salvation of all men. Wicked as they were, they did the work of GOD. The storms of the natural and the crimes of the moral world, be they ever so boisterous, or enormous, are forced to promote the designs of Him, who permits the one, and causes the other. If a man will be wicked, will be rebellious against GOD, will be malicious towards men, will set himself to do all the mischief he can towards all men, and, as far as in him lies, endeavour to disappoint the very end of his creation, Providence will not indeed always hinder him (any more than it will a plague from spreading misery or death) from pursuing the dictates of his own infernal heart; but it will bring a greater good out of all that evil, and only permits the evil, for the sake of the good. The wickedest of men must still, although against his intention, be the servant of GOD, who made him; and, although he will not be good, he shall be a useful servant too; for GOD will not be disappointed. It is true, He hath made Angels and men free; but, free, as they are, and wicked, as they may be, He will, as their Maker and Governor, be served by them one way or other. If they will not serve Him willingly, they must serve Him against their wills, and be miserable: for He did not make them altogether for their own sakes; much less, for the service of His enemy. Isa. xlv. 7; Ps. ii. 1—4; lviii. 10; lxxvi. 10; Acts ii. 23, 24. *P. Skelton.* (Serm. on S. Mark xiv. 43—45.)

You must bring no evil eye to the LORD's Table, to see His Body crucified, and His Blood poured out in the Sacrament; no discontents, no murmurs, no envious intentions, nor covetous desires must come near that; for they were these, that betrayed Him (xii. 6; S. Matt. xvi. 8; S. Mark xiv. 4, 5.) If such a soul come thither, Judas is there again; the things, that sold Him, come again to tear His Body and to shed His Blood. And do you think, that such shall be entertained and received by CHRIST? Oh, no; the bread of the Sacrament will be their

sop ; and not CHRIST, but the devil, enter into such. Oh, sure, no heart, so fit to come to that same feast, as the charitable ! Those, that feed Him, He will feed (see xii. 2) . . . And there is no time, so proper for our relieving the members of CHRIST, as when the Body of CHRIST is relieving us to Life Eternal.
Dr. Allestree. (Serm. 5, on S. Matt. vi. 22, 23.)

As *after the sop Satan entered into Judas*, so with these holy elements of bread and wine CHRIST entereth into the hearts of His people, becomes the food and nourishment of their souls : He diffuseth Himself through all their faculties, and animates them with His Life and Spirit ; that they may have no will of their own, no desires or inclinations different from His ; but that every pulse may answer the motions of His heart, and all their powers be actuated and enlivened by His Spirit : in a word, that it may not be any more they, but "CHRIST, that liveth in them." Thus are we fed and nourished by the Body and Blood of CHRIST, while the power of the Godhead doth diffuse its virtue and operation into the human nature, to the enlivening the hearts of those, who rightly receive these Sacramental pledges. Gal. ii. 20. *H. Scougal.* (Serm. on Josh. iii. 5.)
 The devil *enters* by the gate of desire, and of fear. He enters by your desire of some earthly thing ; or, by your fear of it. Gen. iii. 6 ; xii. 13. *S. Augustine.*

Daniel's "Ancient of days," dies a young man. Such speed made God to die for man ; hastened to death, to work us life ; would shorten His Life, to sweeten His grace. He spurred Judas to despatch, *Quod facis, fac cito ; that thou dost, do quickly.* He needs no spur, whom Satan drives ; yet He pricks him on ; thought the priests' officers very slack too, quickened them also, told them, 'twas He they sought. They went backward, and fell ; told them again, 'twas He, put Himself into their hands. Satan hastened His end ; Himself hastened it more. So hungered CHRIST after our health ; thought it long, till He delivered us. Eccl. ix. 10 ; S. Luke xii. 50. *Dr. Richd. Clerke.* (Serm. on Phil. ii. 8.)

The devil is always busy to undo us, but custom to do evil gives us entirely up to his plot and design. We cannot resist him at any time by our own strength, but by the protecting power

of GOD'S Grace, which, being once sinned away, the man has lost his guard, and leaves himself exposed to all the malice of his enemy. What a searching rebuke was that, which our SAVIOUR gave Judas; *What thou doest, do quickly!* It was a full conviction to him that his treason was known; and yet offered with so much meekness, as was sufficient to melt down the malice of any one, who was capable of repenting. ii. 24, 25; Jer. xiii. 23. *Dean Young.* (Serm. on S. Matt. vi. 24.)

28 *Valdè difficilis est Dominus in hac vitâ ad publicanda occulta crimina nostra.* In this life GOD is very averse to expose before the world the hidden enormities of men. Gen. xlv. 1, 4. *T. Aquinas.*

29 Judas is described by his office, *He had the bag.* (xii. 6.) Here begins all the mischief. Judas, being bursar, shuts himself into his purse, and becomes a slave to his own prisoners, a few pieces of silver; for, as Ambrose speaks of the drunkard, *Ebriosus, cum absorbet vinum, absorbitur à vino.* So Gregory the Great says of a covetous caitiff; *tenendo divitias, tenetur à divitiis; et, dum vult esse prædo, fit præda,* saith Augustine. viii. 34; S. Mark x. 23; 2 S. Pet. ii. 19. *Dean Boys.* (On the Domin. Ep. &c. S. before Easter.)

From the fact of their assigning one or other of these two causes, as suggesting the words of the LORD, we may learn, that Honour to Sacred seasons, and Charity to the poor, were the habitual characteristics of His life; the first, in regard to GOD; the latter, in regard to man; the first, "known and read of all men," the latter, known only to the Apostles and to the recipients of His bounty. That bounty seems to have passed into the Church, as the *signaculum* of a true disciple. (Gal. ii. 10.) "Only they would, that I should remember the poor;" and as the duty was sealed and sanctified by the LORD'S example, so was it, yet more, by His posthumous words, which seem to express a ninth Beatitude—"It is more Blessed to give, than to receive." S. Matt. v. 1—10; Acts xx. 35. *J. F.*

30 The last sin of a wicked career seems to have in it a peculiar awfulness. The dreadful effect of all the preceding seemed suspended; it even seemed, as if that effect might be averted, if the completing sin were not added; if the sinner could have

stopped short of that. The former sins seemed, as it were, to wait, to throw all their deadly efficacy into the last, to be there conveyed to destruction. The concluding sin comes immediately to the dread consequence; it is the one, that breaks through into eternity, with all the past sins rushing after it. Gen. xv. 16; S. Matt. xxiii. 32; S. Luke xix. 42. *J. Foster.* (Lectures. Gen. xviii. 19.)

It was night.—What a moral is here; and what a fine tragic effect has the mention of this simple incident! iii. 20; Ps. civ. 20; Eph. v. 11—12; 1 S. John ii. 11. *J. F.*

The Divine Being will abandon the creature, that forsakes Himself, to barrenness, disappointment, and remorse: He will *darken the heaven above him*, and seal up the springs of life and peace from his taste. When departed from God, you are lifted off from the centre of your being. And this restlessness of nature, this wretchedness, to which you become a prey, this constant and vain effort to forget yourself in the pursuit of vanities, is only an indication of your fallen grandeur, a memento of your proper portion. Ps. cvii. 4—8; Isa. xlv. 20; S. Luke xv. 13—16. *Robert Hall.*

O nox Tartareis, quâ non est cæcior umbris!

O tenebræ, quales nec Stygis antra tegunt!

O nimum vecors, nimum tu, Delia, lenta es,

Quòd Phœbum Phœbe es passa perire tuum.

Hæc nox illa fuit, quâ morti tradita Vita est;

Hæc nox, quâ sensit vincula, capta Salus.

Verùm O pœnarum hæc summa est, non prima, Tuarum,

Christe; in quâ es genitus, prima doloris erat.

Bern. Bauhusius. (Epigram. Lib. iv.)

31 Therefore, when he was gone out, JESUS said, Now is the Son of man glorified, and GOD is glorified in Him.

32 If GOD be glorified in Him, GOD shall also glorify Him in Himself, and shall straightway glorify Him.

33 Little children, yet a little while I am with you.

Ye shall seek Me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are My disciples, if ye have love one to another.

34 *Commandment*.—The precepts of the LORD are many, and yet one; *multa, per diversitatem operis; et unum, in radice dilectionis*; many, in the diversity of the things commanded; one, in the root and principle of love. S. Mark xii. 28—31; Rom. xiii. 8—10; 1 Tim. i. 5. *S. Gregory*.

It cannot be doubted, that, had the Jews been expressly commanded to love their neighbours, though idolatrous, they would have mistaken the precept, as a permission to tolerate their worship and to partake their festivities; so incapable was this gross people of understanding refined distinctions; or receiving that sublime doctrine of Universal benevolence, which pervades the Gospel of CHRIST. All, however, that was possible to do, was done. The principle, "Thou shalt love thy neighbour, as thyself," was clearly laid down; and its operation was by direct command extended to all, with whom a Jew was permitted to hold any permanent or close connection; so that, so far as it could serve to subdue selfish feelings, and train the mind to benevolence by a perpetual series of benevolent actions, it was fully operative. . . . Thus it was strictly true that the Commandment of our LORD to *love one another, even as He loved us*, was *new*; new, in the Universality of its application; new, in the all-perfect Example, by which it was illustrated; new, in the sanction, by which it was enforced, and the pre-eminence, which it obtained in the scheme of Gospel duties; where it is ranked as the peculiar characteristic of the followers of CHRIST, and an essential condition of obtaining forgiveness from GOD: but the principle was recognized in the Mosaic Law, and applied as extensively, as exist-

ing circumstances would permit. Lev. xix. 18, 33, 34; Ex. xxiii. 4, 5. *Dean Graves.* (Lectures on the Pentateuch. P. ii. Lect. 2.)

Before, we were to "love our neighbour, as ourselves;" now, as CHRIST loved us: *intensivè*, as our SAVIOUR'S love was, 1 S. John iii. 16; and *extensivè*, Rom. v. 8. S. Matt. v. 44, 45. *Edw. Leigh.*

Why should not an exhortation, that woos you for CHRIST'S sake, move your hearts to duty; as a prayer, put up by you in His Name, moves God's heart to mercy? Observe, how He delivers this precept, and that is by way of gift and privilege; *I give unto you.* Indeed this was His farewell Sermon: He was now making His Will, and among other things, that He bequeaths His disciples, He takes this Commandment (as a father would do his seal-ring off his finger) and gives it to them. 2 Cor. viii. 9; Rom. viii. 15, 16. *Gurnall.* (Expos. Eph. vi. 15. Ch. xiii. S. 1.)

35 Tertullian tells us, that anciently among the heathen the professors of Christianity were called, not *Christiani*, but *Chrestiani*, from a word signifying benignity and sweetness of disposition. The learned of our times, who for our instruction have written *De Notis Ecclesie*, by what notes and signs we may know the Church of CHRIST, may seem to have but ill forgotten this, which the heathen man had so clearly discovered. For what reason is there, why that should not be one of the chiefest notes of the Church of CHRIST, which did so especially characterize a Christian man, except it were the decay of it at this day in the Church? Of this thing, therefore, so excellent in itself, so useful, so principally commended by the precept and example of our Blessed SAVIOUR, one especial part is, if not the whole, that, which here by our Apostle is commended unto us, when he speaks unto us of kindly intreating, and making much of, such, who are, as he calls them, "weak in faith." *J. Hales.* (Serm. on Rom. xiv. 1.)

Love is the grand characteristic, by which we are to be known to be CHRIST'S disciples; the peculiar note of distinction, by which we are taken from out of the world; as it were, severed and set apart from all other societies and sorts of men, whether

their ringleaders and masters are Jews or Gentiles. First, for the Gentiles. Ye may know the disciples of Zoroaster by their belief of two gods, and their incestuous wedlocks. Ye may know the disciples of the Brachmans by their unparalleled self-denials in food and raiment. Ye may know the disciples of Pythagoras by their reverence to the numbers of four and seven; and the disciples of Plato by their fanciful ideas in the concave of the moon; and the disciples of Zeno by their dreams of apathy and fate; and the disciples of Mahomet, as well by the filthiness of their Paradise, as by their desperate tenet of God's decrees. And, then, for the Jews. Ye may know the disciples of the Scribes by their traditional corruptions and their expositions of the Law. Ye may know the disciples of the Pharisees by their form of godliness and their appearing righteous unto men. Ye may know the disciples of the Sadducees by their denial of Providence, and their disbelief of the Resurrection. Ye may know the disciples of the Esseni by their over-strict Sabbatizing; and the disciples of the Nazarites by their abstinence from the flesh of all living creatures; and the disciples of the Hemerobaptists by their every-day washings from top to toe. Ye may know the disciples of John the Baptist by their remarkable fastings, and other austerities of life. *But by this shall all men know that ye are the disciples of Jesus Christ, if ye love one another, even as Christ hath loved you.* Acts ii. 41—47; iv. 34—37. *Dean Pierce.* (Serm. on text; entitled "The grand Characteristick.")

But, Alas, by this may all know we are *not* His disciples; because we *hate* one another! Gal. v. 15. *Abp. Leighton.*

"We are made a scorn," saith S. Chrysostom, "to Jews and Gentiles, while the Church is torn into a thousand pieces." . . . Oh, how is every good heart divided in sunder with grief for "the divisions of Reuben!" We do not mourn, we bleed inwardly for this distraction. But I do willingly smother these thoughts; yea, my just sorrow chokes them in my bosom, that they cannot come forth, but in sighs and groans. O Thou, that art the God of peace, unite all hearts in love to each other, in loyal submission to their Sovereign Head. *Amen.*

Judg. v. 16; Amos vi. 6; 1 Tim. v. 14. *Bp. Hall.* (Serm. on Cant. vi. 9.)

36 Simon Peter said unto Him, LORD, whither goest Thou? JESUS answered him, Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards.

37 Peter said unto Him, LORD, why cannot I follow Thee now? I will lay down my life for Thy sake.

38 JESUS answered him, Wilt thou lay down thy life for My sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied Me thrice.

37 Zaccheus, running on before, mounted the sycamore tree. Our LORD bade him "make haste and come down." *Si sapis, descende ante Dominum de Adamiticâ arbore, ut post Crucem Dominicæ Passionis ascendas.* "If thou art wise, come down from the tree of Adam's guilt, before thy LORD ascends it; that thou, in thy turn, after His Divine Passion, mayest mount His Cross." xxi. 19. *Pet. Chrysologus.* (Serm. 54.)

All men will be *Peters*, in their bragging tongue; and most men will be *Peters*, in their base denial: but few men will be *Peters*, in their quick repentance. *O. Feltham.* (Resolves. Cent. i. 11.)

Non tua, sponte tuâ, Crux est, quam deligis; ast hæc,
Dius ab æterno quam tibi struxit Amor.

Hæftenus. (Regia Via Crucis, Lib. ii. Lect. 2.)

38 That God, which out of true weakness hath "ordained strength," doth here out of presumed strength foretell weakness; and, as He can make the mouths of babes and sucklings to confess Him, so He can suffer the mouth of an Apostle—a Peter—to deny Him; shewing in both the dependence, as well of strong, as of weak, on His goodness; the strongest Apostle being not able without His sustaining grace to confess Him; and, with it, the weakest infant in the street being enabled to

cry *Hosanna* unto Him. Isa. xl. 29. *Bp. Reynolds.* (Medit. on the fall and rise of S. Peter. 2.)

Thrice.—The Jews have a tradition among them that a fourth relapse into the same sin makes it an unpardonable offence: but we know that the mercy of GOD and the infinite merit of CHRIST are not stinted by any number of sins, nor by any number of the same sins. It is not with us, as with drowning men, that, if they sink the fourth time, they never rise again. Certainly, that CHRIST, who bids us to forgive our brother, though he should offend us to seventy times seven offences and hath not excepted reiterated provocations, will, upon our repentance, so much oftener forgive us, as His great Mercy is above our charity: and what sins soever the Grace of CHRIST can subdue, the Mercy of GOD can pardon. Ezek. xviii. 21—23; Amos ii. 1; S. Matt. xviii. 21, 22. *Bp. Hopkins.* (Serm. on Heb. vii. 25.)

Qui fragiles nosti vario discrimine cinctos,
Hinc culpâ, pænâ hinc exagitante reos,
Sic, ut nemo diù felix et criminis expers,
Quia ruit in vetitum, cum tulit hora, malum;
A Te subsidium contingat vindice duplex,
Oppressis animis corporibusque salus:
Ut mala, quæ patimur peccatis debita nostris,
Divinâ adjuti fracta domemus ope!

Randolf. Gilpin. (Liturgia Sacra.¹ Collecta
Quart. Dom. post Epiphan.)

¹ This is a rare and an extremely curious work, being a Translation, in Latin verse and in different metres, of the several Offices in the Book of Common Prayer; interspersed occasionally with poetical digressions by the Author. 1 vol. 12mo. A.D. 1657. The Translation is close to the original, and of a simple easy character, so as to justify the account, given in the title-page, "*Opsonia spiritualia, om-*

nibus verè Christianis, etiam pueris, degustanda." By the *pueris* are here meant the young Etonians; the work being dedicated to Eton College, where the Rev. R. Gilpin received his education. The Author of these "Illustrations" has humbly attempted to imitate this Poetical "*Liturgica Sacra*," in a small volume, published in 1858, and entitled "*Steps to the Sanctuary*."

CHAPTER XIV.

LET not your heart be troubled: ye believe in God, believe also in Me.

2 In My FATHER's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

1 That little flock, being now purged of all impure and profane mixture by the absence of the traitor Judas, how freely did our SAVIOUR pour forth all the refreshing streams of Heavenly comforts in sweet promises, affectionate exhortations to mutual love and charity, gracious assurances and well grounded encouragements, fervent prayers to His Heavenly FATHER for them, and a most invaluable legacy of Peace here, and Heaven hereafter! See S. John xiv., xv., xvi. and xvii., which are entirely taken up in recording the last Discourses of our dying LORD to His faithful friends. And what He said to them, or in prayer, for them, He still saith to us, and for us, and for all the sincere members of His Church to the end of the world. S. Matt. vii. 6; 1 Cor. v. 7, 13; 2 Cor. vi. 14—18. *Wogan.* (On the Lessons. Pref. Thursday before Easter.)

As to your retirement, after you come in, it is only to examine the day, and, if you have been faulty, in all humility to acknowledge it to Almighty GOD; and, whatever the fault has been, to read some portion of Scripture, which concerns it, if you can find any; if not, to read some chapter in S. John's Gospel, especially the xvth, or xvith, or xviith, &c., that do most Divinely set forth the Love of GOD to us. The reason why I urge this, is, that your sorrow for sin may proceed from

the sense you have of God's great mercy and love to us ; and that consideration will melt your hearts, and keep you close, and make you desire to draw near Him ; but hell terrifies, and damnation amazes ; and I am never the better for those reflections. Ps. iv. 4. *Evelyn's Life of Mrs. Godolphin.* (p. 206.)

The man, who always lives in this disposition of a firm reliance on God, has not the same dark and melancholy views of human nature, as he, who considers himself abstractedly from this relation to the Supreme Being. At the same time that he reflects upon his own weakness and imperfection, he comforts himself with the contemplation of those Divine attributes, which are employed for his safety and his welfare. He finds his want of foresight made up by the Omniscience of Him, who is his support. He is not sensible of his own want of strength, when he knows that his Helper is Almighty. In short, the person, who has a firm trust in the Supreme Being, is powerful in His power, wise by His wisdom, happy by His happiness. He reaps the benefit of every Divine attribute, and loses his own insufficiency in the fulness of Infinite Perfection. Ps. xxiii. ; Phil. iv. 12, 13. *Addison.* (On the Evidences, &c. S. 3.)

2 By the Temple is to be understood, not only the fabric or house itself, which by way of eminence is called "the Temple," that is, the Holy of Holies, the Sanctuary, and the several courts both of the Priests and Israelites ; but, also, all the numerous chambers and rooms, which this prodigious edifice comprehended ; and each of which had its respective degree of holiness, increasing in proportion to its contiguity to the Holy of Holies. To this infinite number of apartments, into which the Temple was disposed, our LORD refers (S. John xiv. 2), and by a very striking and magnificent simile, borrowed from them, He represents those numerous seats and *mansions* of Heavenly bliss, which His FATHER'S House contained, and which were prepared for the everlasting abode of the righteous. The imagery is singularly beautiful and happy, when considered, as an allusion to the Temple, which our LORD not unfrequently called His FATHER'S House. *T. H. Horne.* (On the Study, &c., of the Scriptures. P. iii. Ch. 1. S. 2.)

How are there *many mansions* with the FATHER, unless it be according to the variety of men's good works? How also shall "one star differ from another star in glory," but according to the diversity of the rays or beams of light? S. Luke xix. 16—19; 1 Cor. xv. 41, 42; 2 Cor. ix. 6. *Tertullian*. (Scorpiacè.)

We must of necessity suppose, that there is a perfection, blessedness, and reward, that will be appropriated to every Saint, according to his attainments and performances here below. If a thousand vessels, of a different capaciousness, be thrown into the sea, all of them will be equally full of water, the least, as well as the biggest; yet each of them will not contain the same quantity of water: so also will it be in Glory. Every saint shall be, if I may say so, brimful; though each of them will not receive so much, as another. Communications there, as well as here, must be supposed to be dispensed, *pro captu recipientis*, according to the capacity bestowed. And yet, *majus et minus non variant speciem*, the difference of degrees of Glory do not hinder, but the least saint in Glory is as really happy, as the highest there. Dan. xii. 2, 3; S. Luke xix. 16—19; xxii. 28—30; 1 Cor. xv. 41, 42; 2 Cor. ix. 6; Col. i. 16. *R. Fleming*. (Serm. on Rev. xiv. 13. P. 4.)

If it were not so, &c.—"No consideration would have induced me to fill your minds with vain hopes; on the other hand, I would have told you the plain truth, how unwelcome soever it might be to you." Here we have, from the mouth of CHRIST Himself, an express disavowal of religious fraud or imposture; and that in a point, where wise men have sometimes thought themselves at liberty, nay, under an obligation, to lie for the public service; and in a conjuncture, too, when, if ever, it might seem allowable for a good man to deceive his friends on a mere principle of compassion. (See at xvi. 2.) *Bp. Hurd*. (Serm. on text.)

As guardians take care and possession of the orphan's estate, till the pupil comes to age; so CHRIST takes possession of this Kingdom, with an intent to deliver it up to the humble, when they "come, in the unity of the faith, unto a perfect man, to

the measure of the stature of the fulness of CHRIST." Eph. iv. 13; Heb. xi. 16. *Dr. Horneck.* (Serm. on S. Matt. v. 3.)

- 3 He, who prepares the place for us, must also prepare us for the place, by forming in us that "holiness, without which no man shall see the LORD." Augustine writes, *Parat quodammodo mansiones, mansionibus parando mansores*; and one of our own Fathers has well observed, that "Heaven is a prepared place for a prepared people." Ps. ciii. 19; Prov. xvi. 1; S. Matt. xxii. 11, 12; Heb. xii. 10. *J. F.*

Let men rest assured of this, that GOD has so ordered the great business of their Eternal happiness, that their affections must still be the forerunners of their persons, the constant harbingers, appointed by GOD to go and take possession of those glorious mansions for them: and, consequently, that no man shall ever come to Heaven himself, who has not sent his heart thither before him. For, when this leads the way, the other will be sure to follow. S. Matt. v. 8; vi. 21; 1 S. John iii. 2—3; 2 S. Pet. iii. 12. *Dr. South.*

They are great things, which are long in preparing: and, therefore, the longer your "life is hid with CHRIST in GOD" (as S. Paul speaks), the more glorious shall it appear, when it is manifested. ii. 20; Col. iii. 3; 2 Thess. i. 10. *Bp. Patrick.* (Advice to a Friend. S. 2.)

I believe, O victorious Love, that Thou, after Thy conquest over death and hell, didst ascend in triumph to Heaven, that Thou mightest *prepare mansions for us*, and from thence, as Conqueror, bestow the gifts of Thy conquest on us, and, above all, the gift of Thy HOLY SPIRIT; that Thou mightest enter into the Holy of Holies, as our great High Priest, to present to Thy FATHER the sweet smelling Sacrifice of His crucified SON, the sole Propitiation for sinners; and therefore all love, all glory be to Thee! Glory be to Thee, O JESU, who didst leave the world, and ascend to Heaven about the thirty-third year of Thy age, to teach us in the prime of our years to despise this world, when we are best able to enjoy it, and to reserve our full vigour for Heaven and for Thy Love. O Thou, whom my soul loveth, since Thou hast left the world, what was there

ever in it worthy of our love? Oh, let all my affections ascend after Thee, and never return to the earth more; for "whom have I in Heaven but Thee? and there is none upon earth, that I desire in comparison of Thee." S. Luke xxiv. 51; Acts i. 9; Eph. iv. 8; Heb. vi. 19, 20. *Bp. Ken.* (Expos. of the Church Catechism.)

Unto Myself—where I am.—We should not prize Heaven itself further, than as we have there a more full and perfect enjoyment of God. xii. 26; xvii. 24; Phil. i. 23. *Caryl.*

If it could be supposed, saith one, that God should withdraw from the Saints in Heaven, and say, "Take heaven and divide it among you; but as for Me, I will withdraw from you:" the Saints would fall weeping in heaven, and say, "Lord, take heaven, and give it to whom Thou wilt; it is no heaven to us, except Thou be there." Heaven would be very Bochim to the Saints, without God. Ps. xxvii. 11; Judg. ii. 1—5; Ex. xxxiii. 14, 15; Ps. lxxiii. 25. *Flavel.*

4 *Præsens vita*, says S. Basil, *nihil aliud est, quam perpetua via*; this our mortal life is nothing else, but a passage, and this world a thoroughfare: therefore, the Schools, distinguishing between those, that are departed, and those, that live, call the living *Viatores*, wayfaring men; and those, that are dead, *Comprehensores*, such, as are at their journey's end. Heb. xi. 14. *Bp. Lake.* (Serm. on Ps. i.)

Me receptet Sion illa,
Sion, David urbs tranquilla;
Cujus faber auctor lucis,
Cujus porta lignum crucis,
Cujus muri lapis vivus,
Cujus custos Rex festivus.
In hâc urbe lux solennis,
Ver eternum, pax perennis:
Non est ibi corruptela;
Non defectus, non querela;
Non minuti, non deformes;
Omnes Christo sunt conformes.

Urbs celestis, urbs beata,
Supra petram collocata,
Urbs in portu satis tuto,
De longinquo te saluto.
Te saluto, te suspiro,
Te affecto, te requiro.
Quantùm tui gratulantur,
Quàm festivè convivantur,
Quis affectus eos stringat,
Aut quæ gemma muros pingat,
Quis chalcedon, quis jacinthus,
Norunt illi, qui sunt intus.

Hildebertus de Laverdino. (Carmen de
Mysterio Missæ.)

5 Thomas saith unto Him, LORD, we know not whither Thou goest ; and how can we know the way ?

6 JESUS saith unto him, I am the way, the truth, and the life : no man cometh unto the FATHER, but by Me.

7 If ye had known Me, ye should have known My FATHER also : and from henceforth ye know Him, and have seen Him.

5 The Spirit of CHRIST is sometimes present with us and within us, helping our infirmities, albeit we have little sight or sense thereof. He is a secret friend, and doth us often most good, when we least perceive it. S. Thomas saith, *We know not, &c.* ; and yet Truth itself avowed the contrary, "*Whither I go,*" &c. They knew the way ; but they did not know, that they knew it, saith S. Augustine. xx. 14 ; Eph. iii. 19. *Dean Boys.* (On the Gospel for S. Philip and S. James.)

'Twas a good question, *What is Truth* ; but Pilate's haste lost him the answer ; for, when he had asked, he *went out.* (xviii. 38.) Truth is a subject worthy of our inquiry and attendance, and not to be found without both : and therefore our Blessed SAVIOUR, who would not answer Pilate's hasty curiosity, doth, in the same question, answer S. Thomas his humble doubt : *I am the Truth, &c.* Truth, then, is that Eternal Word of the FATHER, which, in the SON, by the HOLY GHOST is revealed to us to be our Guide back again to that Bosom, whence it and we first came. Gen. xxviii. 12 ; Prov. viii. 34. *Ch. Herle.* (Serm. before Parl. 1642.)

6 The way of a Holy conversation ; the *truth* of a Heavenly doctrine ; the *life* of a bliss Everlasting. *Leo.* The way to beginners ; the truth to the progressing (viii. 32) ; the life to the perfect. *Ferus.* I am the way, leading to the truth ; I am the truth, promising life ; I am the life, which I give. *S. Augustine.* I am the way and the life ; the way on earth, the life in heaven : I am He, to whom you go ; I am He, by whom you go. *S. Augustine.* The way, in which we walk by charity ;

the truth, to which we cling by faith; the life, to which we aspire by hope. The life in His example, the truth in His promise, the life in His reward. *S. Bernard.* Truth lies between way and life, as if the way to life were through truth. *Leigh.* The *true way* to *Eternal life.* *Dr. Whichcote.* *J. F.*

Ad Cœlos vis scire viam, tibi quâ sit eundum?

Ad te descendit Cœlitus Ipsa Via.

Joan. Audenus. (Epigr. Lib. iii. 101.)

No man cometh, &c.—Few are our thoughts, concerning GOD and returning to Him; but, if we have any, this is our unhappiness, that naturally we are subject to leave out CHRIST in them. We think there is something to be done; we talk of repentance, of prayer, and of amendment, though we have not these neither. But, if we had these, there is yet one thing necessary, above all these, which we forget; there is absolute need of a Mediator to make our peace, and restore us into favour with GOD; One, who must for that end do and suffer for us, what we can neither do nor suffer. Though we could shed rivers of tears, they cannot wash out the stain of any one sin; yea, there is some pollution in our very tears, so that they themselves have need to be washed in the Blood of JESUS CHRIST. S. Matt. xviii. 26; Eph. ii. 13—18; 1 Tim. ii. 5. *Abp. Leighton.* (Expos. of the Creed. Sermon on 1 Tim. iii. 9.)

7 CHRIST opens Heaven; *knowledge* opens CHRIST. CHRIST is the door; knowledge is the key. iv. 10; S. Luke xi. 52. *Gurnall.* (On the Christian Armour. Ch. 5.)

8 Philip saith unto Him, LORD, shew us the FATHER, and it sufficeth us.

9 JESUS saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the FATHER; and how sayest thou *then*, Shew us the FATHER?

10 Believest thou not that I am in the FATHER, and the FATHER in Me? the words that I speak unto you

I speak not of Myself: but the FATHER that dwelleth in Me, He doeth the works.

11 Believe Me that I *am* in the FATHER, and the FATHER in Me: or else believe Me for the very works' sake.

8 S. Philip the Apostle said unto our SAVIOUR, *Lord, shew us the Father, and it sufficeth*; whereas, He hath not only shewn us, but come unto us with the FATHER, and dwelt within us by His HOLY SPIRIT: He hath called us to the fellowship of the Angels and Archangels, of the Cherubim and Seraphim, to the "glorious company of the Apostles, to the goodly fellowship of the prophets, to the noble army of martyrs," to the Holy Church militant on earth and triumphant in Heaven. Eph. iii. 20. *Bp. Pearson.* (Expos. of the Creed.)

From this place you may learn what contentment is, and where this fulness and sufficiency is to be found; even in GOD Himself, in the FATHER of our LORD JESUS CHRIST. GOD alone can fill the soul of man, who calls Himself all-sufficient: and there is no such satisfying sight of Him, as that, which we have in His SON, our SAVIOUR, who hath revealed His Blessed Nature and Will to our great contentment. To Him, therefore, we must go; for "he, that hath the SON, hath the FATHER also;" and he, that hath Him, hath all things. 1 Tim. vi. 15; 1 Cor. iii. 21, 23; S. Matt. xi. 28—30. *Bp. Patrick.* (Serm. on Heb. xiii. 15.)

Miracles do not still continue, because there are no persons employed to teach any new doctrines, and no promise of Scripture doth imply any more; for "the signs, which were to follow them that believe," were such, as tended to the first confirmation of the Christian faith; which, being effected, their use ceased: and so to ask, why GOD doth not continue a gift of miracles to convince men that the former were true, is to the same purpose, as to ask, why GOD doth not make a new sun, to satisfy atheists, that He made the old. S. Mark xvi. 17, 18; Acts viii. 5, 6; 1 Cor. xiv. 22; xiii. 8. *Bp. Stillingfleet.* (Letter to a Deist.)

Might we but see a miracle, say some men, how gladly would we become converts. They could not speak in this manner, did they know what conversion was. vi. 36; Acts viii. 23. *Pascal*. Surely half the world must be blind; they can see nothing, except it glitters. iv. 48; 1 Cor. i. 22. *A. W. Hare*.

9 O LORD, Thou shewest Thyself everywhere; and everywhere inattentive men neglect to perceive Thy Presence. All nature speaks of Thee, and resounds with Thy Holy Name; but she speaks to men, that are deaf, and who owe their deafness to the noise and distraction, that they raise about themselves. Thou art near, Thou art even within them; but they wander out of themselves, and are fugitives from their own breasts. . . . Because Thou art too intimately within them (*Intimior intimo nostro*. *S. Augustine*,) and they never enter within themselves, Thou art to them an "Unknown God:" for, while their imagination roves abroad on external objects, the deep recess of their own minds is, of all things, the most remote from their view. That order and beauty, which Thou spreadest over the face of Thy creatures, is like a veil, that conceals Thee from their distempered eyes. O LORD, how is this? Does the very light, that should illumine, serve only to dazzle and to strike them blind? Do the rays of the sun hinder them from perceiving the sun itself? In fine, because Thou art a Truth, too pure and too elevated to pass through the medium of our gross senses, men, having debased themselves to a level with the beasts, cannot conceive Thee . . . O miserable state! O hideous night, that involves in darkness the children of Adam! O monstrous stupidity! O wretched desolation of God's whole Image! Man hath eyes to behold only shadows, and Truth appears to him, as a phantom. That, which in itself is nothing, is to him everything: that, which really is all, seems to him, as nothing. What do I see, in the whole survey of nature?—God, every where present, and still only God. When I think, O LORD, that all existence is in Thee, all my thoughts are exhausted and swallowed up in the contemplation! (Refer to i. 10.) *Fenelon*. (On the Existence of God; Prayer at the conclusion.)

We are sometimes able to say, "We are in God, and God in us;"

but are we able to say, "I, and GOD, are One?" Thou art in GOD, because GOD containeth thee; GOD is in thee, because thou art made a temple of GOD: but, because thou art in GOD, and GOD in thee, canst thou say, "Whoso seeth me, seeth GOD:" as the only Begotten said, "*He, that hath seen Me, hath seen the Father;*" and "I and My FATHER are One." Acknowledge the property of the LORD, and the boon, bestowed upon the servant. The property of the LORD is Equality with the FATHER: the boon, bestowed upon the servant, is participation of the SAVIOUR. xiv. 9. *S. Augustine.* (Hom. in loco.)

He, that sees the character, never desires to see the stamp; if ye see the one, ye see the other: "*He, that seeth Me, seeth the Father,* whose express form I am." We believe of CHRIST, that He is Consubstantial, as "the SON;" Coeternal, as "the brightness;" Coequal, as "the character"—the SON, from the FATHER; the brightness, from the light; the character, from the type. Prov. viii. 22—31. *Bp. Andrewes.* (Serm. on Heb. i. 1—3.)

Let us contemplate that visible representation of GOD, which was made in our own nature by His SON, who was "the brightness of His Glory and the express image of His Person," and who appeared in the world to discover at once what GOD is, and what we ought to be. Rom. viii. 29. *Scougal.* (Life of GOD, &c. Disc. i. S. 44.)

The evidence of the Gospel embodies the very fulness of the Divine Attributes; there being no one just idea we can frame of the Supreme Being, which does not find a place in some point of that attestation. The Sovereign power of GOD overruling nature, as His creature, is seen in the miracles; His Omniscience, in the prophecies; His Holiness, in the laws of the Gospel; His Wisdom, in the adaptation of it; His Providence, in its propagation; and not one, but many of the Divine perfections, illustrated in the life of His Incarnate SON—benevolence, long-suffering, wisdom, holiness. The very evidences, therefore, of the Christian Religion have impressions of the Divine nature irradiating them; and thus they coincide with the system of that Religion itself; wherein the Divine Being, in the exercise of these His perfections, is proposed to us, as

the object of faith, with its consequent affections and duties.
i. 18. *Davison*. (Discourses on Prophecy. Discourse ii.)

- 10 The Apostle declareth (Acts x. 38) not only "God was with CHRIST," but there was a "God in CHRIST," (2 Cor. v. 19.) A GOD in CHRIST! So there is in us, who are not gods; "*Est Deus in nobis*;" there is a God in us: but God in men is only *spiritualiter*; but He was in CHRIST *Essentialiter*; in us *πνευματικῶς*, but in Him *σωματικῶς*; Col. ii. 9; that is, Substantially and Personally. That Godhead appeared, though covert in the flesh, yet overt in His actions; He declared His Divinity both *λόγοις* and *ἔργοις*, saith the Evangelist, both *miraculis* and *oraculis* (Tertullian) both by His doctrine and miracles. "Never man *spake*, like this man." S. John vii. 46. "Never man *did*, as He did." S. Matt. ix. 33; Acts i. 1. *Dr. Richard Clerke*. (Serm. v. on Heb. i. 8.)

12 Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater *works* than these shall he do, because I go unto My FATHER.

13 And whatsoever ye shall ask in My Name, that will I do, that the FATHER may be glorified in the SON.

14 If ye shall ask any thing in My Name, I will do *it*.

12 Majus est enim, ut sanet *umbra* (Acts v. 15,) quàm *fimbria*. It is greater to heal by a shadow, than by a hem of a garment. S. Matt. ix. 20. *S. Augustine*.

I consider it to be a greater miracle, when GOD restores to the human will that rectitude, which it abandoned, than when He restores the lost life to the dead. For, the body, necessarily subject to death, does not by sin render itself unworthy of restoration; but man's will, by an act of his own, forsaking rectitude, deserves to be ever deprived of it. Eph. i. 19, 20. *S. Anselm*.

Why seems it more miraculous to open the eyes of him, that

was born blind, than for every one of us to open the eyes of his understanding, which by reason of original corruption was born blind? For by the same finger, by the same power of GOD, by which the Apostles wrought these miracles, doth every Christian man do this: and without this finger it is as impossible for us to do this, as for the Apostles to do the miracles they did, without the assistance of the extraordinary power of CHRIST. So that hitherto "in nothing are we found inferior unto the chief Apostles." S. Mark xi. 23; S. Luke i. 37; Phil. iv. 13. *J. Hales.* (Serm. on Phil. iv. 13.)

CHRIST overcame the Law, and sin, and death, and hell, and the whole power of the devil, in a body *free from sin*; but now believers overcome the same evils in corrupted and polluted nature. The devil came to CHRIST, and found nothing in Him, (iv. 30;) and so CHRIST overcame: but he comes to a believer, and finds much in him; and yet the believer overcomes. *Wm. Dell.* (Serm. on Acts i. 8. Parl. 1645.)

13 *Whatsoever ye shall ask in My Name. (I will pray the Father. Verse 16.)*—It is the Sacrifice of JESUS, that hallows and consecrates all our prayers and good works; the best of which have so many sinful defects and imperfections, cleaving to them, as would render them abominable to the pure and holy God, were they not purged and expiated by this great Propitiation. And, though prayer be a duty we stand eternally obliged to by our continual dependence upon God, yet in this degeneracy of our nature there are so many sins do still accompany our prayers, as that, were they not expiated by some very acceptable and meritorious Satisfaction, the cry of them would drown the cry of our prayers, and would for ever hinder their access to the Divine ear and acceptance: so that it is only in the virtue of that Sacrifice, with which our SAVIOUR intercedes for us in Heaven, that our prayers have admittance thither: it is His Blood alone, that purifies our polluted supplications, and outcries the guilt of those sins, that go along with them. For by presenting that Sacrifice to His FATHER, with which He made satisfaction on the Cross for our sins, He continually moves and solicits, that those sinful defects, which cleave to our prayers, may be pardoned and remitted: upon which motion of His, our prayers

are continually purged from the guilt of those defects, and thereupon introduced into the Divine acceptance, as pure and innocent, spotless, and unblemished devotions. And, as by presenting His Sacrifice, He purges the guilt of our prayers, so He enforces and seconds them. For the very presenting His Sacrifice is a symbolical prayer for those very Blessings, which we pray for; and not only so, but a prayer, that is enforced with a just claim; and both plead the right or purchase to all the Blessings it sues for, and so cannot be justly denied or rejected. And, when He thus prays with us, and continually joins the cry of His Blood to the cry of our prayers, we may safely depend upon it, that we shall prevail, and find free access to the throne of God's grace and acceptance. S. Luke i. 10; Heb. x. 19, 20; Rev. v. 8; viii. 3; Ps. cxvi. 2. *Dr. J. Scott.* (Christian Life. P. ii. Ch. 7.)

- 14 He saith the same thing over again, that we may take the more notice of it. He knew how apt mankind was, and still would be, to make use of other *names*, besides His, in their prayers to God; desiring, and expecting to be heard, by their mediation or intercession for them. To prevent which, as much as it was possible, our Lord tells us over and over again, that what we ask *in His Name* He will *do it*; but not, that He will do what we ask in any other name. There is not one word in the Gospel, or in all the Scriptures, that can be wrested to such a sense: and, therefore, they, who pray in any other name, cannot possibly pray in faith; for they have not the Word of God to build their faith upon for it: but, that what we ask in the Name of JESUS CHRIST He will do it, we have His own Word; and that too, not only once, but again, that we might have strong consolation, and be the more fully assured of it. Acts iii. 6, 8; Col. iii. 17; Phil. ii. 9, 10. *Bp. Beveridge.* (Serm. on text.)

All things, to be prayed for, do necessarily carry us unto CHRIST. His FATHER is the answerer of our prayers; Eph. iii. 14: His Spirit is the Author of our prayers; Gal. iv. 6: His Name, the argument of our prayers; S. John xvi. 23: His Intercession, the efficacy of our prayers; Rev. viii. 3. *Bp. Reynolds.*
 Good prayers never come weeping home. I am sure that I shall

receive—either what I ask, or what I should ask. Ps. cxxvi. 7;
1 S. John v. 14. *Bp. Hall.*

15 If ye love Me, keep My commandments.

16 And I will pray the FATHER, and He shall give you another Comforter, that He may abide with you for ever ;

17 *Even* the Spirit of Truth ; whom the world cannot receive, because it seeth Him not, neither knoweth Him : but ye know Him ; for He dwelleth with you, and shall be in you.

18 I will not leave you comfortless : I will come to you.

15 The expressions of our love to GOD ought to be regulated, not by our blind and wild fancies, but by His revealed Will ; as CHRIST says, *If you love Me, keep My commandments* : and, therefore, it is very possible to be too devout, not because any expression of Seraphic love can be made with too much ardency, whilst it is considered abstractedly in itself, and irrelatively to the rest ; but, because that, there being several duties of love, which require an ardency of it, it is injurious to exercise all that in one alone, or a few, that belong equally to the neglected others. We must not dash in pieces the two Tables of the Law against one another : but must so “love GOD with all our hearts,” as to “love our neighbour, as ourselves.” 1 S. John iii. 14 ; iv. 11, 20, 21. *Hon. R. Boyle.* (Some Motives to the Love of GOD. S. 4.)

Probatio dilectionis est exhibitio operis. It is obedience, that proves our love. 1 S. John ii. 3. *S. Gregory.*

16 The Intercession of CHRIST does not put Him by His right ; does not un-GOD Him. We may pray, though in His Name, yet, to Himself. For CHRIST is Mediator, not to the FATHER only, but also to Himself, and to the Third Person. All Three are GOD ; and He is Mediator between GOD and man. Reason, and Scripture, and the Church’s general practice yield

invocation equally to all : reason ; for they all are God : that's enough to claim prayer. David's *Invoca Me*, " Call upon Me," was from the mouth of all Three Persons ; for, mostly, in *Scripture*, when GOD is named, all Three are signified ; and by S. Paul's conjoining of faith and invocation, " How shall they call on Him, on whom they believe not ? " Rom. x. 14, we learn to pray to all the Persons in the Trinity ; for we believe in all. (S. Matt. xxviii. 19 ; Isa. vi. 3.) . . . For *practice*, the Christian Church, ancient and modern, hath used ever, still doth, prayer both to CHRIST, and to the HOLY GHOST. . . . Why then doth our SAVIOUR here in the text confine us to *the FATHER* ? Haply He does not. He does not say "*My FATHER*," but "*the FATHER*:" that term implies rather affection unto us, than relation unto Him ; affection of love, and not distinction of Persons. The appellation is equally common to all Three. To end this ; Prayer is here confined to the FATHER, that is GOD ; not to seclude any Person in the Trinity, but to provide in His foreseeing Spirit against idolatrous prayer unto Saints. Isa. vi. 3. (Refer S. Luke ii. 29. *Dr. R. Clerke.*) *Dr. Richd. Clerke.* (Serm. on S. John xvi. 23.)

Another.—The most common notion of the word *person* is, an intelligent voluntary agent, as applied to creatures ; but, as applied to God, a Person is one single subsistent in the Godhead, endowed with understanding and will, and with a power of distinct operation. A created person always means an individual separate being ; as Peter, James, and John are so many separate individual beings, as well as persons : but an *uncreated* Person is a subsistent in the One, Infinite, Divine Nature, to whom belongs understanding, will, and distinct operations. Three such Persons do not make three Gods ; because they are not divided separate beings, as three men are ; but they all subsist in the same individual, though Infinite, Nature or Godhead ; they are the same in Substance, and equal in Power and Glory. *Hurriou.* (Sermons on the Real Personality of the HOLY SPIRIT. Serm. 1.)

" For ever." This promise of the Paraclete answered, in purport, to the remarkable expression, whereby, after His Resurrection from the dead, and immediately before His return to

heaven, our LORD assured them of the perpetual continuance of His own protecting care. (S. Matt. xxviii. 20.) But an eternal guardianship can only be exercised on an eternal subject. It is, therefore, as a collective body, and as an endless succession of individuals, that the Church of CHRIST received the promise here recorded; and it will follow, that it was communicated to the Apostles, not as its exclusive inheritors, but as the representatives of all, who, in after ages, by their means should believe on the SON of GOD. *Bp. Heber.* (Bampton Lecture on the Personality of the HOLY GHOST. Lect. 4.)

17 O HOLY SPIRIT, be Thou present, and glide down from Heaven on Thy expecting servants. Sanctify the temple of our body, and consecrate Thy dwelling place. Gladden with Thy Presence the souls, that seek Thee. Arrange the habitation, that it may be worthy of the Inhabitant; adorn Thy Bridal Chamber, and surround the place of Thy rest with every choice virtue; spread the pavement with coloured ornaments; let Thy mansion shine with the brightness of carbuncles and precious stones; and let the odours of all Thy graces and gifts breathe within; let Thy fragrant balsam abundantly perfume Thy inner chamber; and, removing far away every noisome seed of corruption, do Thou establish our joy and perfect the renovation of Thy new creature for ever in beauty, that fade not away. *Creationis Tuae renovationem in decore immarcescibili solidas in æternum.* xiii. 3; Acts ii. 2. *S. Cyprian.* (De Spiritu Sancto.)

I hope I may be pardoned, if I am a little importunate in pressing home this question—"Have you received the HOLY GHOST?" (Acts xix. 2.) Eternity depends on it; your choice of Heaven, or hell, your being children of GOD, or of the devil, (viii. 42, 44; Rom. viii. 9, 16;) your being saved, or damned, for ever—all this (and what is *all*, if *this* be not?) all this depends upon the answer to this necessary question Examine well the whole course of your life; your actions, humours, and designs. What is it, that employs your mind the most? What thoughts are those, which close your eyes at night, and open them next morning? Are they fixed upon the Only Necessary? Do they tend to Heaven? All things

else—what are they? Are they nothing, in comparison of that? If so, you have received the HOLY GHOST, the SPIRIT of GOD, *whom the world cannot receive*. But, if the sovereign inclination of your hearts be love of honours, riches, pleasures; if your greatest grief and trouble be your disappointment of success in them; if, upon all occasions, you consult your inclinations and the maxims of the world; you then may answer, as the Ephesians did—“Alas! we are but little acquainted with this HOLY SPIRIT; we have scarce heard of Him; we know not what He is: a worldly Spirit we have more acquaintance with: but, as for the SPIRIT of GOD, He is a stranger to us. We say our prayers; we frequent the Sacrament; we are in the common road of customary duties: but our ambitious spirit, our impatient love of honour, is such, that we are more concerned for an affront, than for a mortal sin: our avaricious spirit, our insatiable love of riches is so violent, that we had rather hazard the loss of all the Heaven we pretend to, than expose the treasure we possess; our carnal spirit, our incontinent love of pleasure is so passionate, that we had rather quit our right to all the Eternal joys above, than any way deny ourselves the rotten satisfaction we seek for here below: in short, we love this world so much, that, if we might always have it at command, it is all we ask; we wish no more. We have received the spirit of this world.” 1 Cor. ii. 12; Heb. xi. 24—26; xii. 16. *A Contrite Heart*. (P. i. S. 4.)

The Day of Pentecost was, in fact, the Birthday of Christianity: but strange indeed it is, and one of the most striking proofs of the state, in which we are living, that, of all the great Festivals of the Church, this perhaps ranks in common opinion, as one of the least important; because “*the world cannot receive the Comforter, which is the HOLY GHOST; because it seeth Him not, neither knoweth Him.*” Dr. Arnold. (Serm. on Eph. ii. 22.)

“Dwelleth *with* you and shall be *in* you.” To make good this promise (the promise of the FATHER again to give His SPIRIT unto mankind)—was the great end and design of CHRIST’S coming into the world: it was to make us holy; that is, to restore to us the HOLY SPIRIT of GOD, that we might be so.

And all the institutions of the Gospel point to the same end; first, as means of grace, to Sanctify and make us holy; next, to preserve and help us. The Sacrament of Baptism washes and prepares us for receiving this SPIRIT of holiness, that so He may be *with us*; in Confirmation, He is given us in a fuller measure, that He may be *in us*; and thereby make these very bodies of ours His Temple to dwell in. By the LORD'S Supper, and all other means of grace, as reading, prayer, fastings, &c. —the fruits of the HOLY SPIRIT are improved and strengthened, that so, by degrees, we may be made fit for Heaven, and the Beatific Vision; because "without Holiness no man shall see the LORD." iii. 5; Eph. i. 13, 14. *Wogan*. (Proper Lessons. Easter-Day.)

The dwelling of the SPIRIT in us, it is like the SPIRIT itself, wholly spiritual; all, in a mystical and spiritual manner. As is His Essence, so is His Presence; only spiritual. Some enforce a bodily Presence of CHRIST; they say, we must corporally receive Him into our bodies. No; saith S. Cyprian, *Nostra et Christi conjunctio non miscet personas, nec unit substantias; sed affectus consociat, et confederat voluntates* (1 Cor. vi. 17.) Now this inhabitation is performed in us by the production and infusion of those saving graces, which the SPIRIT works in us; as Luther speaks of the soul, it is *officina Dei mei*; it is the workhouse, where the HOLY GHOST frames, and fashions, the new man in us. Faith is the grace, that lets Him into the soul; by Charity, He dwells in us. Amongst men, *Amor congregat*; Love is an associating virtue; it is the glue and cement of the world. Faith and Love are the two uniting graces: Faith unites to GOD, mystically; Love, morally. vi. 63; Eph. iii. 17; 1 S. John iv. 16. *Bp. Brownrig*. (Serm. on Rom. viii. 11.)

If He can quicken, who is not GOD; if He can sanctify, who is not GOD; if He can *dwell* in believers, who is not GOD; if He can give grace, who is not GOD—then the HOLY GHOST may be denied to be GOD. If any creature can do those things, which are spoken of the HOLY GHOST; then let the HOLY GHOST be called a creature. 1 Cor. iii. 16. *Fulgentius*. (Lib. ad Thrasamondum; ad finem.)

Is not thy chamber, O my soul, the Presence-chamber of Almighty God? 2 Cor. vi. 16. *Bonnell.* (Life. p. 127.)

18 We, who have this veil of flesh, standing between us, and the world of spirits, must be content to know that the Spirit of God is present with us, by the effects, which He produces in us. Our outward senses are too gross to apprehend Him: we may "taste and see" how gracious He is, by His influence upon our minds; by those virtuous thoughts, which He awakens in us; by those secret comforts and refreshments, which He conveys to our souls; and by those ravishing joys and inward satisfactions, which are perpetually springing up and diffusing themselves among the thoughts of good men. He is lodged in their very essence, and is, as a soul within a soul, to irradiate its understanding, rectify its will, purify its passions, and enliven all the powers of man. How happy, therefore, is an intellectual being, who by prayer and meditation, by virtue (? faith) and good works, opens this communication between God and his own soul! Ps. cxliv. 15. *Addison.* (Spectator. 571.)

I will not leave you comfortless.—There are in Scripture noted two Births, besides the natural; to which also we may, by analogy, add a third. 1. The first is to be "born of water and of the Spirit." It is ἐν διὰ δύοιν, one thing, signified by a divided appellative, by two substantives (water and the Spirit) that is *Spiritus aqueus*, the Spirit, moving upon the waters of Baptism (Gen. i. 3.) 2. The second is to be born of "Spirit and fire;" for so CHRIST was promised to "Baptize us with the HOLY GHOST and with fire;" that is, *cum Spiritu igneo*, with a fiery Spirit; the Spirit, as it descended at Pentecost in the shape of fiery tongues. And, as the watery Spirit washed away the sins of the Church, so the Spirit of fire enkindles charity, and the love of God. The Spirit is the same under both the titles, and it enables the Church with gifts and graces. 3. And from these there is another operation of the new Birth, but the same Spirit; the Spirit of rejoicing, or *Spiritus exultans*, *Spiritus lætitiæ*—"Now the GOD of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the HOLY GHOST." Rom. xv. 13. There

is a certain joy and Spiritual rejoicing, that accompanies those, in whom the HOLY GHOST doth dwell ; a joy, in the midst of sorrows ; a joy, given to allay the sorrows of secular troubles, and to alleviate the burden of persecution. xvi. 22 ; 1 Thess. i. 6. *Bp. J. Taylor.* (Serm. on Rom. viii. 9, 10.)

He hath not *left us* without a rule (xiii. 34,) nor without an example, (xiii. 15,) nor without a motive, (xiv. 15,) nor without a strength, (xv. 5,) nor without a warning, (xv. 2, 6,) nor without a Comforter, (xiv. 18,) nor without a reward, (xiv. 2.)
J. F.

19 Yet a little while, and the world seeth Me no more ; but ye see Me : because I live, ye shall live also.

20 At that day ye shall know that I *am* in My FATHER, and ye in Me, and I in you.

21 He that hath My commandments, and keepeth them, he it is that loveth Me : and he that loveth Me shall be loved of My FATHER, and I will love him, and will manifest Myself to him.

19 CHRIST, because His Resurrection was to follow so soon, takes, as S. Augustine says, the present word, *because I do live*. But, because their life was not to be had here, He says, *vivetis, you shall live* in heaven, not *vivitis* ; for here we do not live. So, “ as in Adam all die, even so in CHRIST shall all be made alive,” says the Apostle : all our deaths are here, present now ; now we die : our quickening is reserved for Heaven ; that’s future. And therefore let us attend that rest, as patiently, as we do the things of this world, and not doubt of it therefore, because we see it not yet. Even in this world we consider invisible things, more than visible. *Videmus pelagus, non autem mercedem* ; the merchant sees the tempestuous sea, when he does not see the commodities, which he goes for : *videmus terram, non autem messem* ; the husbandman sees the earth and his labour, when he sees no harvest ; and, for these, hopes, that there *will* be a gain to the merchant, and a harvest to the

labourer; *naturæ fidimus*, we rely upon creatures: for our Resurrection, *fide-jussorem habemus Coronatum*; not nature, not sea, not land is our surety; but our Surety is One, who is already crowned with that Resurrection. xvi. 33; S. James v. 7, 8. *Dr. Donne.* (Serm. 2 on Micah ii. 10.)

As the Apostle argues, in the case of the Resurrection, "If CHRIST be risen, we shall rise," (1 Cor. xv. 13,) so it may, upon the same reason, be concluded, that, if CHRIST "entered into Glory," believers shall enter into glory; for, as from the fulness of His grace we "receive grace for grace," so from the fulness of His glory we shall receive glory for glory: and the reason is, because He entered into glory, as the Head, to take livery and seisin (legal delivery and possession) of it for every one, that belongs to Him. He entered, as a forerunner, to prepare a place for those, that were to follow Him, and was crowned with glory, as He is the Captain of Salvation, (Heb. ii. 9;) so that this glory was not possessed by Him merely for Himself—for He was glorious in His Deity before—but to communicate it to our nature, which He bore in His exaltation. As immortality was given to Adam, not only for himself, but to descend to his posterity, had he continued in a state of innocency; so the second Adam is clothed with a glorious immortality, as the communicative principle to all believers. As GOD, in creating Adam, the root of mankind, did virtually create us all; so, in raising and glorifying CHRIST the root of spiritual regeneration, He did virtually raise and glorify all, that were His seed; though their actual appearance in the world, either as men, or believers, were afterwards. As the Resurrection of CHRIST was an acquittance of the principal debtors in their surety, so the advancement of CHRIST was the Glorification of His seed in the root. When the head is crowned with a triumphant laurel, the whole body partakes of the honour of the head: and a whole kingdom has a share in a new succession of honour to the Prince. xvii. 22; Rev. iii. 21; 1 S. Peter v. 1. *Dr. Charnock.* (Disc. on CHRIST'S Death, &c.)

Because I live, &c.—Our union with CHRIST is set forth by many things in Scripture; or, in S. Chrysostom's phrase, "He unites

us unto Himself after many patterns." (Hom. 8, in i. ad Cor.) I think there is not a better collection of them, than we meet in this Father. "He is the Head (saith he,) we are the body; He is the Foundation, we are the building; He is the Vine, we are the branches; He is the Bridegroom, we are the bride; He is the Shepherd, we are the sheep; He is the Way, we are the travellers; we are the temple, He is the Inhabitant; He is the First-born, we are His brethren; He is the Heir, we are the co-heirs; He is the Life, we are the living, &c. All these things *ἑνωσιν ἐμφαίνει*, do shew an union; and such an one, that will not admit the least thing to come between them." But observe, that the highest and closest union is that, which is made by one spirit and *life*, moving in the whole. xv. 5; x. 11; xiv. 16; ii. 19; Col. ii. 19; 1 S. Pet. ii. 4, 5. *Bp. Patrick.* (Mensa Mystica, Ch. 5. S. 3.)

10, 20 *I am in the Father*, as in the original and principle: *and the Father is in Me*, as in the character and image. *You in Me*; we are said to be in Him, because, being engrafted into His Body, we are made partakers of His righteousness, and all His goodness. *I in you*; He is said to be in us, because He clearly demonstrates by the efficacy of His Spirit, that He is the Author and cause of life to us. xv. 1—7; xi. 25, 26. *Edw. Leigh.* (in loco.)

I in you.—Will God dwell with us on the earth? (2 Chr. vi. 18.) Will the Spirit of God not only dwell here with us, but within us? If "the Heaven of heavens cannot contain Him," how much less this little house of clay? Can we imagine, that this little heart of ours is more capacious than Heaven? Or, can our heart contain our God, if Heaven cannot? Oh, no; our God is Infinite; He cannot be contained in either; and yet He dwells in both. We have the same assurance that He dwells in virtuous souls, as that He dwells in Heaven. Ps. cxxii. 1; S. Luke xvii. 21; 1 Cor. iii. 16. *A Contrite Heart.* (P. i. S. 4.)

There is but one kind of happiness in nature for intelligent creatures; namely, that, by which God is happy. God is happy in His own Will; therefore, intelligent creatures can only be happy by their knowledge of, and conformity to, that Will.

The question, where is this knowledge to be had, is easily answered; and the necessity of a Revelation for this purpose, together with the helps it offers for bringing mankind to that conformity, appear at once. Ps. iv. 6, 7. *Adam.* (Private Thoughts. Ch. 2.)

The second way, by which "the Spirit of God witnesseth with our spirits, that we are the sons of God," is by enlightening our understandings, and strengthening the powers of our minds, as occasion requires, to discern those gracious fruits and effects, which He hath wrought in us . . . The Spirit of God, which in the first beginning of things, "moved upon the face of the great deep," and invigorated the Chaos, or dark and confused heap of things, and caused light to shine out of that darkness, can with the greatest ease, when He pleases, cause the light of Divine consolation to arise, and shine upon the dark and disconsolate soul. And this He often doth. I may here appeal to the experience of many good Christians, who sometimes find a secret joy coming into their minds, enlightening their understandings, dispelling all clouds from thence, warming and enlivening their affections, and enabling them to discern the graces of God shining in their brightness, and to feel them vigorously acting in their souls; so that they have been, after a sort, Transfigured with their SAVIOUR, and wished with S. Peter, that they might always dwell on that Mount Tabor. Gal. v. 22, 23. *Bp. Bull.* (Disc. 3. On some important Points, &c.)

And keepeth My commandments.—Love is one of the simple affections of our nature, and, as such, necessarily incapable of definition. But God, who knows our blindness, and how ready we are to deceive ourselves, even where the deception leads directly to our ruin, has most wisely provided, that the truth of those feelings, which we profess to cherish towards Him, shall be realised by the evidence of our actions. . . . The evidence of love is in all the fruits of Holiness. Yet there seems to be one quality, or temper of mind, which is pointed out, both by the language of the Scriptures and by the constitution of things, as more peculiarly and inseparably attached to it,—Spiritual-mindedness; a sister grace of the same Blessed family,

and hastening to her Everlasting home. S. Matt. vii. 21; 1 S. John i. 6; iv. 12. *J. Bowdler.* (Theol. Tracts. 7.)

21 Divinity is indeed a true *Efflux* from the Eternal Light, which, like the sunbeams, does not only enlighten, but heat and enliven; and therefore our SAVIOUR hath in His Beatitudes connexed purity of heart with the Beatifical vision. And, as the eye cannot behold the sun, unless it be sunlike, ἡλιοειδής, and hath the form and resemblance of the sun drawn in it; so neither can the soul of man behold God, unless it be Godlike, Θεοειδής, hath GOD formed in it, and be made partaker of the Divine Nature. And the Apostle S. Paul, when he would lay open the right way of attaining to Divine truth, he saith, that "Knowledge puffeth up;" but it is "Love, that edifieth." The knowledge of Divinity, that appears in systems and models, is but a poor wan light; but the powerful energy of Divine knowledge displays itself in purified souls: here we shall find the true πεδῖον ἀληθείας, as the ancient philosophy speaks, "the land of truth." S. Luke xxiv. 5; 1 Cor. xiii. *John Smith.* (A Discourse concerning the true way or method of attaining to Divine Knowledge. S. 1.)

It is one thing to discourse of bread and of the table; and another thing to take and eat the sweetness of the bread, that all our members may be strengthened by it. It is one thing to dispute by words of the most pleasant drink; and another to go, and take it from the fountain, and to be satisfied with its delightful taste. It is one thing to discourse of war and of stout champions and warriors; and another for a man to go into the midst of the battle, and to join hands with the enemy, to charge through and through, to take, to give, to carry off the victory. So it is also in spiritual matters: it is one thing to explain sayings with a certain knowledge and understanding; and it is another thing in substance, and in deed, and in certainty of faith, and in the mind, and in the inner man, to possess the treasure, the grace, the taste, and the efficacy of the HOLY GHOST. 2 Cor. v. 16, 17. *Macarius.* (Homilies. 27.)

Mallem sentire, quàm scire. I would sooner have a right feeling, than a right knowledge. *S. Augustine.*

Still consider—"Is this act, I go about, agreeable to one, that hath communion with God? Will this act promote communion with God? Do I come to this act, so as to have communion with God promoted thereby?" *Corbet*. (Self-inquiry.)

22 Judas saith unto Him, not Iscariot, LORD, How is it that Thou wilt manifest Thyself unto us, and not unto the world?

23 JESUS answered and said unto him, If a man love Me, he will keep My words: and My FATHER will love him, and We will come unto him, and make Our abode with him.

24 He that loveth Me not, keepeth not My sayings: and the word which ye hear is not Mine, but the FATHER'S which sent Me.

25 These things have I spoken unto you, being *yet* present with you.

23 If the expressions, used by our SAVIOUR (v. 21) had really meant nothing, but the comfort arising from enlightened reason, and a tolerably quiet conscience, now would be the time for His so stating the fact. But the answer repeats the foregoing assertion, in terms still less capable of any cold, or merely rational, construction. *If any man love Me, &c.*—Nay more; as if our LORD considered the spiritual happiness, which these elevated expressions represent, as the grandest object He could propose to excite the warmth of cold and languid minds, He almost uses the very same idea, in His Apocalyptic message to the Angel of the Church of Laodicea—"Behold," says He, "I stand at the door and knock; if any man hear My voice and open unto Me, I will come in to him, and sup with him; and he with Me." iv. 13, 14; Acts ix. 31; Heb. vi. 4, 5; Rev. iii. 20. *A. Knox*. (Remains; by Bp. Jebb. Letter i.)

If our souls be elevated to contemplate and adore the perfec-

tions of GOD, by a necessary and inevitable consequence we shall love Him; and, loving Him, we must always desire to please Him, and delight in so doing; and, besides this, our natures will be transformed into a likeness to Him by that participation of His Divine nature, that we shall by a vital congruity delight in all those things, that He commands, and feel a propension to them, even when we do not reflect on the Revealed Will of GOD. Ps. cxxxix. 21, 22. *Scougal*. (An account of a Spiritual Life. S. 28.)

We believe in GOD; but GOD doth not believe in us: we hope in GOD; but GOD doth not hope in us: but, if a man love GOD, GOD loveth him again; and, therefore, Love is the proper virtue of Saints; it is that, which, both in earth and Heaven, doth knit us to GOD. S. Luke vi. 35; 1 Cor. viii. 3. *Bp. Lake*. (Serm. on S. Matt. xxii. 34—40.)

24 *Keepeth*.—*Quæ pretiosa sunt non uno servantur ostio*. The things, we value, we keep under a double lock. Ps. cxix. 11. *Erasmus*.

25 *Yet present with you*.—That is one abiding, which He promised, as future (verses 2, 23); but this another, of which He testifieth, as being present. That is spiritual, and is realized inwardly in the mind; this is bodily, and is outwardly exhibited to eyes and ears. This Blesseth them to all eternity, that are delivered: this visits in time those, that shall be delivered hereafter. According to that, the LORD departs not from them, that love Him; in respect of this, *it, et redit*; He goes, and returns. xii. 8; 2 Tim. iv. 17. *S. Augustine*. (in loco.)

26 But the Comforter, *which is* the HOLY GHOST, whom the FATHER will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

26 Experience is the best learning, and Christianity is the best institution, and the SPIRIT of GOD is the best Teacher, and Holiness is the greatest wisdom; and he, that sins most, is the most ignorant; and the humble and obedient man is the best scholar. . . . Our Blessed SAVIOUR tells us plainly of our Teacher; but how shall we obtain this Teacher? And how shall we be taught? (Verses 15—17.) CHRIST will pray for us, that we may have the SPIRIT. That is well: but shall all Christians have the SPIRIT? Yes; all, that will live, like Christians; for so said CHRIST, "If ye love Me, keep My commandments, and I will pray the FATHER," &c. Mark these words: the SPIRIT is our Teacher: He will abide with us for ever, to be our Teacher; He will *teach us all things*: but how? If ye "love CHRIST," if ye "keep His commandments:" if ye be of the world, that is, of worldly affections, ye "cannot see Him;" ye "cannot know Him." . . . Even in deepest mysteries, not only the choicest and most eminent Saints, but even every good man, can best tell what is true, and he can best reprove an error. . . . as the old man, that refuted the Arian priest by a plain recital of his Creed. . . . He, that goes about to speak of, and understand, the mysterious Trinity, and does it by words and names of man's invention, &c., may amuse himself, and find his understanding will be, like S. Peter's upon the Mount of Transfiguration; he may "build three Tabernacles" in his head, and talk something, but he knows not what: but the good man, that feels the power of the FATHER, and he, to whom the SON is become Wisdom, and Righteousness, and Sanctification, and Redemption, he, in whose heart the love of the SPIRIT of GOD is shed, to whom GOD hath communicated the HOLY GHOST, the Comforter, this man, though he understands nothing of that, which is unintelligible, yet he alone understands the mysteriousness of the Holy Trinity. No man can be convinced well and wisely of the Article of the Holy, Blessed, and Undivided Trinity, but he, that feels the mightiness of the FATHER, begetting him to a new life; the wisdom of the SON, building him up in a most holy faith; and the love of the SPIRIT of GOD, making him to become like GOD. Ps. l. 23; cxix. 65; Eccles. ii. 6; Eccclus.

xxi. 11; Rom. i. 25, 26. *Bp. J. Taylor.* (Serm. on S. John vii. 17.)

27 Men on their death-beds dispose of all things, give what they have unto their legataries; their blessings, unto their children; their bodies, to the earth, from whence they were; and their souls, "to God, that gave them." So doth CHRIST here. His *παράκλησις* is *διαθήκη*, a kind of Will. State He had none to bestow on His disciples. His purse and girdle, which are first in men's inventories—Judas had kept that. We read he restored the thirty pieces to the priests: but CHRIST's bag we read not, where he bestowed that. It is likely that little or nothing was left in it, that he made such haste to hang himself. Had there been never so much, neither durst he look CHRIST in the face, whom he had betrayed; and, had he brought it Him, yet CHRIST must have said, as He did in another case, *Non est Meum dare*, "it was not His to give;" it was forfeit to Cæsar. So was His body at Pilate's pleasure too; His clothes, the officers' fees; He would not give them neither. But, as S. Peter said to the cripple, such, as He had, He gave. He died not altogether intestate; He made a parole Will, a lovely Legacy to all His followers—*Peace I leave with you, My peace I give unto you.* Nazianzen so terms it: His mother He commits unto S. John's charge; spreads His hands on the Cross, to Bless all believers; and commends His soul into the hands of His FATHER. xx. 19, 21, 26. *Dr. Richd. Clerke.* (Serm. on S. Luke xxiii. 46.)

CHRIST is both the testator, to *leave*; and the executor, to *give* out of His own hands what His Love hath left to believers; so that there is no fear but that His Will shall be performed to the full, seeing He Himself lives to see it done . . . *Not as the world giveth.* The peace, I leave with you, is not in your houses, but in your hearts; the comfort, I give you, lies not in gold and silver, but in pardon of sin, hopes of glory, and inward consolations: and these shall outlive all the world's joy. . . . Many a dying father hath in a Farewell speech to his children wished them all peace and comfort, when he should be dead and gone; but who, besides JESUS CHRIST, could send a Comforter into their hearts, and lodge peace and comfort in

their bosoms? Job xxxiv. 29; Isa. xxxii. 17. *Gurnall*. (On the Christian Armour. C. ix. S. 2.)

Peace with God, by the pardon of sin; peace with ourselves, by the answer of a clean conscience; peace with one another, by mutual charity. O Divine Peace, how lovely and how pleasant dost thou appear! How happy and Heavenly is the Kingdom of Messiah, where thou art to be found! Rom. xv. 13; Phil. iv. 4—9. *Bp. Horne*. (Serm. on Zech. ix. 9, 10.)

My peace.—The flower of peace grows upon the root of Grace. Rom. v. 1. *Abp. Leighton*. (Comm. 1 S. Pet. i. 2.)

The world smiles, that it may be cruel; it flatters, that it may deceive; it allures, that it may destroy; it raises, that it may depress. This is the one only calm, substantial, solid, and permanent security; when, looking upon all, that is so apparently grand and fine in the affairs of the world, we can, with eyes uplifted to Heaven, make our boast that all these things lie beneath our regard. S. Matt. iv. 8—10. *S. Cyprian*.

Happiness depends more upon the right inward frame and disposition of the mind, than upon any outward circumstances of life, be they never so advantageous. The world may loudly talk of your happiness, and envy you for it: but ask your own heart; Do you feel it there? If you do, whence this continual succession of amusements, most of which are only so many poor refuges from your own thoughts, and some of which are only certain toils, gilded over with the specious name of diversions? If you do not, you are, whatever your circumstances may be, but a mere hypocrite in happiness; you have the bare form and outside of it, without the power, energy, and inward feeling thereof. iii. 13, 14; Isa. xlv. 20. *Jer. Seed*. (Serm. on S. Luke xii. 15.)

Wisdom allows nothing to be good, that will not be so for ever; no man to be happy, but he that needs no other happiness, than what he has within himself; no man to be great or powerful, that is not Master of himself. Prov. iii. 13—18. *Palmer*. (Aphor. 1756.)

Your heart, not your hearts, in the plural. They were “of one heart, and of one soul;” according to that lovely description of the infant Church. Acts iv. 32. They were, even now,

about to reap the fruit of their LORD's accepted Intercession ;
 " Holy FATHER, keep, through Thine own Name, those, whom
 Thou hast given Me, *that they may be One, as We are.*"
 Where Alas, are the fruits of that Intercession, at this present
 time ? Isa. xxvi. 3 ; Ps. cxx. 6, 7 ; Acts vii. 26, 27. *J. F.*

Our nature coveteth preservation from things hurtful. Hurtful
 things, being present, do breed heaviness ; being future, do
 cause fear. Our SAVIOUR, to abate the one, speaketh thus
 unto His Disciples—*Let not your heart be troubled ;* and, to
 moderate the other, addeth—*Fear not.* *Hooker.* (Serm. on
 text.)

Fear not, is the first word, in the first annunciation of His Con-
 ception ; the first word in the first annunciation of His Birth ;
 and the first word in the first annunciation of His Resurrec-
 tion ; and almost the last word in His last exhortation, a little
 before His Death. xii. 15 ; S. Luke i. 74 ; Heb. ii. 14, 15.
Martin Mollerus.

28 Ye have heard how I said unto you, I go away,
 and come *again* unto you. If ye loved Me, ye would
 rejoice, because I said, I go unto the FATHER : for My
 FATHER is greater than I.

29 And now I have told you before it come to pass,
 that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you : for
 the prince of this world cometh, and hath nothing in
 Me.

31 But that the world may know that I love the
 FATHER ; and as the FATHER gave Me commandment,
 even so I do. Arise, let us go hence.

28 *If ye loved Me, ye would rejoice, &c.*—It is a subject of grati-
 tude to the nature of man, that it is so assumed by the Word,
 only Begotten, as to be placed immortal in Heaven ; and that
 earth should become so sublime, that dust incorruptible should
 sit at the right hand of God the FATHER. In this sense spake

He of His *going to the Father*. He, indeed, to whom He was going, was with Him: but the going to Him, and departing from us, was this; to change and make immortal that mortal, which He took of us, and to lift it up into Heaven by His having been on earth for us. Who would not *rejoice* at this? Who, *loving* CHRIST, does not congratulate, in this respect, His own exalted nature? . . . In "the form of a servant," (Phil. ii. 7,) the SON is inferior, not to the FATHER, but to the HOLY GHOST: in this, the child JESUS was inferior even to His parents, to whom He was "subject," (S. Luke ii. 51.) . . . Let us acknowledge then the two-fold Substance of CHRIST; the Divine, which is equal to the FATHER; and the human, which is inferior. Isa. xxvi. 19; Eph. ii. 5—7. *S. Augustine.* (in loco.)

To say that the expression *greater* is to be understood with respect to the human nature would be true indeed, but trivial: for what wonder, if God be greater than man? *S. Greg. Nazianzen.*

To say, that CHRIST speaks merely of His human nature, in this passage, would, I conceive, savour of the Nestorian heresy: for would it not militate against the Article of the Athanasian Creed—"He is not *two*, but *one* CHRIST?" *The Father is greater than I*; that is, evidently, "than I, the one CHRIST"—God and man, Θεάνθρωπος. He could, to use the illustration, afforded in our Athanasian Creed, no more reasonably say, "than I, the man CHRIST," than a man could say; Such a being is greater than I; that is, than my flesh; not, "than my reasonable soul." If the illustration of our Creed be fair, when CHRIST speaks of Himself, He must mean, the Θεάνθρωπος; just as a man, speaking of himself, means "the reasonable soul and flesh." *Bp. Jebb.* (Correspondence with A. Knox. Vol. i. p. 337.)

In the very name of FATHER there is something of eminence, which is not in that of SON; and some kind of priority we must ascribe unto Him, whom we call the First, in respect of Him, whom we term the Second Person; and, as we cannot but ascribe it, so we must endeavour to preserve it. Now that privilege or priority consisteth not in this, that the

Essence, or attributes of the One, are greater or less than the Essence, or attributes of the other; for we shall hereafter demonstrate them to be the same in both; but only in this, that the FATHER hath that Essence, of Himself; the SON, by communication from the FATHER: from whence He acknowledgeth, that He is "from Him;" that He "liveth by Him;" that the FATHER gave Him to have "life in Himself;" and generally referreth all things to Him, as received from Him. ("Very GOD, of Very GOD"—Nicene Creed.) Wherefore, in this sense some of the ancients have not stuck to interpret those words, *the Father is greater than I*, of CHRIST, as of the SON of GOD, as the Second Person in the Blessed Trinity; but, still, with reference, not unto His Essence, but His Generation; by which He is understood to have His Being from the FATHER, who only hath it of Himself, and is the Original of all power and essence in the SON. See vii. 29. *Bp. Pearson.* (Expos. of the Creed. Art. 1.)

- 30 That original universal corruption of man's nature, that *fomes peccati*, containing in it the seeds and first principles of all sins whatsoever; and, more or less, disposing a man to the commission of them; is the very source and groundwork of all the mischief, which the devil either does, or can do, to the souls of men. For, it is this, which administers the first materials for the tempter to work upon, and without which it is certain he could do nothing. . . . The infinite purity of our LORD's nature, free from the least inherent filth, afforded no handle for the tempter to lay hold of by. He was like pure fountain-water in a glass, which you may shake and shake, as much, and as often, as you will; but no shaking of it can ever foul it. On the contrary, let a liquor in any vessel look never so clear and transparent upwards, yet, if there be the least settlement, or heterogeneous matter, in any part of it, shake it thoroughly, and it will be sure to shew itself. Temptation first finds a man evil, and then makes him worse. Isa. lvii. 20; S. Luke xxii. 31; 1 S. John iii. 5. *Dr. South.* (Serm. on Rev. iii. 10. Part 4.)

It is perhaps impossible for us to conceive the fact of temptation, assaulting a perfectly sinless nature; or, to conceive how a

perfectly sinless Being can sympathize with us in temptation; because, in His case, the temptation was at once resisted by His Holy nature, whereas in our case, even where it is overcome, it generally (it would not be too much to say, in every instance) attracts, even though it be in a small degree, the consent of our inner man towards itself. But does not this difficulty result from the marvellous fact of the Incarnation itself, which is so far above our comprehension? If we could understand in all its bearings that great Mystery of godliness, the manifestation of the Word in our flesh, then could we understand those other truths, which belong to that Mystery, and among them this—how the sinless JESUS could be tempted; how, though perfectly free from the slightest inclination to yield to the temptation, He yet so felt it, as to be able to feel for us—ay, not only to feel *for* us, but to feel *with* us also; for that is what the Apostle says He does—to feel *with* us in our temptations and weaknesses. Heb. ii. 18; iv. 15. *H. Woolcombe.* (Serm. on Heb. iv. 15, 16.)

The devil came to search CHRIST: what will he then do to us? S. Luke xxiii. 31; 1 S. Pet. iv. 18. *Clarius.* (in loco.)

31 It is not because I am guilty of death, or obnoxious to it, but because *I love My Father*, that I suffer thus. It is because I greatly love Him; and He, whom I love, will have it be thus. Ps. xl. 10. *S. Chrysostom.* (in loco.)

The greatest glory, that we can give to GOD, is to fulfil His Blessed Will in all things. . . . "It is a principal effect of love," says one of old, "to unite the wills of those, who love, so as to make them one and the same will." . . . Our Divine Redeemer, who came on earth to glorify GOD by accomplishing His Will, came to teach us by His example to do likewise. When He cometh into the world, He saith, &c. (Ps. xl. 6—8.) GOD desired the Death and Sacrifice of CHRIST: and "Behold Me," said CHRIST, "ready to do Thy Will." . . . And He wished that, in this, the world should know the love, He had for His FATHER. Hence at His last Supper, when about to go forth to meet His enemies, who came to apprehend Him, in order to put Him to death, He said, *that the world may know I love the Father; and as the Father hath given Me command-*

ment, even so I do. Arise, let us go hence. vi. 38; S. Matt. xii. 50. *Alph. Liguori.* (On Conformity with the Will of God.)

Arise! is a solemn call, which should for ever reconcile us to break off our luxurious sleep. S. Matt. xxvi. 46; Eph. v. 14. *Dr. Arnold.*

Let us go hence.—A Christian man's life is nothing else, but a going out of it. 1 Cor. xv. 31; S. James iv. 14. *Farindon.* (Serm. on Ps. cxix. 19.)

Transeamus, evolemus!

Per probosa ad Decora;

Per infima ad Suprema;

Per dura ad Duratura;

Per inferna ad Superna;

Per aspera ad Æthera;

Per angusta ad Augusta;

Ad Christum per Crucem;

Per Christum ad Lucem;

Transeamus, evolemus!

Le Mystère de la Croix. (Ch. 3.)

CHAPTER XV.

I AM the true vine, and My FATHER is the husbandman.

2 Every branch in Me that beareth not fruit He taketh away: and every *branch* that beareth fruit, He purgeth it, that it may bring forth more fruit.

1 Occasional meditations are Samson's honey, gathered out of a dead carcase; Heavenly thoughts, taken up from earthly occurrences; the sun and the Heaven, seen in looking downward into the water from the earthly objects, that man meets here below, the heart raising meditation upon them to some Heavenly purpose; the true philosopher's stone, indeed, that turns what a man meets withal into some golden meditation. And this Divine elixir our SAVIOUR used very much. In all His *parables*. . . . this general intimation went with them all;

that there was to be an improvement of the observation of earthly things and occurrences to Heavenly thoughts; as he, in the story, that looked towards the earth, and pointed towards the earth, and yet cried, *O Cælum!* iv. 7, 10, 35—38; vi. 26, 27. *Dr. Lightfoot.* (Assize Serm. on Acts xvii. 31.)

To one or other of these five heads the spiritual language of the Scriptures may be reduced, and from them the matter of it borrowed: 1. From the images of nature, or visible things, as representations of things invisible. 2. From the institutions of the Law, as prefiguring the things of the Gospel. 3. From the persons of the Prophets, as types of the great Prophet and SAVIOUR, that was to come. 4. From the history of the Church of Israel, as an ensample to the Christian world. 5. From the miraculous acts of MOSES, CHRIST, and others, as signs of the saving power of GOD towards the souls of men. All these things compose the figurative language of the Bible; and that interpretation, which opens and applies them to the objects of faith, is called a spiritual interpretation; and as being agreeable to “the testimony of JESUS, which is the spirit of prophecy.” . . . His miracles admit of a general application to every member of the Church, with whom the same miraculous power is still present, acting for the highest purposes, though invisible to mortal sight. Ps. cxix. 18; 1 Cor. ii. 14. *Wm. Jones.* (On the Figurative Language of Scripture. Lect. 2.)

GOD, even in Paradise, would have some trees Mystical and Sacramental; that Adam in that garden might rise higher than philosophical speculation, and not perish by a Tree of Knowledge, but be fed and live by a *Tree of Life*. And CHRIST, as He useth so many Parables, and spiritualizeth outward things, so He is set out by the name of some of the chief and choice of all kinds of beings. The Angel of the Covenant among the angels; the Sun and Morning Star in the heavens; the Rock and precious Stone among the inanimates; *the Vine* and apple tree among vegetables; and both Lion and Lamb among sensitives. And so of the rest; that, as *Qualibet herba Deum*, so in every creature we see, and “feel after,” and “find” CHRIST, (Acts xvii. 27;) and that, as all of them were at first “made

by Him," so by all we might be led to Him. Cant. v. 10.
Dr. Tuckney. (Serm. on S. Matt. xxiv. 45, 46.)

En, Cypri premitur botrus : cor, excipe grata

De torculari quæ Cruce vina fluunt.

Numb. xiii. 23; Cant. i. 14; Gen. xlix. 22; Isa. lxiii. 3; S.
 Luke xxiii. 31. *Hæftenus.* (Schol. Cordis. Lib. iv. S. 13.)

- 2 If then, in the spring of the year, our Reflector see the gardener pruning a fruit tree, we may suppose him invited by that object to reason thus within himself. Though one, that were a stranger to the art of gardening, would think, that that man is an enemy to this tree, and goes about to destroy it, since he falls upon and wounds it with a sharp iron, and strikes off several of its youthful parts, as if he meant to cut it in pieces; yet he, who knows that the gardener's arm is not set on work by anger, but by skill, will not conclude, that he hates the tree he thus wounds; but that he has a mind to have it fruitful, and judges these harsh means the fittest to produce that desirable effect. And thus whatever a man, unacquainted with the ways and designs of Providence may surmise, when he sees the Church not only exposed to the common afflictions of human societies (for that is but like our trees being exposed to be weather-beaten by wind and rain;) but distressed by such persecutions, as seem to be Divine inflictions, that invite men to say of the Body, what the prophet foretold should be said of the Head; "We esteemed Him stricken, smitten of God, and afflicted"—whatever, I say, a carnal or a moral man would be apt to imagine upon sight of the Church's distresses, the knowing Christian will not from thence infer, that God hates her; or, that He has abandoned her; since 'tis He, that loved His Church so well, as to give Himself for it, who declares that as many, as He loves, He rebukes and chastens. . . . And it may somewhat illustrate the similitude to add, that the husbandman uses only to prune the trees of his garden; not those, that grow wild in his woods. But, though he oftener wound these, yet he wounds the other more fatally, employing but the pruning hook to pare off the superfluous twigs; or, at most, branches of the one; whilst he lays the axe to the root of the other, to fell the tree itself. Isa. v.

1—7; S. Matt. iii. 10; Heb. xii. 5—10. *R. Boyle.* (Reflections, &c. Ch. 3.)

What need have the people of GOD of afflictions? The same, that our bodies have of physic; that our trees have of pruning; that gold and silver have of the furnace; that liquors have of being emptied from vessel to vessel; that the iron has of a file, that the fields have of a hedge; that the child has of the rod. Eccl. vii. 14; 1 S. Pet. i. 6. *P. Henry.* (Life by M. Henry. Ch. 10.)

Nulla crux quanta Crux! Oh, what a Cross to have no cross! Amos iii. 2. *S. Augustine.*

More fruit.—Wherefore thy fretting and fuming, O Christian? Wherefore complain, because GOD taketh a course to make thee too glorious? Doth GOD do thee an injury to fit thee for a higher place in Heaven, than thou carest to possess? Thy impatience can free thee from no other weight but one; and that is an “exceeding and eternal weight of Glory.” 2 Cor. iv. 17. *Bp. Hopkins.* (Serm. on S. James i. 4.)

This *purging* is part of the *preparing*, noted at xiv. 3. *J. F.*

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.

5 I am the vine, ye *are* the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.

6 If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.

3 S. Augustine saith, “Why doth not CHRIST say; Now ye are clean, because of the Baptism, wherewith ye are washed; say-

ing that because, in the water, it is the *Word*, that maketh clean? *Detrahe Verbum; et quid est aqua, nisi aqua?* Take away the Word; and what is water, more than water?" It is the Covenant, and promise, and mercy of GOD, which clotheth us with Immortality, assureth our Resurrection, by which we receive Regeneration, forgiveness of sins, life, and salvation. His Word declareth His love towards us: and that Word is sealed and made good by Baptism. Our faith, which are Baptized, and our continuance in the profession, which we have made, establisheth in us this Grace, which we receive Therefore S. Jerome saith, "They, that receive not Baptism with perfect faith, receive the water; but the HOLY GHOST they receive not." iii. 21; Gen. i. 28; S. Matt. xxviii. 19; Eph. v. 26; S. James i. 18; 1 S. Pet. i. 23; Acts xv. 9. *Bp. Jewel.* (A Treatise on the Sacraments.)

The Word is one of those arteries, which convey to us the Spirit. Isa. lix. 21; Jer. xxxi. 33. *Bp. Andrewes.*

The Church's comeliness comes by two things—Justification and Sanctification. GOD hath conferred on her all the graces of His Spirit; and faith hath conveyed to her all the righteousness of CHRIST. Him, "the Sun of righteousness" you heard called by the prophet; and this, the woman in the Apocalypse, "clothed with this Sun." These two contain the perfection of all beauty. Let it seem no wonder, that GOD so loves the Church. Righteousness and Holiness—are they not GOD's own Image? He sees His SON in her; He sees Himself in her. S. Luke iii. 22; Eph. v. 25—27. *Dr. Richard Clerke.* (Serm. on Cant. i. 4.)

Mundatus mundandus. The clean person has yet to be made clean. 1 S. John i. 8, 9. *S. Augustine.*

4 We are not so planted together with Him, as one tree is planted together by another (*arbor inter, or juxta, arbores,*) each having its several root. But, as CHRIST was planted by His Death and Burial, and consecrated to be the root of Life, so we likewise should be planted by Baptism in Him to die to sin; and, being so planted in His Death, to be partakers of His Resurrection unto Life; as the implanted graft, which loseth leaf and sap, and (to outward view) life also in winter,

with the branch or stock, into which it was planted, doth recover all again, when the root sends back the sap at the spring, or the resurrection of the year. This is that, which our SAVIOUR Himself had said, S. John xv. 4, 5; that is, ye have no root in yourselves, and therefore no life; but, as you are planted in Me, the Vine. Now this Vine was opened in His Death upon the Cross, and planted in His Burial: and from Him, so planted, that of the Psalmist, (lxxxv. 11) was fulfilled; "Righteousness did grow out of the earth;" and we, being ingrafted or inoculated into Him, thus planted, become true branches of the same Vine. Branches we are; but without root in ourselves: all the Life we can hope for must be derived from His root. Rom. vi. 8—12. *Dean Jackson.* (On the Essence, &c. B. xi. Ch. 17.)

In these two invitations of Divine Love and directions of Infinite Wisdom—namely, "Come unto Me" and "*Abide in Me*"—are hidden all the riches of our Salvation. Happy are they, who come; most happy they, who abide! The first, a blessing, in time; the latter, in all Eternity. 1 S. John ii. 28, 29; 2 S. John 8, 9. (Conf. "*Come and see*," i. 39; "*Come and dine*," xxi. 12.) *J. F.*

5 The vine is a noble plant; but a feeble and tender one. Other trees grow up alone out of the strength of their own sap; this grovels on the ground and rots, if it have not an elm to prop it: like as man, the best creature, is in his birth most helpless, and would presently die without outward succours. Such is "the Israel of God;" the worthiest piece of God's creation, yet of itself impotent to good; here is no growth, no life, but from that Divine Hand. *Without Me ye can do nothing.* They are no vines, that can stand alone: those proud spirits, as they have no need of God, so God hath no interest in them. His Israel is a vineyard; and the vine must be propped. Gen. xlix. 22; 1 Cor. i. 26—31. *Bp. Hall.* (Serm. on Isa. v. 4, 5.)

Had He said, "Without Me you can do little;" or, "Without Me you can do no excellent thing;" or, "Without Me it will be hard and difficult for you;" or, "Without Me you can perfect no good work;" then there had been some evasion for a man to trust in his own abilities; but to say, without Me

you can do neither much nor little, greater things nor inferior things, with ease or with difficulty, neither finish nor begin, this cuts off all boasting in the powers and industries of the natural man. v. 7; Acts viii. 30, 31; Rom. vii. 18. *S. Augustine.*

The free Grace of GOD giveth us both the strength and first act, whereby we are qualified to work, and which concurrerth with us *in actu secundo*, to all those works, which we set ourselves about. As an instrument, even when it hath an edge, cutteth nothing, till it be assisted and moved by the hand of the artificer, so a Christian, when he hath a will and an habitual fitness to work, yet is able to do nothing without the constant supply, assistance, and concomitancy of the Grace of CHRIST, exciting, moving, and applying that habitual power unto particular actions. He it is, that giveth us, not only to "will, but to do;" that goeth through with us, and worketh all our works for us by His Grace. 1 S. John v. 7; S. Luke vi. 10; 1 Cor. xv. 10; Phil. i. 6; ii. 12, 13. *Bp. Reynolds.* (Expos. of Ps. cx.)

Quæ habemus ab Eo, tenere non possumus sine Eo. What we have from God, we cannot keep without God. Ps. cxxvii. 1, 2. *S. Bernard.*

Nothing in man is great, but so far, as it is connected with God. Isa. xlv. 24. *Bp. Wilkins.*

6 In these words Eternity is briefly and plainly described; for mark the words well; they run not in the future, "He *shall* be cast forth," &c.;) but all in the present tense, "He *is* cast forth," &c. This is the state and condition of the damned; they *are* burned, that is, always burning. When a thousand years are past and gone, as it was in the beginning, so it is still—they *are* burned; and, when a thousand, and a thousand more yet, are gone, as it was, so it is—they *are* burned. . . . Upon this place excellently saith S. Augustine; "One of these two must needs be the condition of the Vine-branch; either it must abide in the Vine, or, else, be cast in the fire: if not in the Vine, then certainly in the fire; but, that it may not be cast into the fire, let it abide in the Vine." iii. 36; Heb. vi. 8; S. Matt. xxv. 46. *Drexelius.* (Considerations on Eternity. B. ix. P. 1.)

If death were a deliverance from miseries, it would lessen its terrors, but 'tis the consummation of all. The first death transmits to the second. As the body dies by the soul's forsaking it, so the soul by separation from GOD, its true life, dies to its well being and happiness, for ever. Ps. xxx. 5. *Dr. Bates.* (Harmony, &c. Ch. ii.)

7 *Felix mens, cui Verbum individuus comes.* Happy the mind that has for its constant companion the *Word* of GOD! Prov. vi. 20—22; Col. iii. *S. Bernard.* (Serm. 32 in Cant.)

All Grace grows, as love to the Word of GOD grows. 1 S. Pet. ii. 1, 2; Acts xx. 32; Col. iii. 16. *P. Henry.*

Ye shall ask, &c.—We believe, that none attain Salvation, *nisi Deo invitante*, unless GOD call them; that none, who are called, work out their Salvation, *nisi Deo auxiliante*, unless GOD help them; and that none secure that help, *nisi orantes*, unless they pray for it. vi. 44. S. Luke xvii. 5. *S. Augustine.* (Lib. de Eccl. Dogm. c. lvi.)

Apply unto thyself all, that thy SAVIOUR is, or hath done. Wouldst thou have the graces of GOD's Spirit? Fetch them from His Anointing. Wouldst thou have power against spiritual enemies? Fetch it from His Sovereignty. Wouldst thou have redemption? Fetch it from His Passion. Wouldst thou have absolution? Fetch it from His perfect innocence. Freedom from the curse? Fetch it from His Cross. Satisfaction? Fetch it from His Sacrifice. Cleansing from sin? Fetch it from His Blood. Mortification? Fetch it from His grave. Newness of life? Fetch it from His Resurrection. Right to Heaven? Fetch it from His purchase. Audience in all thy suits? Fetch it from His Intercession. Wouldst thou have Salvation? Fetch it from His Session at the right hand of Majesty. Wouldst thou have all? Fetch it from Him, who is "one LORD, one GOD, and FATHER of all, who is above all, through all, and in all." 1 Cor. iii. 21—23; Col. ii. 9, 10. *Bp. Hall.* (CHRIST Mystical. Ch. 8.)

8 Herein is My FATHER glorified, that ye bear much fruit; so shall ye be My disciples.

9 As the FATHER hath loved Me, so have I loved you : continue ye in My love.

10 If ye keep My commandments, ye shall abide in My love ; even as I have kept My FATHER's commandments, and abide in His love.

8 The Glory of GOD from signifying the *Shechinah*, as the Jews call His visible Presence, comes to signify His Presence, or Manifestation, any other way ; more especially, in the words and actions of men, according to which metaphorical sense, to *glorify* signifies, in the general, to manifest, or evidence, GOD. . . . But, more especially, and to come nearer to my purpose, in this very sense we are said to glorify, i.e., to confess and acknowledge GOD, or make Him appear, *in our works*. i. 14 ; ii. 11 ; xi. 4, 40 ; xii. 41 ; xxi. 19 ; S. Matt. v. 16 ; 1 Cor. vi. 20. *Dr. Hickes.* (Serm. on the Moral *Shechinah*. 1 Cor. x. 32.)

We *glorify* GOD by entertaining the impressions of His glory upon us, rather than by communicating any glory to Him. Then does a good man become the Tabernacle of GOD, wherein the Divine *Shechinah* does rest, and which the Divine glory fills ; when the frame of his mind and life is wholly according to that idea and pattern, which he receives from the Mount. We best glorify Him, when we grow most like to Him ; and we then act most for His glory, when a true spirit of sanctity, justice, meekness, &c., runs through all our actions, when we so live in the world, as becomes those, that converse with the great Mind and Wisdom of the whole world ; with that Almighty SPIRIT, that made, supports, and governs all things ; with that Being, from whence all good flows, and in which there is no spot, stain, or shadow of evil ; and so, being captivated and overcome by the sense of the Divine loveliness and goodness, endeavour to be like Him, and conform ourselves, as much as may be, to Him. Ex. xxv. 9 ; S. Luke vi. 36 ; 1 S. Pet. i. 16. *John Smith.* (Discourse on the Excellency of true Religion. Ch. 5.)

“ So shall ye *appear* to be My disciples ;” for, CHRIST had owned them for His disciples before ; but this would manifest their

being so to the world ; which would bring the greatest honour to God, and to the Christian Religion. And it is certain nothing did more advance the reputation of it in the world, than their singular and extraordinary care of the poor. For they not only relieved in the first place those, that were Christians, according to the Apostle's rule—"especially to those of the household of faith"—but their charity extended to the very heathen : which Julian takes notice of with great indignation —“Is it not a shame for us not to relieve our own poor, when the Christians not only take care of their own, but of ours too ?” S. James ii. 18. *Bp. Stillingfleet.* (Serm. on Gal. vi. 9.)

- 9 We cannot hear the story of the loves of Jonathan and David, without being affected with it ; and why, but because of the earthly grandeur there is in it ? A Goliath defeated, a robe and belt, a Royal table, the jealousy of a King—all which men are naturally apt to revere—these add grandeur ; and grandeur, affectingness to the story. Awaken thy mind, my soul ; open thy eyes. Behold a greater Love, than both theirs, is here ; get up above the round level of this world ; raise up thy head awhile ; and see, as Angels see, and think, as Angels think. Those things, that are highly esteemed among men, are low in the sight of God. Here is the true grandeur ; here is that, which affects the minds of Angels. The only SON of God on the one side, and the Princes of His Kingdom on the other. Here they seem mean and contemptible ; but to those Blessed spirits, who know the rank reserved for them in Heaven, and the vacant thrones, belonging to each of them, they appear with true greatness. The tokens of this Love are jewels of immortal stamp ; not an earthly robe, that sits loose on him, that gives it, but the very Body and Blood of the Giver. The acts of this Love are an effectual reconciliation of His friends to God the FATHER, though with the expense of His Glory and Life. And on both sides this act is mutual ; of sacrificing all they had, and life itself, for each other. The expressions of this Love are the most solidly endearing, the most substantially tender, without extravagance, fondness, or pomp ; not with strained appellations, but in the natural terms of “children” and “friends.”
- As the Father hath loved Me, so have I loved you. Let not your*

heart be troubled. Be of good cheer. My peace I leave with you. I will see you again. The circumstances of this Love, are His Glorious Resurrection, with the ministration of Angels opening the prison gates, and His triumphal Ascension, with the whole quire of Angels attending. . . . A noble scene of Love between our Blessed LORD and His servants, from His first quitting His Glory for their sakes to the last act of Love, that shall appear on this earthly stage, at the final consummation of all things. How Divinely great will these stories appear in the annals of Eternity, to entertain that Blessed society with, through never-ending days of bliss! 2 Sam. i. 26; Ps. cxi. 2; S. Luke ix. 31; Rev. i. 5, 6. *Bonnell.* (Life by Archdeacon Hamilton. p. 90. Ed. 1718.)

10 In the source and fountain of happiness and bliss, like a spark in the fire, or a beam in the sun, or a drop in the ocean. i. 18. *Bp. Rust.* (Serm. preached at the Funeral of Bp. J. Taylor.)

Some philosophies have highly commended virtue, and vehemently exhorted thereto; but the ends are mean, which they aim at; the grounds very weak, from which they argue; present satisfaction and tranquillity of mind, safety, quiet, convenience, and pleasure of this life. Can they persuade men easily, that these are sufficient inducements so carefully and painfully to follow virtue? Doth that thing deserve such mighty eulogies, which hath no greater rewards, or benefits, than those, attending it? No, surely. He, that tells us, that by doing these things we shall imitate the highest Goodness, we shall honour God and please Him, we shall perform a duty of gratitude to our great Benefactor, we shall obtain the love and favour of God; we shall avoid His wrath and displeasure, we shall acquire not only comfort and peace of conscience here, but an everlasting crown of joy and bliss hereafter; he propoundeth ends infinitely more noble; he useth arguments incomparably most efficacious and persuasive to the practice of virtue. No philosophy in any measure represents virtue so truly upon all accounts estimable and eligible, as the Christian Doctrine; none can discover the excellent fruits, that grow upon it. Rom. xii. 1; 1 S. John v. 3. *Dr. Barrow.* (Expos. of the Creed.)

11 These things have I spoken unto you, that My joy might remain in you, and *that* your joy might be full.

12 This is My commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are My friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants ; for the servant knoweth not what his lord doeth : but I have called you friends ; for all things that I have heard of My FATHER I have made known unto you.

16 Ye have not chosen Me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and *that* your fruit should remain : that whatsoever ye shall ask of the FATHER in My Name, He may give it you.

11 This Divine *joy* is planted in the soul by the HOLY SPIRIT. It is therefore an inward and spiritual joy ; it is deep rooted in the heart ; it is solid and well founded ; it is abiding and lasting ; it is a satisfying joy, and purifying in its effects. It is a joy, that flourishes most in adversity. It is a communicative joy : a man has not tasted what Religion is, if he does not seek to impart this joy to others. It is the joy of Communion with GOD through our LORD JESUS CHRIST. It is a humble joy ; but it causes a man "to triumph in CHRIST." Though this joy may be interrupted, yet the source and matter of it remain unchanged ; just as in nature, clouds may sometimes, for many days, interrupt the rays of the sun, but the order of creation continues the same. S. John iv. 14 ; Rom. xv. 29, 32 ; 1 S. Pet. i. 6 ; 1 S. John i. 1—4. *R. Cecil.* (Serm. on S. John xvi. 22.)

12 He would have us so far from doing evil to any man, that He requires us to owe him nothing, but only *love*. And this debt we must be always paying, and think ourselves debtors to all men; not only to treat them civilly, and give them good words, but to “love them in deed and in truth:” which love must teach us to be meek and gentle towards all men; to “put away all bitterness, and wrath, and anger, and clamour, and evil speaking;” not to circumvent, or “go beyond, our brother in any matter;” not to lie to our neighbour, nor defame him; much less to do him any hurt in his body or goods. So (it must teach us) to relieve his poverty; to help forward his joy, to comfort him in his sorrow, to cover his defects, to make a fair interpretation of his actions, to let our judgment of him incline to the more favourable side, to mind what is “lovely” or grateful to others, and what things are “of good report,” to study “things, that make for peace,” to compose and reconcile differences, to beg pardon of those, whom we have offended, and make them satisfaction, and, if any have offended us, readily to forgive their fault, to forbear revenge, when it is in our power to requite an injury; to do “good for evil,” to “bless those, that curse us,” to overcome men’s hatred with benefits; to pray to God for those, who use us despitefully, and to be longsuffering, when it is fit to punish any man for his crime. And, as for those, who are truly pious, we are taught to do them good above all other men, to live with them “in unity and godly love,” to sympathize with them in their several conditions, “rejoicing with those, that do rejoice, and weeping with those, that weep.” Rom. i. 14; Eph. iv. 30—32; v. 1, 2; 1 S. Peter iii. 8—10. *Bp. Patrick*. (JESUS and the Resurrection. P. 1. Ch. 5.)

As I have loved you.—The Rule and Law of life, which we have in the Gospel prescribed to us, becomes imperative, only through connection with its peculiar Doctrines. Eph. iv. 1—6; 1 S. Peter i. 19. *J. Miller*. (Bampt. Lecture, 7.)

Magnes amoris amor. Love draws love to it, like a loadstone. xxi. 7; 1 S. John iv. 16, 19. *Dr. R. Clerke*.

The fire of Charity is never extinguished, but will always be re-kindled by the wood of the Cross. Exod. xv. 25. *S. Ignatius*.

13 Is it not greater love to die for one's enemies, than for one's friends? Yes; but, when any die for their enemies, they must already esteem them, as friends, from the love borne to them. *Is. Clarius.* (in loco.)

He suffered all Aristotle's *πέντε φοβερὰ*, five fearful things:—1st, ignominy; 2nd, need; 3rd, sickness; 4th, enmity; 5th, death; S. Matt. xxvii. 63; S. Luke ix. 58; Isa. liii. 4, 5; S. John xv. 18. But that, which was the infallible sign of His love and the greatness thereof towards us, was His Death; as Cantic. viii. 6. The love, that is as strong, as death, is "perfect love;" that He took upon Him, too. *Bp. Andrewes.* (On the Moral Law. Comm. i.)

The Cross of CHRIST was the noontide of everlasting Love; the meridian splendour of eternal Mercy. There were many bright manifestations of the same Love before; but they were like the light of the morning, that "shines more and more unto the perfect day;" and that perfect day was, when CHRIST was on the Cross, when darkness covered all the land. Comparisons can give but a very imperfect view of this Love, which "passeth knowledge." Though we should suppose all the love of all the men, that ever were, or shall be on the earth, and all the love of the Angels in heaven, united in one heart, it would be but a cold heart to that, which was pierced with the soldier's spear. The Jews saw but blood and water; but faith can discern a bright ocean of eternal Love flowing out of these wounds. We may have some impression of the glory of it, by considering its effects. We should consider all the spiritual and eternal blessings received by God's people for four thousand years, before CHRIST was crucified, or that have been received since, or that will be received, till the consummation of all things; all the deliverances from eternal misery; all the oceans of joy in Heaven; the rivers of water of life, to be enjoyed to all eternity by multitudes, as the sand of the sea shore—we should consider all these Blessings, as flowing from that Love, that was displayed in the Cross of CHRIST. *Zech.* ix. 17; *Eph.* iii. 13—21. *Maclaurin.* (Serm. on Gal. vi. 14.)

14 The nearer our SAVIOUR drew to His Glory, the more humility He expressed. His followers were first His servants,

and He their Master; xiii. 16: then, His disciples, and He their Teacher; xv. 8: soon after, they were His *friends*, and He theirs; xv. 14: lastly, they are incorporated into Him, and made partakers of His Glory—"That they also may be One in Us," saith He, xvii. 21, 22, 23. O SAVIOUR, was this done for the depressing of Thyself; or, for the exaltation of us; or, rather, for both? How couldest Thou more depress Thyself, than thus to match Thyself with us poor wretched creatures? How couldest Thou more exalt us, than to raise us unto this entireness with Thee, the All-glorious and Eternal SON of GOD? How should we learn of Thee to improve our highest advancement to our deepest humility; and so to regard each other, that, when we are greatest, we should be least! xxi. 5; Eph. iii. 8. *Bp. Hall.* (Select Thoughts, 27.)

15 *All things*.—Adam had the Gospel soon after his fall, but a short Gospel; a mystery indeed to him, wrapt up all in one promise; and that a dark one: but now that one wedge of gold is beaten out into the whole Bible—a Gospel, writ at length. xvii. 8; Gen. iii. 15; Gal. vi. 11. *Gurnall.*

Friends are a second self. . . . Jonathan loved David, as his own soul: but CHRIST loved us with a love, "stronger than death." Jonathan exposed himself to imminent danger in vindicating David's conduct: JESUS surrendered Himself to certain death in making reconciliation for our offences. Jonathan interceded once, and again, with his father in David's behalf; CHRIST "ever liveth" to make intercession for us. Jonathan "stripped himself of the robe, that was upon him, and gave it to David, and his garment, even to his sword, and his bow, and his girdle." (1 Sam. xviii. 4.) Our Redeemer, without stripping Himself, has clothed us, (such is the prerogative of a Divine Person) with the robe of His Righteousness, and with the garment of His Salvation. Philemon 12, 17. *Hervey.* (Theron and Aspasio. Letter 12.)

If there happen to be differences in opinion (among the members of the Church) concerning points not essential, not necessary to Salvation, this diversity must not breed an alienation of affection. That Charity, which can cover a multitude of sins, may much more cover many small dissensions in judgment.

We cannot hope to be all, and at all times, equally enlightened. At how many and great weaknesses of judgment did it please our merciful SAVIOUR to connive in His domestic disciples; they, that had sat so long at the Sacred feet of Him, "who spake, as never man spake!" . . . Yet He falls not harshly upon them for their errors and ignorance, but entertains them with all loving respect; not as followers only, but as *friends*. S. Matt. xii. 20. *Bp. Hall*. (On CHRIST Mystical. Ch. vii. S. 2.)

- 16 This word *Father* is *proprium Evangelii*, most proper to the Gospel, "a Name, which GOD did not reveal unto Moses," saith Tertullian; and, had not He commanded it—"thus to pray, Our FATHER"—no man should have been so bold, as to call Him "FATHER." But I say more; *Vox hoc Evangelium est*; for in it all the riches of the Gospel and all the treasures of Wisdom do lie hid. Mal. i. 6. *Farindon*. (Serm. on S. Matt. vi. 9.)

There is no more kindly attractive to love than to be the first in loving, *prævenire amando*; for stony indeed is that heart, which, though it like not to love first, will not return love for love. iii. 16; 1 S. John iv. 19; Rom. v. 8. *S. Augustine*.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated Me before *it hated* you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep your's also.

21 But all these things will they do unto you for

My name's sake, because they know not Him that sent Me.

17 *I command you.*—In revealing His Gospel to the world, CHRIST did not only perform the part of a Prophet, but also of a Legislator; and that, by His own inherent authority. As He was a King, He stamped those doctrines into laws, which He taught and delivered, as a Prophet. And such as His Kingly power is, such are His laws and commandments. He is a spiritual King, a King of souls, of will and of affections; and, accordingly, His laws are spiritual, and do extend their obligation to the souls, and wills, and affections of His subjects. S. Matt. v. 21, 22; vii. 29; Heb. viii. 10. *Dr. J. Scott.* (Christian Life. P. ii. Ch. 7.)

The country Parson is full of Charity; it is his predominant element. For, many and wonderful things are spoken of thee, thou great virtue! To Charity is given the covering of sins, (1 S. Pet. iv. 8,) and the forgiveness of sins, (S. Matt. vi. 14; S. Luke vii. 47,) and the fulfilling of the Law, (Rom. xiii. 10,) the life of faith, (S. James ii. 26,) the blessings of this life (Prov. xxii. 9; Ps. xli. 2,) and the reward of the next, (S. Matt. xxv. 35.) In brief, it is the body of Religion, (S. John xiii. 35,) and the top of Christian virtues, (1 Cor. xiii.) Wherefore all his works relish of Charity. *G. Herbert.* (Priest to the Temple. Ch. 12.)

Some empty their bags, others macerate their flesh; and there are those, who quite abandon the world, and retire out of it; and some, who have consecrated their dearest pledges to God. But thou needest do none of these things; there is one thing, thou mayest bring and offer to Him, instead of all; and that is loving kindness (forgiving of injuries and doing benefits) in which God rejoices more, than in all the rest put together; a proper gift, an unspotted gift, a gift, that engages the Divine bounty to be still more liberal in His favours to us. 1 Cor. xiii. 1—3; Gal. ii. 10; 1 Tim. i. 5. *Greg. Nazianzen.* (Orat. xvii.)

18 The very pretension of Christianity to speak with authority from GOD armed the world, Jewish and heathen, against it.

For, it pronounced sentence at once upon the imperfection and incompleteness of the Jewish notions, upon the falsehood of all heathen modes of worship. With the Jew, it was not like a new sect, such as the Herodians, added to the older division into Pharisees and Sadducees; but it was a deposing Moses from his authority, and placing him beneath Him, whom they execrated—"the carpenter's son, of Galilee." "We know, that GOD spake by Moses," they said: "but, as for this fellow, we know not whence He is:" nay more, it was not deposing Moses only from his place, it was a loss of rank and caste to themselves likewise. For, if the Christian Religion broke down "the wall of partition" between Jew and Gentile, and "made both one," what became of their own fancied superiority over the rest of mankind? Still more, what became of their own special position, as Lords over their brethren? (See S. Matt. vii. 28. *Farindon*.) Acts vi. 14; xvii. 7; xxviii. 22; 1 Cor. i. 21—24. *G. Cornish*. (Serm. on 1 S. John iii. 13.)

Christianity still lives in the same world, that CHRIST did; and these two will be utter enemies, till the kingdom of darkness is entirely at an end. Gal. iv. 29; 2 Tim. iii. 12; 1 S. Pet. iv. 12—14. *Wm. Law*. (Serious Call. Ch. 17.)

19 We may conceive the title, "children of this world," to belong unto them in a threefold respect; inasmuch as, 1, Their affections are bent upon the world; 2, Their conversations are conformed to the world; 3, Their portion is allotted to them in this world. The godly are in this world *tanquàm in alieno*, and are looked upon by it as strangers, and are used by it accordingly. If they were *of the world*, the world would own them, and love them, as her own party; and they would also love the world again, as their own home. 1 S. Pet. ii. 11; Phil. iii. 20; Heb. xi. 13, 14; 1 S. John iv. 5. *Bp. Sanderson*. (Serm. on S. Luke xvi. 8.)

As the moon, that "faithful witness in heaven," appears steadily to pursue its course among opposing clouds, cheering the pilgrim through the horrors of the night, while owls hoot and dogs bark at its splendour; so the faithful witness on earth, while he illuminates his particular station, hailed by the children of light,

but neglected, if not hated, by others, will recollect how his Master was received, and that He testified, "This is the condemnation," &c. iii. 19; S. Luke vi. 26. *R. Cecil.* (Serm. on the death of the Rev. J. Newton. S. Luke xii. 42, 43.)

Hostis quòd tibi sit mirari desine mundus,
 Infestusque tuum quòd petat usque caput.
 Davidicone virum quem cernit in agmine Nabal
 Militiæ fungi munere ferre potest?
 In furias rapitur, cum pressus fœnore quisquam
 Confugit ad tanti martia castra ducis;
 Atque suis lautas epulas apponere servis
 Mavult, Davidicam quàm satiare manum.

1 Sam. xxii. 2; xxv. 11. *Jacob. Billius.*
 (Anthol. Sacra. 61.)

20 Wherefore does the limb in the body lift itself above the head? If you decline your share in the persecutions, which fall on the Head, this amounts to your refusing to belong to the Body. *Pati te docuit, et patiando te docuit.* 1 S. Pet. iv. 1, 2; Heb. xiii. 8; 2 Tim. ii. 10—12. *S. Augustine.*

Ever since the fatal enmity betwixt the seed of the woman, and the seed of the serpent, hath been proclaimed (Gen. iii. 15,) it hath been so: it began very early, and they were scarce got out of Paradise, but Cain persecuted his brother Abel, and pursued him to death for asserting, saith the Chaldee paraphrast, the rewards and punishments of the world to come. And this hath been the fate of abundance of righteous men and women in all ages more signally, since CHRIST JESUS appeared in the world, and taught mankind a more perfect and stricter way of righteousness, than the world was acquainted with before. And what was our SAVIOUR's life, but a continual persecution from His cradle to His Cross? And, when it was so with the Master, we cannot think His Apostles and disciples should escape these uncivil and barbarous usages. Accordingly, S. Stephen was stoned; S. James beheaded; Timon, one of the seven Deacons, burnt; S. Thomas, slain with a dart; Simon Zelotes, crucified; S. Jude, slain in a tumult raised by the people; S. Mark the Evangelist, burnt; S. Bartholomew, beaten to death with staves; S. Andrew, crucified; S. Matthew,

stoned and beheaded ; S. Peter, crucified with his head downward ; and S. Paul, after a thousand sufferings, beheaded. 1 S. John iii. 12—14 ; Heb. xi. 36—38. *Dr. Horneck.* (Serm. on S. Matt. v. 10.)

The world would use us, just as it did the Martyrs, if we loved God, as they did. *Bp. Wilson.* (Maxims.)

21 *For My Name's sake.*—Among all the number of those malefactors, whom you condemn, there is not a *Christian* to be found chargeable with any crime, but his name ; or, if there be, we disown him for a *Christian*. . . . So much is the hatred of our name above all the advantages of virtue flowing from it. . . . Setting aside all inquiry into the principle of our Religion and of its Founder, and all knowledge of them, *Nomen detinetur, Nomen expugnatur*, the mere name is laid hold of, the name is attacked : and a word alone prejudges a sect unknown, and its Author also unknown, *quia nominantur, non quia revincuntur*, because they have a name, not because they are convicted, S. Matt. x. 22 ; Acts ix. 14 ; 1 S. Pet. iv. 14—16. *Tertullian.* (Apol. c. iii. 44.)

22 If I had not come and spoken unto them, they had not had sin : but now they have no cloke for their sin.

23 He that hateth Me hateth My FATHER also.

24 If I had not done among them the works which none other man did, they had not had sin : but now have they both seen and hated both Me and My FATHER.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated Me without a cause.

26 But when the Comforter is come, whom I will send unto you from the FATHER, *even* the SPIRIT of Truth, which proceedeth from the FATHER, He shall testify of Me :

27 And ye also shall bear witness, because ye have been with Me from the beginning.

22 Sin is rightly defined a transgression of God's Law, and is either the doing of something, which GOD has forbidden; or, the leaving undone what GOD has commanded. The doing what we ought not to do, is called a sin of commission; and the not doing what we ought is styled a sin of omission. In the one, we commit a trespass; in the other, we neglect a duty; and, either way, we sin. Sins of either kind may differ in their degrees of greater and less, according to their different matter, circumstances and aggravations. . . . Our LORD therefore compares some offences to gnats, and He compares others to camels; some to motes in the eye, others to beams. . . . There are two considerations to be taken in, which seem to be the principle in determining the greatness of any sin. One is the matter of the sin itself; or, the mischievous tendency of it: the other is the degree of malice, or wilfulness, in the person committing it. ix. 41; xix. 11; S. John v. 16, 17; S. Jude 22, 23. *Dr. Waterland.* (Serm. on Ps. xix. 13.)

23 What! that the highest excellency, the most perfect beauty, loveliness, and love itself, should so little attract a reasonable spiritual being, that issued thence? His own offspring so unkind! What more than monstrous unnaturalness is this, so to disaffect one's own Original! It were easy to accumulate and heap up considerations, that would render this astonishingly strange. So things are reckoned upon several accounts, either as they are more rare and unfrequent, (which is the vulgar way of estimating wonders;) or, as their causes are of more difficult investigation; or, (if they are moral wonders) as they are more unreasonable or causeless: upon this last account "CHRIST marvelled at the Jews' unbelief," (S. Mark vi. 6;) and so is this hatred justly marvellous, as being *altogether without a cause*. . . . To how many thousand objects is the mind of man indifferent; can turn itself to this or that; run with facility all points of the compass among the whole universe of beings! But assay only to draw it to GOD, and it recoils; thoughts and affections revolt, and decline all converse with that Blessed

object ! Toward other objects, it freely opens and dilates itself, as under the benign beams of a warm sun : there are placid complacential emotions ; amicable sprightly converses and embraces. Towards GOD only it is presently contracted and shut up ; life retires, and it becomes, as a stone, cold, rigid, and impenetrable. The quite contrary to what is required (which also those very precepts do plainly imply) it is alive to sin, to the world, to vanity ; but crucified, mortified, dead to GOD and JESUS CHRIST. Isa. i. 2, 3 ; S. Matt. xxi. 37—39 ; Rom. vi. 11 ; viii. 5—8. *J. Howe.* (The Blessedness of the Righteous. Ch. 12.)

22, 24 *If I had not spoken.—If I had not done.*—The two combined, Doctrine and Miracles, attested His Unity with the FATHER and His Divine Mission. vii. 46 ; S. Matt. ix. 33 ; Acts i. 1. *J. F.*

Among them.—How strangely irrational were the Jews in rejecting our SAVIOUR, when His miracles not only exceeded those of Moses both in number and quality ; but, which was much more, when they themselves saw the miracles, which CHRIST did, but they received those of Moses, only upon the credit of their fathers. ii. 23 ; v. 36 ; x. 25 ; Acts ii. 22. *Bp. Stillingfleet.* (Origines Sacræ. B. ii. Ch. 9.)

Ignorance, though it do not deserve pardon, yet it often findeth it ; because it is not joined with open contempt of Him, that is able to pardon. But he, that sinneth against knowledge, doth *ponere obicem* (if you will allow the phrase, and it may be allowed in this sense,) he doth not only provoke the justice of GOD by his sin (as every other sinner doth ;) but he doth also dam up the mercy of GOD by his contempt, and doth his part to shut him out from all possibility of pardon. 1 Tim. i. 13 ; S. James iv. 17. *Bp. Sanderson.* (Serm. on Gen. xx. 6.)

23 *He that hateth Me hateth My Father also.*—So we may say, that “ he, who loveth Him, loveth His FATHER also.” For, the FATHER, the SON, and the HOLY GHOST, are one and the same GOD, Blessed for ever : “ he, that loveth Him, that begat, loveth also Him, that is begotten ;” and so, reciprocally. The Divine Essence is but one ; it admits of no division : therefore, whatever honour is paid to one of the Divine Persons is paid to all

Three: the ever glorious Trinity is honoured by it. v. 23; xiv. 21, 23; 1 S. John v. 1; Phil. ii. 11. *Clastrum Animæ*. (P. ii. S. 15.)

24 It should not pass unnoticed, that at this Verse our LORD says *Me, and My Father*; and, a few Verses further on, *My Father and Me*. x. 30; xvi. 3. *J. F.*

25 The Psalms have a greater testimony, and are more frequently urged for the advancement of Christianity, than any other part of the Bible. *Lord Clarendon*.

26 The FATHER is placed first, and really is the First Person in the Trinity; not, as if He was before the other Two—for They are all Co-Eternal—but because the other Two received their Essence from Him: for, the SON was “begotten” of the FATHER; and the HOLY GHOST “proceeded” both from FATHER and SON: and, therefore, the FATHER is termed by the primitive Christians *Πῦξ καὶ πηγή Θεότητος*, the Root and the Fountain of Deity. As in waters, there is the fountain, or well-head; then there is the spring, that boils up out of that fountain; then there is the stream, that flows both from the fountain and the spring; and yet all these are but one and the same water: so here, GOD the FATHER is the fountain of Deity; the SON, as the spring, that boils up out of the fountain; and the HOLY GHOST, that flows from both: and yet all Three is but One and the same GOD. The same may be also explained by another familiar instance. The sun, you know, begets beams, and from the sun and beams together proceed the light and heat: so GOD the FATHER begets the SON; and from the FATHER and SON together proceeds the Spirit of knowledge and grace: but, as the sun is not before the beams, nor the beams before the light and heat, but all are together; so neither is FATHER before the SON, nor FATHER or SON before the HOLY GHOST; but only in order and relation to one another; in which only respect the FATHER is the First Person in the Trinity. vii. 37—39. *Bp. Beveridge*. (Private Thoughts. P. 2, S. 3.)

The HOLY GHOST was substituted, commissioned, and sent, by the SON, authorised thereunto by the FATHER, to minister under Him. For, as the SON acts by the FATHER’s authority, as He is His Minister; so all that authority, which He communicates

to others to act under Him, He must derive originally from the FATHER; and, consequently, that authority, by which He sent the Spirit to act, as His Minister, He must have derived from the FATHER, whose Minister Himself is; and hence the FATHER is said to "send the Spirit in the Name of the SON;" that is, to appoint the Spirit to act under the SON, and by His authority, (xiv. 26,) as the SON is said to "send the Spirit from the FATHER;" that is, by the authority, which He had received of the FATHER. And this, I verily believe, is the reason why the Apostle in Eph. iv. 8, quotes the Psalmist with that variation: "He ascended up on high," saith he, speaking of CHRIST; "He led captivity captive; He gave gifts unto men;" whereas the words of the Psalmist are, "He received gifts for men," (Ps. lxxviii. 18,) to denote that that *gift* of the HOLY GHOST, which CHRIST gave to His Church, was nothing, but what He Himself had first *received* from the FATHER; so that, though it was from the FATHER, that the SON had His authority to send the HOLY GHOST; yet it was from the SON that the HOLY GHOST had His Mission immediately. And, accordingly, you may observe, that, after CHRIST's departure from this world, the HOLY GHOST acted immediately under CHRIST, as the Supreme Vicegerent of His Kingdom. . . . He is styled by Tertullian the Vicarious Virtue, or Power; as He was the supreme Vicar and Substitute of CHRIST, in mediating for God with men: so that now the HOLY GHOST is subordinate to the SON, not only by virtue of His Procession from Him together with the FATHER; but also by virtue of His being purchased and obtained by Him of the FATHER, by His meritorious Death and Intercession. iv. 10; S. Luke xxiv. 49; Acts xx. 28; xv. 28; xvi. 6; 2 Cor. iii. 8. *Dr. J. Scott.* (Christian Life. P. ii. Ch. 7.)

Here is an evident difference between the Mission and Procession of the HOLY SPIRIT: the former is spoken of, as then to come, *Whom I will send*; the latter is spoken of in the present tense, *Which proceedeth*. *Dr. Gerhard.* (De Spiritu Sancto.)

The same Greek term, which we translate, to *proceed*, is employed by the same Evangelist, when he describes the Spirit, as *proceeding* out of the mouth of CHRIST in the likeness of "a sharp two-edged sword;" and, again, (which is a more

lively representation of the Holy Trinity) as "a pure river of the water of Life, clear as crystal, *proceeding* out of the throne of God and of the Lamb." Rev. i. 16; xxii. 1. *J. F.*

Whatever is said of CHRIST in the whole Bible, either in the Old or New Testament, is the testimony and evidence of the HOLY SPIRIT; but there is a special and eminent testimony of the Spirit, which CHRIST foretold He should give after His Ascension, and the glorious Mission of the Spirit. Concerning the Old Testament, CHRIST had said to the Jews, "Search the Scriptures; *they* testify of Me," as a means in the hand of the Spirit; but, of the Spirit Himself, at and after His coming, He saith, "*He shall testify of Me.*" . . . The beginning and end of this period contain the most glorious evidence; the former, as it was to establish Christianity; the latter, as it shall be to perfect and complete it. For, when the latter-day Glory comes, the light of the moon shall be, as the light of the sun, and the light of the sun, as "the light of seven days;" that is, much greater and more resplendent than ever it had been before. Isa. xxx. 26; 1 S. Peter i. 10, 11; Rev. xix. 10; Rom. i. 4; 2 Cor. iii. 8. *Hurrian.* (Of the Works of the HOLY SPIRIT. Sermon. 6.)

- 27 The main things to be regarded, as to the truth of human testimony, are these:—1. If men testify nothing, but what they saw. 2. If they testify it at no long distance of time from the thing done. 3. If they testify it plainly and without doubtful expressions. 4. If a great number agree in the same testimony. 5. If they part with all, that is valuable to mankind, rather than deny the truth of what they have testified. And, where all these concur, it is hardly possible to suppose greater evidence to be given of the truth of a thing. And now I shall shew that all these do exactly agree to the Apostle's testimony, concerning the Resurrection of CHRIST. xix. 35; xxi. 24; S. Luke i. 1, 2; Acts i. 22, 23; 1 S. John i. 1—5. *Bp. Stillingfleet.* (Letter to a Deist.)

Ex animo Credo, quod sit quoque Spiritus almus,
Qui simul à Patre et Nato procedit, et Unus
Cum Patre et Nato Deus est Benedictus in ævum.
Hic auctor fidei est, Hic puro accendit amore

Corda hominum, sanctis vitæque est arrha futuræ:
 Inspirante Illo, veteres cecinere Prophetæ;
 Illius ductu sunt scripta Volumina Sacra,
 Quæ data sunt nobis, ut Lex sanctissima vitæ,
 Ut pedibus nostris sint semper amabile lumen . . .

Spiritus Ille Dei est, qui nobis lumine blando
 Corda movens facit, ut credamus: Quo sine, verbum
 Nil prodest, multoque minus miracula prosunt,
 Cum pauci norint falsis dignoscere vera.

G. Nicols. (Liturgica, et *Περὶ ἀρχῶν*. Lib. i.)

CHAPTER XVI.

THESE things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the FATHER, nor Me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

1 He promised His disciples that they should do greater works, than He had done; but, lest they should be elated by this assurance, He qualifies it by an open declaration that their doctrines would not be welcomed, or obeyed. . . . So then, far from feeling their faith shaken in consequence of the rejection of the Christian doctrines by the great majority of those, who

heard them, whether Jew or Gentile, they would only perceive in this fact the fulfilment of prophecy, and a strong additional confirmation of the truth of their Master. v. 3; Phil. i. 12—14. *Bp. C. Sumner.* (On the Ministerial Character of CHRIST. Ch. 10.)

Here, with Moses thy body may be thrown into the water; with Joseph cast into prison; with Shadrach, Meshach, and Abednego, flung into a fiery furnace; with Daniel hurried into a lion's den; stoned with the prophets; crucified with S. Peter; thrown down from a precipice with S. James; cast into a kettle of boiling oil with S. John; thrust through with a lance, as S. Thomas; bound to a tree with S. Andrew; flead with S. Bartholomew; burnt with Polycarp; torn by wild beasts with Ignatius—in all which afflictions, thou canst not but sympathize with thy individual companion; for 'tis by thee that thy body feels the torments it endures: but in that Heaven, that glorious Heaven, thou art secure under the shadow of the Almighty's wings for ever. Job iii. 17; 2 Thess. i. 4—7. *Dr. Horneck.* (The great Law of Consideration. Ch. 6.)

- 2 If a man acts according to his conscience he sins too, if he act against the Law of GOD. . . . Our SAVIOUR foretells to His disciples, *The time will come, &c.* shall think it not only lawful, but acceptable to GOD, and of the nature of a Sacrifice, which propitiates for other offences, to put you to death. See here a conscience bravely glosed, where the error looked like Religion and atonement; and yet these Jews, that did so, were given up to the direst punishments, that ever any nation did groan under. Rom. x. 2; xi. 8—10; Acts xxiii. 1; 2 Tim. i. 3; 1 Tim. i. 13, 15. *Dr. Allestree.* (Serm. 3, on S. Matt. vi. 22, 23.)

A great reason to move us to jealous fear and circumspection is the uncertain knowledge we have of the quality of our actions; for, in our best intentions there may be imperfections, which we know not. We may take that to be good, which is evil, and mistake on both hands. I may come short, or fail, in the matter, manner, or some circumstance. My devotion may be irregular; my patience, stupidity; my zeal, rage. *O quàm honestâ voluntate miseri sunt*, saith Lactantius, With what

good meaning do many poor souls do evil! 2 Sam. vi. 7; Jer. x. 23; Ps. cxxxix. 23, 24. *Farindon*. (Serm. on Rom. xi. 20.)

What a rattle and noise hath this word *Conscience* made! How many battles has it fought! How many Churches has it robbed, ruined, and *reformed* to ashes! How many Laws has it trampled upon, dispensed with, and addressed against! And, in a word, How many Governments has it overturned! Such is the mischievous force of a plausible word, applied to a detestable thing. Acts xxvi. 9. *Dr. South*. (Serm. on 1 S. John iii. 21.)

No pretension of a good end, of a good meaning, of a good event, of any good whatsoever, either can sufficiently warrant any sinful action to be done; or, justify it, being done; or, sufficiently excuse the omission of any necessary duty, when it is necessary. *Bp. Sanderson*. (Serm. on Rom. iii. 8.)

5 But now I go My way to Him that sent Me; and none of you asketh Me, Whither goest Thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.

8 And when He is come, He will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on Me;

10 Of righteousness, because I go to My FATHER, and ye see Me no more;

11 Of judgment, because the prince of this world is judged.

5 LORD, were our eyes open to see clearly the reasons of Thy Providence towards us; or, would we humbly ask Thee to in-

struct our souls; we should often find reason to rejoice, where we now suffer our hearts to be overwhelmed with sorrow. For, all Thou dost is “expedient for us.” If we mourn, it is too much our own faults; since the same Providence, if well considered, would afford us truer matter of joy. 2 Cor. iv. 8—10; vi. 9, 10; Heb. xii. 5—12. *Austin.* (Med. 260.)

Alas! we are disinclined by our nature, still clinging to this earth, to ask *Whither goest thou*, O my soul? And, because we are in danger of losing our possessions here below, *sorrow hath filled our hearts.* Ps. cxix. 25; S. Matt. xix. 22. *J. F.*

6 Another thing, which disturbs the pleasure of love, and renders it a miserable and unquiet passion, is absence and separation from those we love. It is not without a sensible affliction, that friends do part, though for some little time; it is sad to be deprived of that society, which is so delightful; our life becomes tedious, being spent in an impatient expectation of the happy hour, wherein we may meet again. But, if death have made the separation, as some time or other it must, this occasions a grief, scarce to be paralleled by all the misfortunes of human life, and wherein we pay dear enough for the comforts of our friendship. But, Oh, how happy are those, who have placed their love on Him, who can never be absent from them; they need but open their eyes, and they shall every where behold the traces of His Presence and Glory, and converse with Him, whom their soul loveth: and this makes the darkest prison, or wildest desert, not only supportable, but delightful to them. Verse 23; iv. 13, 14; xv. 27; S. Luke xxiv. 28, 29; Acts xx. 38; xvi. 25; Rev. i. 9, 10. *H. Scougal.* (The Life of God in the soul of man. Discourse 2.)

Mortals are made unhappy, not so much by events, as by the operation of their own minds upon them. Gen. xlii. 36—38. *Epictetus.*

Sins, not affections, argue God absent. Isa. lix. 2. *Bp. Hall.*

7 He does not say, *It is expedient for Me*, but *for you.* xiii. 1. *Musculus.*

The Apostles themselves were not prepared for the receiving of the HOLY GHOST, as long as they were satisfied with being happy in our SAVIOUR'S company on earth. If any satisfac-

tion here below could innocently challenge so much place in their affections, surely Innocence itself, descending down from Heaven, had the best and clearest title to their love. And yet, as long as they were of S. Peter's mind, and thought with themselves, "It is good for us to be here; it is good to make our tabernacles here;" so long we find they were not fit for the reception of the HOLY GHOST. *I tell you the truth*, says our SAVIOUR, *it is expedient for you that I go away*. Because you love Me with so little resignation, and are so unwilling that I leave you; therefore it is expedient for you that I now ascend, to raise your hearts above the world, and carry them to Heaven with Me. *If I go not away*, your love will creep upon the earth; the spirit of the world will still possess your hearts; the SPIRIT of GOD will find no habitation there—*The Comforter will not come*. But, *if I depart*, if I, whom you so dearly love, ascend, your minds and hearts will follow Me to Heaven; they will be raised above the reach of all things in this world; the spirit of the world will have no dwelling there; you then will be prepared for the receiving of the HOLY GHOST; and, when you are so, *I will send Him to you*. Ps. cvii. 9; S. Mark ix. 5; Wisd. i. 1—7; S. Luke xxiv. 49; Col. iii. 1—4. *A Contrite Heart*. (P. i. S. 5.)

Let us be certain, that GOD will effect our good better, beyond comparison, than we can either effect, or desire it, of ourselves. S. Luke xi. 11—13. S. Basil.

CHRIST is born; the SPIRIT is His forerunner. CHRIST is baptized; He (the SPIRIT) bears His testimony. CHRIST is tempted; He leads Him away. CHRIST works miracles; He is with Him. CHRIST also ascends; He succeeds. What is so great and Divine, that He cannot do? What is so Divine a Name, except that of Unbegotten and Begotten, that He may not be called by it? He is the Spirit of GOD, the Spirit of CHRIST, the mind of CHRIST, the Spirit of the LORD, and Himself LORD, the Spirit of adoption, the Spirit of Truth, the Spirit of liberty, the Spirit of wisdom and prudence, of counsel and strength, of knowledge, piety, and the fear of the LORD. As the efficient cause of all these, He fills all things with His Essence, contains all things, fills the world, and is greater than

the world, greater in power and energy, than the world can comprehend. He is good, righteous, and true, by Nature, not by gift; He sanctifies, and is not sanctified: He measures, and is not measured; He gives, but does not receive; He fills, but is not filled; He contains, but is not contained; He knows and teaches all things, "blows where He will;" is angered, tempted; is the Spirit of light and life, who builds temples, and dwells in them, as GOD: He does all things, that GOD Himself does; He appeared, as cloven tongues of fire; He distributes His gifts, makes Apostles, Prophets, Evangelists, pastors, and teachers; He is Almighty, all-seeing, penetrating into all spirits, at the same moment of time, though far dispersed from each other; which plainly shews that He is limited to no space. Gen. i. 2, 26; Isa. xlvi. 16; 1 Cor. xii. 4—6. *S. Greg. Nazianzen.* (Orat. iii.)

GOD in His wisdom hath appointed (for the exaltation of our SAVIOUR'S honour) that so incomparably excellent a Gift should be the reward of His obedience, the consequence of His triumph, the fruit of His Intercession, an ornament of His Royal estate, a pledge of His Princely munificence. It was reserved, as a most Royal gift, fit to be given at His Coronation, His being inaugurated and invested in Sovereign dignity, power, and glory: whence it is said, "the HOLY SPIRIT was not yet given," (understand, was not yet poured forth, and bestowed in that manner and measure, as GOD did intend to do it hereafter,) "because JESUS was not yet glorified:" it was from JESUS, received into Glory, that excellent gift was designed to come, in GOD'S purpose and promise. Acts ii. 33; Eph. iv. 8. *Dr. Barrow.* (Expos. of the Creed.)

Isaiah lvii. 18, presents a clear and beautiful illustration of the several distinctive acts of each Person in the Trinity, in regard to the Covenant of our Redemption. "I have seen his ways"—This expresses the FATHER'S knowledge of our sins, His hatred of them, combined with His tender love and pity. "I will heal him"—Here is the healing Blood of the Divine Physician, in whom we have the forgiveness of sin. Lastly, "I will restore comforts unto him."—This is GOD, the HOLY GHOST, expressly styled "The Comforter," who speaks peace to

penitent souls, and "bears witness with our spirits that we are the children of God." Ch. xxvi. 19 offers another illustration to the same purpose; and, perhaps, Hos. xiv. 8. *J. F.*

- 8 *Is come*.—To understand the motion and *coming* of the Spirit, what it means, we can take no better way than to peruse the phrases of the Holy Book; under what terms it elsewhere does deliver it. The first time we hear of it, we read it "moving" (Gen. i. 2;) the next time "striving with man" (Gen. vi. 3;) then "filling" him (Ex. xxxi. 3;) then "resting upon him" (Num. xi. 25.) Sometimes He is said to "come" (Judg. iii. 10;) sometimes "to enter into us" (Ezek. ii. 2;) sometimes to "fall upon us" (Ezek. xi. 5;) sometimes to be "put upon us" (Num. xi. 29;) sometimes to be "put into us" (Ezek. xxxvi. 27;) sometimes to "breathe," sometimes to "blow upon us" (Isa. xl. 7.) All these ways is He said to *come*; whether He move us to good, or strive with us against evil, or fill us with sundry gifts and graces, or rest upon us in their continuance; whether He come upon us in the power of His administrations, or whether He enter, as it were, and possess us wholly, as His own; whether He appear in us, or without us; whether He come upon us so suddenly and unusually, that He seems even to fall upon us, or be put upon us by ordinary ways and means; whether by imposition on, or breathing in; whether by a softer breath, or a stronger blast; whether He come in the feathers of a dove, or on the wings of the wind; whether in fire, or in tongues; whether in a visible shape, or in an invisible power and grace, they are His *comings* all—sometimes one way, sometimes another. His *comings* they are all: yet but some, not all of His *comings*; for all His ways are "past finding out," and teach us a lesson against curiosity in searching His outgoings. iii. 8; xx. 22. *Dr. Mark Frank.* (Serm. on text.)

Even when the Spirit is promised as a *Comforter*, He comes as a *Convincer*. He comforts by teaching. . . . The further a soul stands from the light of Truth, the further he must needs be from the heat of comfort This conviction is nothing but a reflection of the light, that is in the understanding, upon the conscience; whereby the creature feels the weight and

force of those truths he knows ; so as to be brought under a deep sense of them. S. Luke xxiv. 32 ; Eph. iv. 23 ; Col. iii. 10. *Gurnall*. (On the Christian Armour. Expos. Eph. vi. 14. Ch. ii.)

8—11 The HOLY GHOST came to be an Advocate both of CHRIST, and of us ; of CHRIST, in pleading His cause against the incredulous world ; which is expressed by a three-fold conviction (it being the advocate's part to convince and confute, shame and silence, the adversary, Titus i. 9 :) 1, of *sin* : 2, of *righteousness* : 3, of *judgment*. Among the Jews there were three sorts of causes or actions : first, in criminal matters, which here, word for word, is rendered (*of sin* :) secondly, for defending and vindicating of the just and innocent, called in Hebrew by a phrase, which is again literally rendered (*of righteousness* :) thirdly, for the condemning of the wicked, which is as literally that, which we there read, (*of judgment*.) Now these three actions the HOLY GHOST was to manage on CHRIST's behalf, as an advocate for a client, against the incredulous gainsaying world. First, He should convince the world of that great crime, committed in not believing, but rejecting of CHRIST ; and that by legal evidence of that Law (Deut. xviii. 22,) which was on purpose to discriminate the true Messias from all false pretenders (18 ;) where it is resolved, that, if the prophecies of a prophet come not to pass, then he is a false prophet ; but, if they do, he is a true one : and therefore the very coming of the Spirit, after the Ascension of CHRIST, being the thing prophesied by CHRIST in this place (and so His prophecy fulfilled) shall be a legal proof of this crime of theirs, in not receiving CHRIST, thus testified and demonstrated to be a true prophet (Conf. S. Matt. xii. 31.) Secondly, He should convince the world that CHRIST was a most righteous person, and most unjustly crucified (and so vindicate and defend His innocent client,) by His assumption to Heaven and participation of His FATHER's Glory (Acts i. 9,) which was a certain argument of His righteousness, or innocence. Under which also may be contained that imputed Righteousness of His to us, by way of satisfaction ; together with those imperfect beginnings of Sanctification, wrought in our hearts by the power of His Resur-

rection, and a most proper effect of His Ascension, Intercession, and exercise of His Kingly power in Heaven. Thirdly, He should use a third argument to convince the world; to wit, that, taken from the judging, condemning, sentencing, and executing His adversary, even the Prince of this world, the devil, who, being the first contriver of CHRIST's death, is now repaid in his kind by way of retaliation; in a manner, destroyed and slain; turned out of his kingdom (which is a kind of civil death to him) by the silencing of his oracles, turning out of idolatry and heathenish vices, which, before, without control had reigned in the world: to which it was also consequent, that all Satan's instruments should pay very dear for their infidel rebellious actions; in like manner as Satan himself was used for his riotous behaviour against our CHRIST. Acts ii. 22—24, 33—36, 37. *Dr. Hammond.* (Practical Catechism. B. v. S. 3.)

There is a twofold conviction of sin. 1. Rational, when a man's reason is non-plust, and he cannot deny the truth of it. 2. Spiritual, when a man's heart stoops under it, and he takes the shame to himself Observe the method of the Spirit's conviction. 1. *Of sin*, to cure the presumption, which is in men, and bring us to a self-despair. 2. *Of righteousness*, to prevent despair in the mercies of God, when our presumption is cured. 3. *Of judgment* and sanctification, to prevent that looseness we should else fall into. We are convinced of sin by the Law; of righteousness, by the promises of the Gospel; of judgment, by the Evangelical commands. Rom. iii. 19—31. *Edw. Leigh.* (in loco.)

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, *that* shall He speak: and He will shew you things to come.

14 He shall glorify Me: for He shall receive of Mine, and shall shew *it* unto you.

15 All things that the FATHER hath are Mine: therefore said I, that He shall take of Mine, and shall shew *it* unto you.

12 The truth and sincerity of GOD to His people appears in the openness and plainness of His heart to them. GOD is open-hearted to His saints. (See xiv. 2.) . . . And, when He doth conceal any truths from them for the present, see His candour and sincerity; opening the reason of His veiling them to be, not that He grudged them the communication of them, but, because they could not then *bear them*. Now, Christian, improve all this to make thee more plain-hearted with GOD. Is He so free and open to thee; and wilt thou be reserved to Him? Doth thy GOD unbosom His mind to thee; and wilt thou not pour out all thy soul to Him? Darest thou not trust Him with thy secrets, that makes thee privy to His counsels of mercy and love? In a word, darest thou for shame go about to harbour and hide from Him any traitorous lust in thy soul, whose love will not suffer Him to conceal any danger from thee? GOD, who is so true and exact to the law of friendship with His people, expects the like ingenuity from them. Ps. xxv. 13; lxii. 8; S. Luke xxii. 31. *Gurnall*. (Expos. Eph. vi. 14. Ch. xiv. S. 3.)

It is a point of great inconvenience and peril, to entitle the people to hear controversies and all kinds of doctrine. They say, no part of the counsel of GOD is to be suppressed, nor the people defrauded; so, as the difference, which the Apostle maketh (Heb. v. 12,) between milk and strong meat, is confounded; and his precept, that the weak be not admitted into questions and controversies, taketh no place. Rom. xiv. 1. *Lord Bacon*.

Let the preacher pass over nothing, that should be said; let him add nothing of his own; let him mutilate, tear in pieces, and wrest nothing: finally, let him diligently consider what the hearers are able to *bear*, and what conduces to edification. Acts xx. 27, 20, 21. *Beza*. (Comm. on 1 Tim. ii. 15.)

13 The words in S. John xvi. 13, are appropriate to the Apostles. None ever were, or will be, whom GOD led *into all truth*, save

the Apostles. He leads indeed every saint He hath, into all truth, needful for him; but the Apostles into all truth, needful for themselves and the whole Church; because God, by them, was to give the Rule of Faith and manners to all the Church. Now, when *all the Truth*, that God would reveal, was revealed, and compact in the New Testament, as all light in the body of the sun (Gen. i. 9,) must we still look for further Revelation to explain this revealing? It was foretold, that the light, that God would exhibit under the Gospel, should be, "as the light of the sun sevenfold." And must we look for another Sun of Revelation to give light to this Sun? The New Testament revealed the Old; and must we look for Revelations to reveal the New? And so we may *in infinitum*. (Observe the Article $\tau\eta\nu$ —"The Truth." So, S. Jude 4.) xx. 30, 31; Dan. ix. 4; Rev. xxii. 18, 19. *Dr. Lightfoot*. (Serm. on S. John x. 22, 23.) That promise, which is made, and expressly of infallibility, is confined to the Apostles only, for the settling of them in *all truth*. And yet not simply, *all*: for there are some truths, saith S. Augustine, which no man's soul can comprehend in this life: not simply, *all*: but all those truths, *quæ non poterant portare*, which they were not "able to bear," when He conversed with them: not simply *all*; but all, that was necessary for the founding, propagating, establishing, and confirming the Christian Church. But, if any man take the boldness to enlarge this promise in the fulness of it, beyond the persons of the Apostles themselves, *that* will fall out, which S. Augustine hath in a manner prophesied; every heretic will shelter himself and his vanities under this colour of infallible verity. Ps. xii. 4; 3 S. John 9. *Abp. Laud*. (Conference with Fisher. S. 16.)

This promise was made good unto the Apostles by private and secret informing their understandings, with the knowledge of high and heavenly mysteries, which as yet had never entered into the conceit of any man. The same promise is made to us; but fulfilled after another manner. For, what was written, by Revelation, in their hearts, for our instruction they have written in their Books. To us, for information, otherwise than out of those Books, the Spirit speaks not. When the Spirit

regenerates a man, it infuses no knowledge of any point of Faith, but sends him to the Church, and to the Scriptures. More than this, in the ordinary proceedings of the HOLY SPIRIT in matters of instruction, I yet could never descry. 1 Cor. ii. 9—13; 2 S. Pet. i. 20, 21. *John Hales.* (Serm. on 2 S. Pet. iii. 16.)

How irreverently and presumptuously is this high and holy promise too often treated by the popular religion of the day! Too many are found pleading it, not, Alas, as the ground of Christian Unity in Apostolic Truth, but as the boasted warrant for the support of their own private judgment, in maintaining some sectarian error; yea, as the means of exalting themselves, and condemning their brethren! *J. F.*

Shew you things to come.—We adore and worship the FATHER, and the SON, who came forth from Him, and the *Prophetic* Spirit; Isa. xli. 10. *Justin Martyr.* (Apol. Ch. 6.)

After He had said, that the Spirit should “lead them into all truth,” He presently adds these words, *and He will shew you things to come*; that is, He would endue the Apostles with the gift of *Prophecy*. But now I hope, all those, that succeed the Apostles in the Church, do not pretend to any such assistance of the Spirit, as that was. If the Bishop of any Church can shew, that they have the gift of Prophecy in a continued Succession, and that they can foretell things to come, as the Apostles did, then we will own, that this promise of CHRIST was directed to His Church in all ages. S. Matt. xxviii. 20. *Abp. Sharp.* (Serm. on 1 S. Peter iii. 15.)

14 *He shall glorify Me.*—Can He, that does this, be anything less than GOD? Did any creature ever raise His own or another’s honour so high, continue it so long, or spread it so far and wide, abroad in the world, as the HOLY SPIRIT has done? The glory of CHRIST continues, notwithstanding the combined subtlety, malice, and rage of men and devils against Him. Is not He, then, who is in the Saints, greater than he, that is in the world? (1 S. John iv. 4.) Is not the HOLY SPIRIT infinitely above the apostate spirit, who is the God of this world, but is made to submit by that HOLY SPIRIT, who is CHRIST’s glorifier, and the true and living GOD? But we are not to expect that

ascriptions of glory should so frequently and fully be made to the SPIRIT, as to the SON, in or under the Dispensation of the SPIRIT (2 Cor. iii. 8.) As CHRIST came not to glorify Himself, but the FATHER; so the SPIRIT came, not to glorify Himself, but CHRIST . . . in whose Name He both speaks and acts; but yet, as CHRIST sometimes turned aside the veil, and manifested His own glory, so the HOLY SPIRIT sometimes, in the Scriptures, discovers His own glory, though not so frequently, so clearly, and so fully, as that of the SON . . . As CHRIST was no less GOD, and no less worthy of glory, when He “humbled Himself,” than when He was exalted; so the HOLY GHOST is no less worthy of glory, when He comes to reveal the glory of CHRIST, than if He had come more fully to display His own. 1 Cor. xii. 1—11. *Hurrian.* (The Scripture Doctrine of the proper Divinity, real Personality, and the external and extraordinary Works of the HOLY SPIRIT. Sermons 4 and 6.)

The proper Office of the HOLY GHOST is, not to institute, and bring in, new Ordinances, contrary to His doctrine before taught; but to expound and declare those things, which He had before taught; so that they might be well and truly understood. *When the Holy Ghost, saith He, shall come, He shall lead you into all truth.* What truth does He mean? Any other, than He Himself had before expressed in His Word? No: for He saith, *He shall receive of Mine, and shew it unto you.* Again, He shall *bring you in remembrance of all things that I have told you.* It is not, then, the duty and part of any Christian, under pretence of the HOLY GHOST, to bring in his own dreams and fantasies into the Church; but he must diligently provide, that his doctrine and decrees be agreeable to CHRIST’s holy Testament: otherwise, in making the HOLY GHOST the Author thereof, he doth blaspheme and belie the HOLY GHOST to his own condemnation. Dan. ix. 24. *Homilies.* (For Whitsunday. P. 2.)

Here we see, that whatever things CHRIST has from the FATHER, the same things, and the same way, the SPIRIT has them from the SON; that is, not by revelation, or an external communication, but by Necessity of Nature; by an Essential Union and consciousness of all, that is in the FATHER, and, from the FATHER, in the SON. Whatever things the FATHER knows, those

knows the SON likewise: and whatever things the SON knows, those receives the SPIRIT necessarily from them. *Wheatly.* (On the Nicene and Athanasian Creeds. Sermon. 6.)

- 15 There, in unclouded Majesty, are enthroned the FATHER, the SON, and the HOLY SPIRIT—an independent Nature; a Regal Domination; an unoriginated Excellence. Behold the FATHER, the cause of all things; the source of being to the things, which be; the origin of existence. From Him proceeded the fountain of Life, the Wisdom, the Power, the unvarying Image of GOD, who is Invisible; the SON, who was begotten of the FATHER; the Living Word; He, who is “with GOD, and is GOD;” essentially existing, not adscititious; subsisting before the ages, not afterwards engendered; the SON, not the servant; the Maker, not the work; the Creator, and not the creature. He is everything, which the FATHER is. You will observe that I say, *the Father, and the Son.* Be careful to mark their peculiar distinctions. He, therefore, continuing to be the SON, is everything, which the FATHER is; according to that saying of our LORD, “*Whatsoever the Father hath is Mine;*” for surely those things, which are inherent in the Prototype, must also belong unto the Image. “We have beheld His glory,” says the Evangelist, “the glory, as of the only begotten of the FATHER;” that is, the glory, not of those wondrous powers, which were bestowed upon Him by the munificence of GOD, but the glory of the SON, who from the sameness of His Nature possessed the dignity of the Paternal Godhead. To receive is common to all creatures; but to have the natural right of possession, is the property of Him, who is the begotten SON. Wherefore, as the SON, He possesseth, by natural right, whatever belongeth unto the FATHER; and, as the only begotten SON, He hath, in Himself, the whole; not possessing anything, which is participated by another. (Conf. the expressions, To as many *received* Him, “*gave* He power to become, &c.” i. 12, and iii. 35.) *S. Basil.* (Homily on the Catholic Faith.)

He shall take of Mine and shew it unto you.—The Church says in her love-song (Cant. vi. 3,) “My well-beloved is mine;” and S. Paul, “CHRIST is made unto us,” (1 Cor. i. 30.) His Body is in Heaven; there shall I find it mine: His Divinity is

on earth ; and here do I feel it mine ; His Word is in my ear, to beget Him mine ; His Sacrament is in my eye, to confirm Him mine ; His Spirit is in my heart, to assure Him mine ; Angels are mine, to fight for me ; the Church mine, to pray for me. xvii. 10 ; 1 Cor. iii. 21—23 ; 2 Cor. vi. 10. *Dean Boys.*

No grape of our own vine is pressed into this sweet cup. All the Blessed privileges, which believers are instated into, are the fruits of CHRIST's purchase, and not of our earnings. xv. 1—5 ; Eph. i. 3—7 ; Phil. iii. 3. *Gurnall.*

Spiritus, Superum decus,
Sancta sidereæ domûs
Aura, labere cœlitus ;
Aura Sacra, ter Optimi
Dia Flaminis Aura . . .
Alma lux sapientiæ,
Dulcis hospita mentium,
Cordis ardor amabilis,
Ima pectoris occupa ;
Igne pectus adure . . .
Ter beatus et amplius,
Cui Tuum jubar insidet
Pectoris penetralibus ;
Purus huic animus nitet,
Lilio magis albo.

Ter beatus et amplius,
Cujus innocuum sinum
Incolit Tua Caritas ;
Verna sic oriens rosa
Manè fundit odorem.
Quos, tenaciter implicat
Otii sopor, excitas ;
Quos gravi scelus impium
Mole deprimit, erigis ;
Monstra proteris Orci. . .
Fausta nuntia gaudii,
Dulcis hospita cordium,
Sancta lux animi, veni
Aura Sacra, ter Optimi
Dia Flaminis Aura !

Card. Barberini. (Hymnus ad Divinum Spiritum.)

16 A little while, and ye shall not see Me : and again, a little while, and ye shall see Me, because I go to the FATHER.

17 Then said *some* of His disciples among themselves, What is this that He saith unto us, A little while, and ye shall not see Me : and again, a little while, and ye shall see Me : and, Because I go to the FATHER ?

18 They said therefore, What is this that He saith, A little while ? we cannot tell what He saith.

19 Now JESUS knew that they were desirous to ask Him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

16 *Yet a little while.*—The shortness of the time shews *facilitatem operis*, the wonderful ease, He used in this great work of raising Himself. Three days are as much, as three thousand, to Omnipotency. Especially, He takes a short time for raising, and building up again. Men can pull down apace; but they are not so speedy in setting up any good; “on the contrary,” saith Chrysostom, “GOD was but six days in making the whole world; and yet He took seven days in destroying of Jericho.” Yet it was so speedy and quick, that pieces of days are reckoned for whole days—*Ultima pars primæ, et prima pars ultimæ diei*. That is a sign of great power; *maximum opus minimo tempore conficere*, to do a great work in a little time argues great power. *Christus de sepulchro, tanquàm de lecto, surrexit*, (S. Augustine,) “I laid me down, and slept, and rose again.” Who ever awaked out of sleep more easily? Nature must move by length and leisure, “according to the time of life,” as the Scripture speaks: *sed nescit tarda molimina Virtus Spiritûs Dei Sancti*. God can effect great things easily. xiii. 27; Rom. ix. 28. *Bp. Brownrig.* (Serm. on S. John ii. 19.)

Fear not, O Bride, nor despair. Think not thyself contemned, if thy Bridegroom withdraw His face awhile. All things co-operate for the best. Both from His absence and His presence thou gainest light. He cometh to thee, and He goeth from thee: He cometh, to make thee console; He goeth, to make thee cautious; lest thy abundant consolation puff thee up: He cometh, that thy languishing soul may be comforted; He goeth, lest His familiarity should be contemned: and, being absent, He would be more earnestly desired; and, being desired, He would be more earnestly sought; and, being sought, He would be more acceptably found. S. Luke xxiv. 28, 29; Ps. xiii. 1; Isa. liv. 8; Rom. viii. 28. *Autor Scalæ Paradisi.* (C. viii.)

Oh, a little while, and not a little while! Oh, a little while, and yet a long while, LORD! *A little while*, Thou sayest, *and we shall not see Thee!* With humblest reverence to Thy Sacred Word, O LORD, it is a long while; and much, very much, too long a while—*O modicum, modicum longum!* And yet both are true: it is a little while, in comparison with our deserts; but a long while, if measured by our hopes and wishes. Ps. xiii. 1; xxvii. 16; Hab. ii. 3; S. Luke xxiv. 29. *S. Bernard.* (Serm. 74. in Cantic.)

17 Above all things, remember this, not to be disturbed by the Scriptures, which you do not yet understand; but what you do not understand, with submission wait for; and what you do understand, hold fast with charity. Jer. xxxiii. 3; Phil. iii. 16. *S. Augustine.*

Malus interpres Divinæ Providentiæ humana infirmitas. The weakness of man ill interprets the Providential dealings of God. Gen. xlii. 36—38; Ps. lxxiii. 21; Wisd. ix. 16, 17. *Tertullian.* (De Nat. Deor.)

19 *Desirous to ask Him.*—The learner must be φιλόκοος and ζητητικός, studious in hearing, and to ask questions. . . . The disciples brought CHRIST, by interrogation, to express many things, which could not be left unexpressed without great doubt to the Church; as S. Matt. xiii. concerning the Kingdom of Heaven, and S. John ix. in rendering the cause, why the man was born blind, He shewing the cause of all defects in

nature. We must inquire at *Abel*, the town of learning. 2 Sam. xx. 18; Ex. xiii. 14; Acts viii. 30, 31; Heb. xi. 5. *Bp. Andrewes.* (On the Moral Law. Comm. 5.)

It is a good thing and very safe (for ourselves and others,) that men of inferior quality be guided and instructed by those, who excel them in judgment and wisdom; that, according to the rule of the Scriptures, they walk in the steps of their Superiors; *nec præceptore uti pessimo, præsumptione sud*, never taking counsel with that worst of teachers—their own presumption. Mal. ii. 7; Acts viii. 31, 34. *S. Jerome.* (Ep. ad Demetriad.) We all suffer from a want of acquaintance with the habits, and opinions, and feelings, of different classes of society, which hinders us from contributing, as we might, to each others' benefit. Religious men often lose much of their influence from not understanding the character of others, and from not being understood themselves. Col. iv. 6. *Dr. Arnold.* (Serm. on 1 Cor. x. 33.)

A little while, . . . and again a little while, &c.—"Ha," is the interjection of laughter; "Ah," is the interjection of sorrow. The difference betwixt them is very small, as consisting only of the transposition of what is no substantial letter, but a bare aspiration. How quickly in the very age of a minute, in the turning of a breath, is our mirth changed into mourning! ii. 3; Ps. xxx. 5; S. Luke v. 6, 7. *Fuller.*

20 *The world shall rejoice.*—"Ah, my friends, while we laugh, all things are serious round about us. GOD is serious, who exerciseth patience towards us; CHRIST is serious, who shed His Blood for us; the HOLY GHOST is serious, who striveth against the obstinacy of our hearts. The Holy Scriptures bring to our ears the most serious things in the world; the Holy Sacraments represent the most serious and awful matters; the whole Creation is serious in serving GOD; all, that are in Heaven or hell, are serious: how then can we be gay?"—To give these excellent words their full force, it should be known, that they came not from the Priesthood, but the Court; and from a Courtier,¹ as eminent, as England ever boasted. Rom. viii. 22;

¹ *Sir Francis Walsingham.*

2 Sam. xi. 11. *Dr. Edward Young.* (Serm. on Col. iii. 2, entitled "A true Estimate of human Life.")

Glory follows afflictions; not, as the day follows the night; but, as the spring follows winter. Winter prepares the earth for spring; and afflictions, when sanctified, prepare the soul for Glory. xv. 2; xvi. 33; Heb. xii. 11. *Dr. Sibbes.*

GOD will have them, that walk in light, to feel, now and then, what it is to sit in the shadow of death. A grieved spirit is therefore no argument of a faithless mind. Ps. xxx. 6, 7; lxxii. 20—27. *Hooker.* (Serm. on Hab. i. 4.)

Spices, being brayed in a mortar, smell more sweetly; so those servants of CHRIST, being beaten and bruised by persecutors, do yield a more fragrant odour in the nostrils of GOD and man. xv. 2; Rev. ii. 13. *Abp. Bramhall.*

Mens etenim certa, et puri sibi conscia cordis,

Hoc plus splendescit, quò magis atteritur.

S. Prosper. (Epigr. 52.)

21 If GOD had promised us all peace and quiet, both in this world and in the world to come, then our troubles here might amaze us, and make us doubt of our future rest; but, finding by proof the manifold tribulations of the life present, we may expect with comfort the promise of the time to come. Ps. cxxvi. 6; 1 Thess. iii. 4. *S. Jerome.* (De Consol. in Advers.)

Considera, non qualis sis, sed qualis fueris. Consider, not so much what thou art, as what thou shalt be. Heb. xi. 1, 10. *S. Bernard.* (De Consid. ad Eugen. Lib. 3.)

22 He before *saw* them, in order to this call; He *will see them again*, in order to their coronation. i. 38, 47, 48; S. Luke v. 2. *Bede.*

The very declarations of Scripture, which excite our tears of love, wipe away those very tears; by promising us the sight of our Redeemer again. xx. 13, 14; Hos. xiv. 1, 2. *S. Gregory.*

So much, as moments are exceeded by Eternity, and the sighing of a man by the joy of an Angel, and a salutary frown by the light of GOD's countenance, a few groans by the Infinite and Eternal Hallelujahs; so much are the sorrows of the godly to be undervalued, in respect of what is deposited for them in the treasures of Eternity. Their sorrows can die; but so cannot

their joys. And, if the Blessed Martyrs and Confessors were asked, concerning their past sufferings, and their present rests, and the joys of their certain expectation, you should hear them glory in nothing, but in the mercies of God, and in "the Cross of the LORD JESUS." Every chain is a ray of light, and every prison is a palace, and every loss is the purchase of a Kingdom, and every affront in the cause of God is an Eternal honour, and every day of sorrow is a thousand years of comfort, multiplied with a never ceasing numeration—days without night, joys without sorrow, sanctity without sin, charity without stain, possession without fear, society without envying, communication of joys without lessening—and they shall dwell in a Blessed country, where an enemy never entered, and from whence a friend never went away. S. Matt. v. 10—12; Rom. v. 1—3; viii. 18; 2 Cor. iv. 17; Heb. xii. 2. *Bp. J. Taylor.* (Serm. 3 on 1 S. Peter iv. 17, 18.)

There is health in the bitterness of physic; there is joy in the depth of this sadness. S. Basil enforces those words of the Apostle, (2 Cor. vi. 10,) "*as* sorrowful, yet always rejoicing," usefully to this point: our sorrow, saith he, hath a limitation, a modification; it is but, *as it were*, sorrow; and we cannot tell, whether we may call it sorrow, or no: but our joy is a perfect joy, because it is rooted in an assurance: our hope of deliverance is in Him, that never deceived any: for, says he then, our sadness passes away, as a dream. He, that tells a dream, tells it still in that phrase, "methought, I spoke—methought, I went—and methought, I thought;" so all the sorrow of God's children is but a *quasi tristes*, *as* sorrowful; because it determines in joy, and determines soon. Ps. xxiii. 4; 1 Cor. xvii. 4; Rev. xxi. 4. *Dr. Donne.* (Serm. on Col. i. 24.)

What a mystery of Love, in this part and counterpart!—"Ye shall see Me," (Verse 19) and here, *I will see you.* x. 14. *J. F.*

O quando, facies toto spectabilis orbe,
 Quando Tuo dabitur lumine posse frui?
 Scilicet ut gravis est terris absentia Phœbi;
 Squallet et obscurus, Sole latente, dies:

Nec color est hortis, nec amœnis gratia sylvis ;
 Jamque silent homines, jamque siletis, aves :
 Mox ubi purpureo roseum caput extulit ore,
 Læta micat radiis, luce nitente, dies ;
 Et suus est hortis color, et sua gratia sylvis,
 Jamque strepunt homines, jamque loquuntur aves :
 Sic ego, *Te viso*, moriens, mea Vita, resurgo ;
 Vivaque, *non viso*, protinus emorior.
 xx. 20 ; Ps. xlii. 3. *Herm. Hugo.* (Suspiria
 Animæ Amantis. 12.)

23 And in that day ye shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the FATHER in My Name, He will give *it* you.

24 Hitherto have ye asked nothing in My Name : ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs : but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the FATHER.

26 At that day ye shall ask in My Name : and I say not unto you, that I will pray the FATHER for you :

27 For the FATHER Himself loveth you, because ye have loved Me, and have believed that I came out from God.

28 I came forth from the FATHER, and am come into the world : again, I leave the world, and go to the FATHER.

23 I pray, mark what I say upon the authority of Origen and S. Chrysostom, who assert that the Jews were no where found to invoke GOD by the Name of "FATHER;" which must be restrained to the Old Testament and the Apocrypha; where

from Abraham to the Maccabeans we find none, that calls upon Him in prayer by the name of "FATHER;" which makes those great men's notion very probable, that the Christians first invoked GOD by that title, being thereunto moved by the HOLY GHOST; who thereby declared to the unbelieving Jews, that they were the sons of GOD, and His heirs, and coheirs, through JESUS CHRIST. But then, says Chrysostom, as it were, correcting himself, if they did call GOD "FATHER" in their devotions, they did it of their own proper motion; whereas, the gifted Christian orators did it by the spiritual energy of the HOLY GHOST; and there was as sensible a difference, saith he, between calling GOD "FATHER" from these two principles, as between speaking in acquired tongues, and tongues by Inspiration; or healing by physic, and the gift of the HOLY GHOST; whereof the latter carried along with them a visible Divine impress: and, therefore, the Spirit, which moved the Christians to cry, "Abba, FATHER," in their devotions, might well be called "the Spirit of adoption," which thereby "bore witness with their spirits that they were the sons of GOD." iv. 22—24; Rom. viii. 15, 16; Gal. iii. 26; 1 S. Pet. i. 17. *Dr. Hickes.* (Serm. on 1 Cor. xii. 4.)

Dum ad solius Patris Personam honoris sermo dirigitur, benè credentis fide tota Trinitas honoratur. While our worship is outwardly addressed to the Person of the FATHER alone, by the inward faith of the true believer the whole TRINITY is worshipped. iv. 21—24; xvii. 3; Rev. i. 4—6. *Fulgentius.* (Lib. ii. ad Monimum.)

Non quæcunque, whatsoever only, but *quotcunque* too, "how many things soever." The Greek word is pregnant; may mean both, doth mean both. *Dr. Richd. Clerke.* (Serm. on text.)

Non petitur in Nomine Salvatoris quicquid petitur contra rationem Salutis. What we ask, contrary to the main purport of our Salvation, is not asked in the name of a Saviour. *S. Augustine.*

24 *Hitherto have ye asked nothing, &c.*—Why is there so little of the life of GOD in our soul, or the love of GOD in our hearts, or the peace of GOD in our bosoms, or the image of GOD in our lives? Chiefly, because we are so little in prayer, cordial,

fervent, humble, persevering prayer; because we talk so much *about* God in public, but so little *with* God in private; because we are so much more everywhere, than in our closets; and in every exercise, than in devotion; and in every attitude, than on our knees: and thus the Blessing of the HOLY SPIRIT, not being abundantly vouchsafed, because not fervently implored, a withering blight comes over all our doing; and we read, and hear, and talk, and labour, almost, if not altogether in vain. . . . Prayer, with outstretched arm, fetches from the inexhaustible reservoir above those rich supplies of the oil of Divine Grace, fed by which the Christian lamp of faith will burn with a steady and increasing brightness; till, having guided the believer through the journey of life, cheered by its gladdening ray the gloom of the chamber of death, and even darted a bright gleam of Heavenly light deep down into that dark valley, through which he must pass to the city of his God, it will there be absorbed in the blaze of light, that burns around the throne. Ps. xvi. 12; S. Luke xviii. 1; Isa. xliii. 21—24. *H. Kirke White.*

Our prayers must be made in, and towards, this Temple, (which is CHRIST;) or, they find no acceptance. His Spirit must inspire them; His Name must authorize them; His merit must perfume them; His intercession must recommend them to God's acceptation. Prayer stretches out its hand to CHRIST, as the Jews towards their temple. "Hear, Thou, that dwellest between the Cherubims." Our faith must look upon Him, as the only *Crucifix*, to quicken our devotion. ii. 19; Dan. vi. 10; Jonah ii. 4; Ps. cxxi. *Bp. Brownrig.* (Serm. on S. John ii. 19.)

In My Name.—Nor are returns of prayer made to a person, singly considered: but rather, as to a member of CHRIST, to one, that hath a share in His Intercession. All our prayers are but cyphers, till CHRIST's Intercession be added. Cyphers in arithmetic stand for nothing, till a figure be added. xiv. 6; xv. 7; Gen. xliii. 3. *Chr. Love.* (Serm. on S. Luke xi. 8.)

A prayer, which we offer not in the Name of CHRIST, does not avail to the pardon of sin; yea, rather, it is a sin. S. James i. 6, 7; Rom. xiv. 23; Col. iii. 17. *S. Augustine.*

Full.—Be sure, not to ask a little of God. Eph. iii. 20; Gen. xxxii. 10; xlviii. 11; Ps. lxxxi. 11. *Adam.*

25 On earth, when CHRIST is pleased to communicate Himself unto thee, it is “here a little, and there a little,” and He gives thee but sprinklings of His Grace; for, while thou art in this tabernacle of flesh, thou art not capacious enough to receive or entertain that stupendous light in its full virtue, and power, and Majesty: but, when thy vessel of clay thy body shall be shattered into dust and atoms, and thou shalt be freed from thy prison, and live like thyself—all understanding, all intellect, all spirit—the Sun, that shines in the highest Heavens and irradiates the Throne of God, even the LORD JESUS CHRIST, will then reveal Himself to thee in His full splendour and glory: thine eyes will then be strong enough to look upon that glorious and immense globe of light, and thou shalt be like unto the Angels of God. 1 Cor. xiii. 9—12. *Dr. Horneck.* (The great Law of Consideration. Ch. 6.)

28, 29 As He had before contracted the precepts of His FATHER (the Law, S. Matt. xxii. 37—40,) so here, being ready to depart, He contracts the story of His own life (the Gospel) for the remembrance of His disciples; saying, *I am come out from the Father, and come into the world; again, I leave the world, and go to the Father.* He “went out from the FATHER,” when He was Incarnate; He “came into the world,” at His Nativity: again, He left the world, when He was Crucified; and He went to the FATHER, when He Ascended. This is a brief of His Life and Death; and this *Epitome* of His had the errand, it came on. For, it was so well conceived and understood by the disciples, and brought all so plainly to their remembrance, that whereas, at other times, He was wont to say, “These things have I spoken unto you in Parables,” and they were wont to say, “We know not what He saith,” they now, immediately, on these words, tell Him, *Lo, now speakest Thou plainly, and speakest no parables.* And I beseech Him, that it may be no parable to me; but that I may so understand and remember His “coming out from the FATHER,” for love of me, that, in love to Him, I may seek to *leave the world*, and follow Him to the FATHER. xiii.

3; Heb. xiii. 13, 14. *Wm. Austin.* (A Meditation for Holy Thursday.)

29 His disciples said unto Him, Lo, now speakest Thou plainly, and speakest no proverb.

30 Now are we sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God.

31 JESUS answered them, Do ye now believe?

32 Behold the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone; and yet I am not alone, because the FATHER is with Me.

33 These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

29 *Apertis Scripturis pascimur, obscuris exercemur.* Our faith is fed by what is plain in Scripture, and tried by what is obscure. Jer. xv. 16; 2 S. Pet. iii. 16. *S. Augustine.*

31 These words may be distinguished into two general parts; that is, the rebuke of a present fault, and the warning of a future. The first words, *Do ye now believe*, is a manifest rebuke, and it may seem to charge the faith, that the disciples had now professed, with a threefold defect: 1. That it was late—Why did ye not believe sooner? Have you not had sufficient means of conviction till *now*? 2. That it was cheap—What does it cost you to believe? What temptation have you to the contrary? Your faith now only lays hold of My promises, and is not at all discouraged by any of your own fears. 3. That it was mistaken—Are you sure that you do believe? Do you not think too indulgently of yourselves? Have you examined your own hearts, and secured the ground of your confidence? A true faith will never be a deserter;

but you will, by-and-by, desert Me. Perhaps all these three defects were to be found in the present faith of the disciples; at least, in some measure: I am sure they are actually and ordinarily found in the faith of common professors. . . . In the remainder of the text, *Behold, the hour cometh, &c.*, we observe, that, as the disciples' crime was the *leaving* of their Master, so the occasion of that crime was their *scattering*; and the reason of their scattering was the *τὰ ἑα*, the concern, that each of them had for *his own*. From these two propositions I shall infer, 1. that, when Christians divide, they leave their Master; and, 2. that it is *τὰ ἑα*, *our own* things, and not the things of CHRIST, that make us divide.¹ Rom. xvi. 17, 18; Phil. ii. 20, 21. *Dean Young.* (Serm. on text.)

To *believe*, is not to acknowledge the Truth of Scripture and Articles of the Creed (as vulgarly we use knowledge,) but to be affected with the goodness and excellency of them, as the most precious objects, which the whole world could present to our choice; to embrace them, as the only desirable thing on the earth; and to be resolutely and uniformly inclined to express this affection of ours in our practice, whensoever there shall be any competition betwixt these and our dearest delights. xi. 26; Job xxiii. 12. *Dr. Hammond.* (Serm. on Jer. v. 2.)

We are ill-advised to measure faith by multitude of professors, or by goodly temples, where the profession is made. S. Augustine will tell us; "The Church is sometimes obscured, and sometimes quite clouded over through many offences, *multitudine scandalorum*," (Ep. 48.) The glory of the Church is subject to eclipses. It was so in the Old Testament, as appears by Elijah's complaint (1 Kings xix. 10.) It hath been no better, under the New Testament: witness S. Jerome, *Ingenuit totus mundus, et se Arianum factum miratus est.* (Contr. Lucif.) Arianism so got the upper hand, that the orthodox Faith scarce

¹ On the latter part of the subject, divided in this masterly manner, the Author grounds his very able remarks on the evil effects and the causes of Schism; whence the Discourse is entitled, "A Friendly Call to our Dis-

senting brethren." It was preached before the Lord Mayor, 1688. Dean Young was father of the celebrated poet; he preached Bp. Ken's Consecration sermon: see an extract from it, at S. Luke xix. 26.

durst be known in the whole Catholic Church. S. Luke xviii. 8; Rom. xi. 3. *Bp. Lake.* (Serm. on Hag. ii. 6—9.)

- 32 Not that CHRIST would not have His servants know His graces in them; but He would also have them know the corruption, that is latent, and the infirmity consistent with their grace. We are very apt to judge of all, that is in us, and of all, that we should do hereafter, by what we feel at the present upon our hearts. As, when we feel the stirring of some corruption, we are apt to think that there is nothing else, and hardly perceive the contrary grace, and are apt to think it will never be better with us; so, when we feel the exercise of faith, desire, or love, we are apt to overlook the contrary corruptions, and to think we shall never feel them more. But CHRIST would keep us humble and vigilant by acquainting us with the mutability and inconstancy of our minds. Ps. xxx. 6; lxxvii. 7—10; S. Matt. xx. 22. *R. Baxter.* (The Divine Life. P. iii.)
Every man to his own.—They forsook each other, as well as CHRIST. Oh, what an hour of temptation was this! Ps. lxxix. 21. *Flavel.*

- 33 Thorns grow everywhere, and from all things below; and to a soul, transplanted out of itself into the root of Jesse, *peace* grows everywhere, too, from Him, who is called “our Peace;” and whom we still find the more to be so, the more entirely we live to Him, being dead to this world, and self, and all things beside Him. . . . And, seeing He hath jointly bequeathed these two (*tribulation* and *peace*) to His followers, were it not great folly to renounce such a bargain, and to let go that peace for fear of this trouble? The trouble is but *in the world*; but the peace is *in Him*, who weighs down thousands of worlds. iv. 13, 14; xiv. 17. *Abp. Leighton.* (Letters; Life by Dr. Jerment, p. 50; and Comment. on 1 S. Pet. ii. 21.)

Think always, that the promises, namely, Glory and the obtaining of the Heavenly Treasure, lie hid in all afflictions and sufferings, and in every exercise of patience and faith. For, as the corn cast into the earth, or the tree, which has received a graft, must of necessity rot, or be cut off with dishonour, before it can acquire the abundance of its fruit, or the graces of its foliage; for, unless they undergo that decay, and that dis-

honour, they cannot be invested with their ultimate ornament and sensible beauty ; even so (as says the Apostle) “ we must through much tribulation enter into the Kingdom of God.”

S. Luke xxi. 19 ; Acts xiv. 22 ; Rom. viii. 17 ; 1 Tim. ii. 11, 12.

Macarius. (On Christian Perfection. Ch. 27.)

How would you cling to this world, if this world were beautiful, since you embrace it, when it is so deformed ! How would you gather its flowers, since you withhold not your hand from its thorns ! *S. Augustine.* (De Temp. Sermon. 246.)

The history of the Gospel is chiefly the history of CHRIST’S conquest over the spirit of the world. And the number of true Christians is only the number of those, who, following the Spirit of CHRIST, have lived contrary to the spirit of the world.

1 S. John iv. 17 ; ii. 15—17. *Wm. Law.* (Serious Call. Ch. 17.)

Read the Valedictory Discourse of our LORD to His disciples, and learn from it all, that you may lawfully expect from a reconciled FATHER. All your prayers shall be heard. The Comforter, even the HOLY GHOST, shall come into your heart, and lead you into the knowledge of all Truth. Ye shall be made fruitful in the works of Righteousness. Ye shall be kept from the evil of the world, while in it ; and, at last, ye shall be, where your exalted Redeemer is—to behold His Glory, and to partake of His Bliss. Ps. xxxi. 21 ; Eph. i. 2, 3 ; 2 S. Pet. i. 3, 4. *R. Walker.* (Sermon on 2 Cor. vi. 1.)

CHAPTER XVII.

THESE words spake JESUS, and lifted up His eyes to heaven, and said, FATHER, the hour is come ; glorify Thy SON, that Thy SON also may glorify Thee :

2 As Thou hast given Him power over all flesh,

that He should give eternal life to as many as Thou hast given Him.

3 And this is life eternal, that they might know Thee the only true God, and JESUS CHRIST, whom Thou hast sent.

- 1 This Chapter is an *Epitome* of that Intercession, which CHRIST makes in heaven for His people; for, though the prayer here was in the time of His humiliation, yet the matter of it belongs to His state of Glory. Ps. lxix. 7—10. *E. Leigh.*

This prayer was the perpetual and most gracious Legacy of Love to His Church. Heb. vii. 25, 26. *Bonnell.* (Life. p. 141.)

This prayer contains the easiest words, but the deepest sense, of any in all the Scriptures. *S. Augustine.*

It was not, till He was on the point of leaving the world, that, when He uttered His last earthly prayer, CHRIST no longer retired by Himself to hold solitary intercourse with the FATHER. S. Luke ix. 18. For the first time He then raised His voice to Heaven in the presence of His followers, and permitted them to hear Him openly making intercession for them. JESUS knew that, as His hour was at hand, it was time, that they should partake more largely of the Spirit of grace: they were gradually ripening into meet witnesses of His Resurrection and preachers of His Kingdom. xi. 41, 42; Acts i. 22. *Bp. Sumner.* (On the Ministerial Character of CHRIST. Ch. 5.)

- 2 *To as many, &c.*—*πᾶν ὃ δέδωκας αὐτοῖς.* In the original it is in the neuter gender, the better to express the universality of the proposition . . . *all* and every thing, that the FATHER gave Him, whatsoever kind of people they are, Jews or Gentiles, bond or free; and not only all of them, but *all*, that is in every one, the whole man, soul, and body, as He intimates also in saying (vi. 40,) that “He will raise them up at the last day;” which must be understood of the body: and so “*all*, that the FATHER gave to Him, shall come to Him,” wholly, entirely, without any exception or reserve. xi. 52; 1 Thess. v. 23. *Bp. Beveridge.* (Serm. on S. John vi. 37.)

Not in opposition to the SON, and the SPIRIT; but in opposition

to the false gods and idols of the heathen. *Wheatly*. (On the Nicene and Athanasian Creeds. Sermon. 5. f. note.)

- 3 This is the order of the construction of these words, *This is Life Eternal, that they might know Thee, and Jesus Christ, whom Thou hast sent, to be the only true God.* 1 S. John v. 20; S. Jude 4. *S. Augustine*. (in loco. Tractat. 105.)

“To GOD, that sits upon the throne, and to the Lamb;” (Rev. vii. 10.)—Where is the HOLY GHOST? Do the Saints exclude Him too? GOD forbid. Non-expression is not exclusion. . . . *Opera Trinitatis, ad extra, sunt indivisa*. The actions *ad intra*, to Beget, to be Begotten, to Proceed, distinguish the FATHER from the SON, the SON from the HOLY GHOST; each Person from the other. But creation, preservation, redemption, salvation, all works *emanantia*, that go out unto the creature, are common to all Three. Had the song been but thus, “Salvation to the Lamb;” that had been no excluding of the FATHER: so neither this ascribing of Salvation to two Persons, “GOD and the Lamb,” shuts out the HOLY GHOST. It pleaseth the Spirit to name, sometimes, GOD only; then, all Three are implied. Sometimes, two of the Persons; then, the Third is understood; and sometimes, to express all Three. It is all one: For the SON is in the FATHER; He is in Him: the SPIRIT in both; both in the SPIRIT. xv. 26; S. Matt. xi. 27; 2 Cor. xiii. 14; 1 S. John v. 7. *Dr. Richd. Clerke*. (Sermon. on Rev. vii. 10.)

To know Thee.—Ignoti nulla cupido; “There is no love of that we know not,” saith the philosopher; and S. Augustine says, “we may covet things unseen, but never things unknown.” Therefore they say well, where two things be in order, if the first be taken away, the second shall never be fulfilled; so, if ignorance be brought in, GOD shall never be desired, nor loved; and so not had. The first, knowledge: GOD must be *known*; and that standeth first—the duty of the mind and understanding part: the second, love; He must be loved, esteemed—the duty of the second part, the heart and will. . . . We must understand this, that it pleaseth the HOLY GHOST, in the Scriptures, by the figure *Synecdoche*, for shortness of speech sundry times to name one of these, and thereby to mean and comprehend the whole

Worship of God: as S. John xvii. 3, all is given to knowledge; in another place, all to fear, (Ps. lxxxv. 9,) and in another place, all to hope, (Rom. viii. 24,) and not without good reason; for they have a very good dependance, one of the other. *Bp. Andrewes.* (The Moral Law. Comm. i.)

There is a double *Synecdoche* employed in this text; for, as knowledge is understood to comprehend the moral affections, connected with it, so, under the mention of the FATHER and of the SON, the Third Person of the ever-blessed Trinity is also to be understood, "Who with the FATHER, and the SON, together is worshipped and glorified." S. Matt. xi. 27; Rom. viii. 27; 1 Cor. ii. 10. *J. F.*

Blessed are they, that inanimate all their knowledge, consummate all in CHRIST JESUS All knowledge, that begins not, that ends not with His Glory, is but a giddy, but a vertiginous circle, but an elaborate and exquisite ignorance. Phil. iii. 7—12. *Dr. Donne.* (Serm. on S. Matt. xix. 17.)

In many of the branches of learning, and in none more, than in that of Religion, we seem to be busied in shaking the leaves of the Tree of Knowledge, and making a stir among *them*, instead of reposing beneath its shade, or gathering its fruit; which last are the satisfactions of other and better studies, such, as bring the substance of Divine Truth and its use more nearly together. S. Luke x. 39; 2 Tim. iii. 7. *Davison.* (On Primitive Sacrifice. Pref.)

Hoc est nescire—sine Christo plurima scire;
Si Christum bene scis, satis est si cætera nescis;
Noxia nempe tibi.

(Ignoti cujusdam Monachi, apud *T. Kempis.*
Doctrinale Juvenum. c. 1.)

4 I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do.

5 And now, O FATHER, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was.

6 I have manifested Thy Name unto the men which

Thou gavest Me out of the world : Thine they were, and Thou gavest them Me ; and they have kept Thy word.

7 Now they have known that all things whatsoever Thou hast given Me are of Thee.

8 For I have given unto them the words which Thou gavest Me ; and they have received *them*, and have known surely that I came out from Thee, and they have believed that Thou didst send Me.

9 I pray for them : I pray not for the world, but for them which Thou hast given Me ; for they are Thine.

10 And all Mine are Thine, and Thine are Mine ; and I am glorified in them.

4 All is *finished*, that Justice demanded ; all, that Love required ; all, that was necessary to make that Love conspicuous. xix.

30. *A. Liguori.*

The leading feature in the character of JESUS CHRIST unquestionably was, devotedness to the service of GOD. He lived only to "do His Will." It was His "meat and drink ;" His daily, hourly, momentary occupation. From this, pleasure had no charms to seduce ; pain, no power to terrify Him. At the table, in the temple, on the mount, by the way-side, weary, hungry, defamed, by night, by day, in every state and every place, weeping over the grave of Lazarus, riding triumphantly into Jerusalem, praying in the garden, hanging on the cross, JESUS was still the same—He "did the Will of the FATHER, who sent Him." Fancy can imagine nothing more sublime, than the unity of that great purpose. iv. 32, 34 ; S. Luke ii. 49. *J. Bowdler.* (Theol. Tracts, 2.)

This is the best proof, which CHRIST gave, or indeed could give, that the life He led was Divine. Would you lead a Christian life ? Lead such a life, as CHRIST led. No life unlike His can be a Christian life : and every life, in proportion, as it comes near to His, will in that same degree be Christian. Our SA-

VIOUR did not undergo all those grievous pains for us, merely that we should cease to commit sin. It is not for that negative, that slumbering, for that sluggish and inglorious, virtue, that He has prepared the Glories of His Kingdom. He did not come to reign over the dead; nor was it any part of His purpose to people Heaven with drones and sleepers. As His life on earth was active, as He spent His days in working the work of Him, that sent Him, so must all Christians do CHRIST's work; and they must strive to do it, as cheerfully, as faithfully, and as constantly, as CHRIST did the work of His FATHER. iv. 34; xv. 8; Col. iii. 23, 24; 1 S. Pet. i. 5—8. *A. W. Hare.* (Serm. on Col. iii. 1.)

I have finished the work Thou gavest Me to do. (S. John xvii. 4.)

"I am entering upon my last labours. The LORD gave, and He is now taking away; blessed be the Name of the LORD! For, I thank my GOD, I am going without any distrust, without the least misgiving, to a place of rest, and joy, and everlasting bliss. There is no life, like a happy Death. I have endeavoured, even from my youth, to approve myself a faithful servant to my great Master. I have taken some pains in writing several books; I have seriously considered on them; and am fully satisfied that in them you—(the persons then present)—may find the way to Heaven. The Christian duties, contained therein, have been my practice, as well as study; and I now find the advantage of it . . . I have earnestly repented of all my sins; and verily believe, that, through the tender mercies of my GOD, and the merits of my Blessed SAVIOUR JESUS CHRIST, I shall be carried up into Abraham's bosom." Ps. xxxvii. 38; S. Matt. xxv. 20, 21; Gal. vi. 9; 2 Tim. iv. 6—8; 1 Cor. xv. 55—58. *J. Kettlewell.* (On his Death-bed. See the Preface to his Five Posthumous Discourses.)

5 He arose what He was before to what, He was not before; *Id, quod fuit, in id, quod non fuit surrexit; nec amisit originem, sed profecit in honorem.* He retained His nature (as man) but advanced it to glory. *S. Hilarius.* (in Ps. xli.)

This Personal Glory of CHRIST was distinct, but not separate, from that of the FATHER. It was distinct; for CHRIST Himself had it: and yet not separate; for He had it *with* the FA-

THEE, before the world was. (i. 1, 2.) This would be strange language, if applied to a Divine power, or property, distinguished from, and speaking to, GOD; and still more unintelligible, if applied to the FATHER, speaking by that power. For, then it would be, the FATHER praying to Himself to glorify Himself, with Himself, with that glory, which He Himself had with Himself, before the world was. If CHRIST uttered these words, as man only, then it would follow, that the human nature had a glory, before the world was, and consequently existed before the world was, from Eternity; which is contrary to the whole current of Scripture. But the sense is more easy and clear, if we understand CHRIST speaking of Himself, as the Second Person in the Trinity, "set up from everlasting," as Mediator. He now prayed, as Mediator and High Priest, that the Glory of His Divine Person might be more clearly manifested, and that His human nature, to which He was now actually united, might enjoy all that Glory, which from Eternity was designed for it. Eph. ii. 6, 7. *Hurrian*. (Of the Knowledge of CHRIST Crucified. Serm. 2.)

They have kept Thy Word.—You have a great trust to commit to GOD, when you die; and GOD hath a great trust to commit to you, while you live. If you keep His truths, He will keep your souls. Isa. xxvi. 2; 2 Tim. iv. 7; Rev. iii. 10. *Flavel*.

- 6 The Name of GOD, as being a *Father*, had as yet been revealed to none. Even Moses, who inquired of GOD concerning His Name, heard of a different Name. To *us* it hath been revealed in the SON; for the SON implies the new Name of a FATHER. "I am come," He says, "in the Name of My FATHER;" and again, "FATHER, glorify Thy Name." Ex. xiii. 14; Rom. viii. 14—16. *Tertullian*. (De Orat. c. iii.)

It is true, that, though the same Faith, which is necessary to Salvation now, was always necessary, and so in the Old Testament they were bound to believe in CHRIST, as well as in the New, and, consequently, in the whole Trinity; yet not so explicitly, nor so particularly, as now. CHRIST, calling upon GOD in the Name of FATHER, says, *I have manifested Thy Name unto the men, Thou gavest Me out of the world*. They were men, appropriated to GOD, men exempt out of the world;

yet they had not a clear manifestation of FATHER and SON, the Doctrine of the Trinity, till CHRIST manifested it to them. *I have manifested Thy Name*, even the Name of FATHER. 1 Cor. xii. 3; 2 Tim. i. 10. *Dr. Donne.* (Serm. on Gen. i. 26.)

8 He hath revealed His Will by His SON, who is the Wisdom of His FATHER, who gave unto us the words, which His FATHER gave Him, which give us a full and exact rule of life, a method of obedience and glory, the way to be like Him in this world and to see Him in the next; and there needs no other method, no other way, no other rule; nor is it of so easy and quick despatch, that it hath left to men leisure for further practice; nor so imperfect, that it should need supply from a second hand. Why should the fancy, the unsettled whirling fancy of a man, who is "ignorant, as a beast before Him," (Ps. lxxiii.) take the boldness to prompt and instruct the wisdom of the Almighty? *Quod à Deo discitur, totum est.* All that we need know, all that we can learn, He alone can teach us. By this, Christian Religion hath the prerogative above all other religions in the world; for, though "there be many, that are called gods," as S. Paul speaks; though there be many, that are called religions, yet "unto us there is but one God;" so there is but one Religion, which is *commentum Divinitatis*, the invention, or rather the Revelation, of the Deity; and it had no Author, could have no Author, but GOD Himself. 1 Cor. viii. 5; Heb. i. 1—3; Rev. xxi. 19. *Farindon.* (Serm. on S. James i. 27.)

The Prophetical function consisteth in the promulgation, confirmation, and perpetuation of the Doctrine, containing the Will of GOD for the Salvation of man. . . . It is most apparent that JESUS was so far CHRIST, as that He was anointed to the Prophetical office; because His preparation for that office was most remarkable, His mission into that office was undeniable, His administration of that office was infallible. i. 18; 1 S. Pet. ii. 22; Eph. iv. 8—12. *Bp. Pearson.* (Expos. of the Creed. Art 2.)

Being GOD, as well as man, every word He spake was the word of GOD. . . . Whatsoever He spake, He spake it, as the SON of GOD, sent by the FATHER on purpose to speak it . . . All

His words were truly and properly the oracles of GOD, given out from GOD the FATHER, by GOD the SON; such, as never any words were, but His. But such were all His, and ought therefore to be received as such by all, that heard them, or shall ever hear of them. vii. 16, 46; xii. 49, 50. *Bp. Beveridge.* (Serm. on S. John xv. 7.)

10 *I am glorified in them.*—Happy they, to whom, when their hour approaches, our LORD shall say, “Well done, My faithful servants! You have glorified Me on earth; you have finished the work I gave you to do: come, and be glorified with Me in Heaven, with the Glory I prepared for you, before the world began. My FATHER gave Me to you; and I am yours. My FATHER gave you to Me; and you are Mine: you have received My words and kept them, and I have been glorified by you on earth. Come, and be glorified with Me in Heaven.” 2 Thess. i. 10. *Austin.* (Med. 264.)

11 And now I am no more in the world, but these are in the world, and I come to Thee. Holy FATHER, keep through Thine own name those whom Thou hast given Me, that they may be one, as *We are*.

12 While I was with them in the world, I kept them in Thy name: those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.

13 And now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves.

14 I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.

11 Sin broke all to pieces; man from GOD, and men from one another. CHRIST's work in the world was union. To make up these breaches He came down, and began the union, which was His work, in the wonderful union, made in His Person, that was to work it, making GOD and man—one. And, as the nature of man was reconciled, so, by what He performed the persons of men are united to GOD. Faith makes them "one with CHRIST," and He makes them "one with the FATHER;" and hence results this oneness amongst themselves, concentring and meeting in JESUS CHRIST, and in the FATHER: through Him, they are made one, together. And, that this was His great work, we may read in His prayer, where it is the burden and main strain, the great request, He so reiterates, *that they may be one, as We are one*—a high comparison, such, as man durst not name, but after Him, who so warrants us. Job ix. 33; Eph. ii. 14—22. *Abp. Leighton.* (Serm. on 1 S. Pet. iii. 8.)

That they may be one.—Dr. Saravia found him deep in contemplation, and not inclinable to discourse, which gave the Doctor occasion to require his present thoughts; to which he replied, "that he was meditating the number and nature of Angels, and their Blessed obedience and order, without which peace could not be in Heaven; and *Oh, that it might be so on earth!* . . . Good Doctor, GOD hath heard my daily petitions; for I am at peace with all men; and He is at peace with me: and from that Blessed assurance I feel that inward joy, which the world can neither give, nor take away from me: my conscience beareth me witness, and this witness makes the thoughts of Death joyful. I could wish to live to do the Church more service; but cannot hope it; for my days are past, as a shadow, that returns not." Phil. i. 20—23. *Hooker.* (Life by I. Walton.)

"My illness does not disturb me. I have no anxiety, or matter of care, but one; that the Churches may be at peace in CHRIST JESUS." Ps. cxxii. 6; Isa. xxxix. 8. *Melancthon.* (On his Death-bed; recorded by Melchior Adam in his Biography of philosophers.)

12 The Salvation, which CHRIST hath purchased, is indeed laid

up in Heaven; but we, who seek after it, are on earth, compassed about with dangers and temptations. What avails it us that our Salvation is in Heaven, in the place of safety and quietness, while we ourselves are tossed upon the stormy seas of this world, amidst rocks and shelves, every hour in danger of shipwreck? Our inheritance is in a sure hand indeed; our enemies cannot come at it; but they may overrun and destroy us at their pleasure; for we are in the midst of them. Thus might we think, and complain, and lose the sweetness of all our other thoughts concerning Heaven, if there were not as firm a promise for our own safety in the midst of our dangers, as there is of the safety of our inheritance, that is out of danger. The assurance is full, thus; it is *kept* for us in heaven, and we *kept* on earth for it; as it is reserved for us, we are no less surely preserved to it. There is here: 1. The estate itself, Salvation. 2. The securing of those, that expect it; the causes of their preservation being two, 1, Supreme, the power of God; 2, subordinate, faith. Ps. cxxvi. 1; Prov. xviii. 10; S. Luke xxii. 32; 1 S. John v. 4; S. Jude 24. *Abp. Leighton.* (Comment on 1 S. Pet. i. 5.)

Sicubi Christus *adest*, fiet vel aranea murus:

Sicubi Christus *abest*, vel murus aranea fiet.

Job iv. 19; Acts xviii. 10. *Paulinus.*

How happy, O LORD, is the man, that hath Thee for his GOD!

He can want nothing, that is good; he can be hurt by nothing, that is evil; his sins are pardoned, his good endeavours are accepted, his crosses are sanctified, his prayers are heard: all, that he hath, are blessings; all, that he suffers, are advantages; his life is holy, his death comfortable, his estate after death Glorious. Oh, that I could feel Thee to be my God, that I could enjoy a Heavenly Communion with Thee! In vain should earth or hell labour to make me other than Blessed. Ps. xxiii., xci.; cvi. 4, 5. *Bp. Hall.* (The Breathings of a Devout soul. 51.)

Judas, whom He here calls *the son of perdition*, though he seemed to be given to CHRIST, and to come to Him, yet really did not; and, therefore, though he was lost, as the Scripture had foretold, yet CHRIST's word is still true, that He never casts out,

nor loseth any, that really come to Him. S. Matt. xiii. 12; S. Luke viii. 18; xiii. 27. *Bp. Beveridge.* (Serm. on S. John vi. 37.)

- 13 What is the great overture of the Gospel, but the gift of a most Blessed Comforter, to abide with us for ever, cheering our hearts with His lightsome Presence, and ravishing consolations? Wherein doth the Kingdom of Heaven consist? "Not in meat and drink, but in righteousness, and peace, and *joy* in the HOLY GHOST?" What are the prime fruits sprouting from that root of Christian life, the Divine SPIRIT? They are, as S. Paul tells us, "love, joy, and peace." Are there not numberless declarations, importing a joyful satisfaction granted to the observers of God's Commandments; that "light is sown for the righteous, and gladness for the upright in heart?" Doth not our LORD pronounce a special Beatitude to the practiser of every virtue? And, if we scan all the doctrines, all the institutions, all the precepts, all the promises of Christianity, will not each appear pregnant with matter of *joy*? Will not each yield great reason, and strong obligation, to this duty of "*rejoicing* evermore?" xv. 11; Ps. xcvi. 11; Rom. v. 1, 2; 1 S. Pet. i. 6—8. *Dr. Barrow.* (Serm. on 1 Thess. v. 16.)

The matter of the *joys* of a believer is, that all his sins are pardoned; that GOD is reconciled to him in CHRIST; that he hath the promise of GOD, that all things, even the greatest sufferings, shall work together for his good; that he is always in the love, and care, and hands, of GOD; that he hath leave to draw near Him by holy prayer, and open his heart to Him in all his straits and wants; that he may solace himself in His praises, and thanksgivings, and in other parts of holy Worship; that he may read and hear His holy Word, the sure discovery of the Will of GOD, and Revelation of the things unseen, and the Charter of his inheritance; that he may exercise his soul in the serious believing thoughts of the love of GOD, revealed in the wonderful work of our Redemption, and of the Person, and Office, and Grace of JESUS CHRIST our Redeemer; and that he may love that GOD, that hath so wonderfully loved him; that he hath the Spirit of GOD to quicken and actuate his soul, to supply his spiritual defects, and kill his sins, and

help him to believe, to love, to rejoice, to pray; that this Spirit is God's seal upon him, and the earnest of Everlasting Life, that death shall not kill his hopes, nor end his happiness; but that his felicity and fullest joy beginneth, when that of worldlings hath an end, and their endless misery begins; that he is delivered from everlasting torment by the Redemption of CHRIST, and the Sanctification of the Spirit; that Angels will attend his departing soul into the presence of his FATHER; that he shall be with his glorified Redeemer and "behold His Glory;" that his body shall be raised to Everlasting Life; that he shall be justified by CHRIST from all the accusations of the devil, and all the slanders of the malicious world; that he shall live with GOD in endless Glory; and see and enjoy the Glory of his Creator, and shall never more be troubled with enemies, with sin, or sorrow; but among His holy ones shall perfectly and most joyfully love and praise the LORD for ever. These are the matter of a believer's *joy*; these, purchased by CHRIST, revealed in His Word, sealed by His miracles, His Blood, His Sacraments, and His Spirit, are our comfort. Rom. v. 11; Isa. xii. 3; 2 Cor. vii. 4. *Richd. Baxter.* (A Practical Discourse on Eccles. ix. 10; entitled "Now or Never.")

15 CHRIST is "come into the world;" and therefore thou needest not "go out of the world" to meet Him. He doth not call thee *from* thy calling, but *in* thy calling. The dove went up and down from the ark, and to the ark; and yet was not disappointed of her olive leaf. Thou mayest come to this place (Church) at due times, and mayest do the businesses of the world in other places too; and still keep thy olive, thy peace of conscience. Gen. xxiv. 27; 1 Cor. v. 10. *Dr. Donne.* (Serm. on Ps. xxiv. 11.)

The world, by professing Christianity, is so far from being a less dangerous enemy, than it was before, that it has by its favours destroyed more Christians, than ever it did by its violent persecutions. S. James iv. 4. *Wm. Law.* (Serious Call. Ch. 17.)

It is not so much general notions of Providence, which are our best support, but a sense of the personal interest, if I may so speak, taken in our welfare by Him, who "Died for us, and

Rose again." xx. 16; Isa. xlix. 16. *Dr. Arnold.* (Life by Stanley. Ch. 5.)

16 They are not of the world, even as I am not of the world.

17 Sanctify them through Thy truth: Thy Word is truth.

18 As Thou hast sent Me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify Myself, that they also might be sanctified through the truth.

16 Both CHRIST and they were parts of the Jewish Church: the Jewish Church was not so sanctified, but the most were extremely unclean; therefore, we may be parts of a visible unsanctified Church; and yet be separate from the world. S. Matt. xxiii. 3; 1 Cor. vii. 31. *Bp. Hall.* (Apol. against Brownists.)

We may deceive ourselves, as we please, with vain and softening comments, upon these words (Verse 16); but they are, and will be, understood in their first simplicity and plainness by every one, that reads them in the same spirit, that our Blessed LORD spoke them. And to understand them in any lower less significant meaning is to let carnal wisdom explain away that doctrine, by which itself was to be destroyed. 2 Cor. ii. 17; 1 S. John v. 19; Col. ii. 20. *Wm. Law.* (Serious Call. Ch. 17.)

All, who are lovers of money, pleasure, honours, pomp, power, and worldly things, rather than of God, belong to *the world*, whether called Jews, Pagans, Mohammedans, or Christians . . . and, under one form or another, are the servants of "the god of this world." We must know, who are *not of the world*, and who are, not by names, or titles, or professions, but by the spirit, which they manifest, and the conduct, which they adopt, connected with the doctrine of GOD our SAVIOUR. Of these we must judge, as well as we can, with fairness,

candour, and humble cautiousness, according to the Sacred Scriptures: and, wherever the spirit, maxims, fashions, and conduct of a world, "lying in wickedness," are predominant, thence we must separate ourselves, avoiding all needless intimacy, and having no further intercourse, than that of relationship and necessary worldly concerns, or such, as appear to us, on mature consideration, more likely to benefit them, than to injure ourselves, or mislead our brethren. viii. 44; xiii. 31; xiv. 30; xv. 11; 2 Cor. iv. 4; vi. 14—18; 1 S. John ii. 15, 17; iii. 14; iv. 4, 5. *Th. Scott.* (Works. Vol. x. p. 442.)

We may sojourn in the world, yet not be greedy after the world: we may mind our work in the world, and yet not make the world our highest good; we may converse with men of the world, and yet not set our hearts upon the world; we may be industrious in the world, and yet not suffer the world to engross our affections; we may provide for our families in the world, and yet not conform to the world; we may eat and drink in the world, and yet not participate of the sins of the world; we may trade and traffic in the world, and yet not have the spirit of the world; we may suffer afflictions in the world, and yet be far from the sorrow of the world; we may prudently contrive things in the world, and yet be strangers to the wisdom of the world: in a word, our living in the world is no hindrance to our arriving to a Holy contempt of it. And, though there be some difficulty in this task, yet the necessity of the work, and the reward of the world to come, and CHRIST's example, and the Apostle's practice, and GOD's readiness to assist, and the all-sufficiency of Grace, are persuasions, and encouragements, strong enough to prevail with any soul, that is not bent upon her own ruin. 2 Cor. x. 3; Gal. i. 20; Phil. iv. 13. *Dr. Horneck.* (The Crucified JESUS. Ch. 12.)

Even as I am not of the world.—I consider, that it belongs to a Christian, to the intent that he may satisfy the name, which he holds, and observe the profession, which he hath made in his Baptism, to reduce himself to that resolution, to which men in the beginning of the manifestation of the Gospel did reduce themselves; every man saying after this manner—"I

am dead and buried, as much as belongs to the world; for, when they Baptized me, they slew me, and buried me; and I am raised up, and live towards GOD; for when CHRIST Died, I was buried in Baptism with CHRIST in His Death; and I began to rise, and to live with CHRIST in His Resurrection and in His Life. GOD, killing the flesh of CHRIST on the Cross, killed mine; and, raising up CHRIST, raised up me. Now, it being true, that I am dead and buried, it is necessary that in me there be no greater liveliness of worldly affections, and carnal appetites, than in a man, who truly and effectually is dead, and buried. And, it being likewise true, that I am raised up with CHRIST and alive unto GOD, it is needful that all those affections and desires should be alive in me, which are in a man, who is truly and effectually raised up." Rom. vi. 11; Gal. ii. 20; Col. ii. 10—13; iii. 1—4. *J. Valdesso.* (Divine Considerations. 19.)

- 17 *Truth* is often used in Scripture to express fidelity in keeping a promise; and so it is here. Our LORD uses all this language, in His address to the FATHER, in the hearing of the disciples, that thereby they may take courage, and not be faint-hearted, since now they knew how CHRIST and the FATHER cared for them. xi. 41, 42; xii. 30; S. Matt. xxvi. 37. *Is. Clarius.*

GOD, who made man, did Himself prepare in His predestination both the gift of illumination to believe (verse 8), and the gift of perseverance to profit and persevere (verse 11), and the gift of glorification to reign (verse 24), for such, to whom He pleased to give it; who, also, doth not any otherwise perform in deed, than was ordained by His unchangeable Will (verse 24.) Rom. viii. 28—31. *Fulgentius.* (De Incarn. et Gratiâ Christi. c. lxxvii.)

- 18 Besides the price and ransom, solved by CHRIST our SAVIOUR, for the Redemption of all men, 1 Tim. ii. 6; 1 Cor. vi. 20; vii. 23; it was necessary to man's actual deliverance out of captivity that the fruit, effect, and benefit of CHRIST's Redemption should be applied, and conferred: for, without this latter, Redemption by payment of a price could have profited nothing. S. John i. 12; viii. 24; 1 S. John i. 7. Now this

work of application and actual collation of the fruit of CHRIST'S Passion and Sacrifice on the Cross, upon man, began to be *in fieri* on the Resurrection Day; but it was not then finished and perfected. For, to the consummation thereof, all these actions following were necessary. 1. Our SAVIOUR'S Ascension into Heaven. Eph. iv. 8, &c. 2. His Intercession for us at the right hand of GOD the FATHER. Rom. viii. 34; Heb. vii. 25; 1 S. John ii. 1. 3. The Mission of the HOLY GHOST upon the Apostles, and primitive Church. Acts ii. 4, &c. 4. Apostolical preaching of the Gospel to the Jews and Gentiles. S. Luke xxiv. 47. 5. The donation of Heavenly Grace—prevenient, subsequent, excitant, adjuvant, or co-operant. xiii. 8; 1 Cor. xv. 10; Phil. ii. 3. *Bp. White.* (A Treatise of the Sabbath Day, p. 298. Edit. 1635.)

17—19 The Priests and Levites were persons Sacred in the Old Testament, and now, in the New, the Christian Clergy or *Clerus*. . . . because their inheritance and livelihood is "the LORD'S portion," (Deut. xviii. 2; Acts i. 25.) . . . This gives their order the title of holiness, as doth also more especially their descent, which they derive from the Apostles; that is, from those, for whom their LORD and Master prayed unto His FATHER, saying, *Sanctify them unto, or for Thy Truth* (*ἐν* for *εἰς*): *Thy Word is Truth*; that is, "Separate them unto the Ministry of Thy Truth," the Word of Thy Gospel, which is the truth and verification of the promises of GOD. It follows, *As Thou hast sent Me into the world, so have I also sent them into the world*; this is the key, which unlocks the meaning of that before, and after. *And for their sakes I sanctify Myself, that they also might be sanctified for Thy Truth*; that is, "And, forasmuch as they cannot be consecrated to such an office, without some Sacrifice to atone and purify them; therefore, for their consecration to this holy function of ministration of the New Covenant, I offer Myself a Sacrifice unto Thee for them; in lieu of those legal and typical ones, wherewith Aaron and his sons, first, and, then, the whole tribe of Levi were consecrated unto Thy service in the Old." Acts i. 24, 25; xx. 28; Heb. v. 1—10. *J. Mede.* (Serm. on S. Matt. vi. 9; S. Luke xi. 2.)

Our Blessed LORD was then "*Sanctifying Himself*;" that is, setting Himself apart, devoting or offering up Himself, His own Body and Blood, to be the conveyance of like *sanctification* to us. He was making Himself a Sacrifice; that we, being joined to Him might be holy and lively sacrifices. And all this, *through the truth*; by participation, namely, of Him, who is the very Truth and Reality, the Substance, of which the old sacrifices were shadows. This one saying of CHRIST conveys apparently in itself the two chief points of the Evangelical doctrine, concerning the holy and blessed Eucharist; first, that it is His Memorial Sacrifice, a mean of obtaining God's favour and pardon for all such, as truly repent: next, that it is a most high Sacrament; a mean, whereby we are united to CHRIST, and so made, more and more, partakers of His Righteousness here, and of His Glory hereafter. x. 36; Ps. xl. 6—8; S. Matt. xxiii. 17—19; 1 Tim. iv. 5; Eph. v. 26. *J. Keble.* (Serm. on Text.)

20 Neither pray I for these alone, but for them also which shall believe on Me through their word :

21 That they all may be one; as Thou, FATHER, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me.

22 And the glory which Thou gavest Me I have given them; that they may be one, even as We are One:

23 I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.

20 CHRIST and the Church compose One Mystical Person, of which He is the Head; and the Church, the Body; and, as the Body speaks by the Head, so the Head for the Body: He speaks, for her sin; and she, of His Righteousness: which con-

sideration is at the same time a key to any claims of righteousness, made in the Psalms by her, and to any confession of sin, made by Him. S. Luke xxiii. 34; Ps. lxxi. 14. *Bp. Horne.* (Pref. to Comment. on Psalms.)

We pray, when any member of the Church doth pray; for CHRIST hath taught every man to say, "*Our Father*," so as to include others, as well as Himself, even all, that are members of the same Body: so, *Singuli orant pro omnibus, et omnes orant pro singulis*: (*S. Ambrosius. De Abel et Cain.*) Every man prayeth for all the Church, and all the Church doth pray for every man. And this is no small part of the Communion of Saints, which we believe in our Creed; for God wills that *oratio sit insigne Charitatis*, that our prayer be a perpetual badge of our mutual Charity. S. Matt. xviii. 19; 1 Cor. xii. 20. *Bp. Lake.* (Serm. on S. Luke xviii. 7, 8.)

Blessed are they, that beheld Thy face in the flesh! Blessed are they, that behold Thy face in the Spirit! Even to those, that knew Thee in the flesh, the time came, when they were to know Thee so no more; but were to live with us in the faith of this Thy prayer, which provided in common for them, and us. S. Luke xxii. 31, 32; 1 S. Pet. i. 8, 9. *Austin.* (Med. 265.)

21 Happy is he, that hath ears to hear, and a heart to feel, the Majesty and glory of this description of our new life in CHRIST! For, surely, could we understand what our SAVIOUR conceived, when He sent up this prayer to God, our hearts would be always praying, and our souls ever aspiring after this state of perfection, this union with CHRIST in God. Col. iii. 3; Rev. xxi. 22. *Wm. Law.* (Treatise on Christian Perfection. Ch. 1.)

Nexus Amoris, quo conjungitur Pater cum Filio. The HOLY GHOST is the bond of Love, which unites the FATHER and the SON. Rom. xv. 29; Eph. iv. 3. *S. Augustine.*

A particular Visible Church is built upon two foundations, Union and Communion—a loving Union of the faithful, and a holy Communion in Sacred things. Both these must be preserved; or, else, that Church will come to nought. . . . Therefore, lest S. Paul should lose his labour in redressing of the Communion, (1 Cor. x. and xi.) he first taketh care of repair-

ing the Union. 1 Cor. i. 10. *Bp. Lake.* (Serm. on 1 Cor. iii. 18.)

To be united to GOD is the great and only good of mankind; and the only means of this union is JESUS. *Abp. Leighton.*

That the world may believe.—I have read the catalogues of old heresies, written by S. Augustine and Philastrius; but I do not remember, that there is any one of them of so monstrous a shape, as this, that it is not lawful to pray for the Salvation of all men. This, sure, was reserved for those after-ages, to attend upon its mis-shapen dam—that ill-begotten fancy of the absolute Decree of Reprobation. i. 7, 9, 29; iii. 16, 17; 1 Tim. ii. 1—5. *Farindon.*

The world is to be converted, not by seeing how Christians can work miracles, but how they “love one another.” Hence, miracles “cease” in the Church; but “Charity never faileth.” 1 Cor. xiii. 8. *J. F.*

What He most insisted on in preaching, He most enlargeth on in praying. Eph. i. ii. iii. 18, 19. *Gurnall.*

22 It is not a treasure, to be reserved unto Himself, but a communicable donative—*The glory which Thou gavest Me I have given them.* As a seed-corn is fruitless, unless it die, and bring forth stalks of wheat, so CHRIST compares Himself to such a grain of wheat, which must die to bring forth much fruit; or, else, “it abideth alone;” as if all were marred, unless we were accommodated by His fruitfulness. The King’s honour is in the multitude of his people; the joy of the father is in “the olive branches round about his table;” the glory of the woman is for the children to grow up, and call the mother Blessed: the felicity of these consists herein, to have some, that are partners of their felicity. But GOD is all-sufficient to contemplate His own Glory, though He had never made the world. He did not make man to praise Him, as if He wanted voices to magnify His Name, and make Him GOD. Yet He is pleased to express His love so far, that His honour should be alone, unless the goodly fellowship of Saints and prophets were round about Him. “Except a seed-corn fall into the ground and die, it abideth alone,” (xii. 24.) LORD, why dost Thou esteem Thyself alone, and Heaven to be solitary, without us? But, O

man, how canst thou be without Him in thy heart on earth, that would not be alone without thee in Heaven? Ps. l. 23; Ex. xv. 11; 1 Tim. vi. 15, 16. *Bp. Hacket.* (Serm. on S. Luke ix. 29—31.)

As the torment, which CHRIST felt in suffering, was in a great manner increased, because He took upon Him our sins, and knew them on Himself, as well as if He had Himself committed them all; so *the Glory*, which CHRIST felt in His Resurrection, was increased in great manner, to see that we all of us arose with Him. . . . As with my sins, I augmented the agony and the torment of CHRIST in His Passion; so, with my Resurrection I augment the joy and pleasure of CHRIST in His Resurrection; and, as I am grieved at that, so I glory in this; nay, the glory of this makes me to forget the sorrow of the other. xvi. 20, 21; Isa. liii. 11; S. Luke xv. 6; Heb. xii. 2. *J. Valdesso.* (Divine Considerations. 83.)

Every page almost in Holy Writ breathes forth this mystery of Divine Love. As 'tis frequently inculcated, so is it no less strongly represented. 'Tis represented by that, which is the most proper effect, and the last end and accomplishment of all Love—by union. For there are three most admirable unions, proposed to our faith in the Christian Religion. The Unity of Essence in the Trinity; the Unity of Person in JESUS CHRIST; and the Union, that is between CHRIST and His Church. The first of these is an ensample and prefiguration, as it were, to the second; and the second, to the third. For we cannot better represent the Union with His Church, than by the Hypostatic Union; or, by the Union of the λόγος with human Nature. 1 S. John iv. 8. *Norris.* (Visitation Serm. on S. John xxi. 15.)

Nor are we, by grace, only made like unto GOD; but He is also pleased actually to dwell in us, and to consecrate our souls to be His temple; and, as GOD commanded the Jews to reverence His Sanctuary, the place of His residence among them, where He sate between the Cherubim, and a glorious light, that shined on the Propitiatory, was the symbol of His Presence; so, when we discover in gracious souls all the fruits of the Spirit, a kind of glory brightening their conversation, and a sacred amiable-

ness breathed on them from heaven, we are sure that God inhabits these, and cannot but reverence His Temples. i. 14, 16; S. Matt. xviii. 19, 20; Acts ii. 1, 2. *Bp. Ken.* (Serm. on Prov. xi. 16, preached at the Funeral of Lady Maynard.)

What is that great fundamental thought, which, if any other, involves in it the fulness of the Gospel; on which all the breadth and fulness of Divine glory rests reflected; which suffices to all, who would be humbly happy, while it presents unfathomed mystery to all, who would dare to be more? What, but this?—that, as the basis of all knowledge of God is contained in the revelation of His threefold Unity, so the root of all Christian faith, as to God's work in man, is in the parallel and not less wondrous truth, that we are called to be One with Him. xiv. 1; Eph. iii. 16—20; Col. i. 27, 28. *W. Archer Butler.* (Serm. on 1 Cor. i. 30.)

Oh, the transcendent and incomprehensible Blessedness of believers, which, even when they enjoy, they cannot be able to utter—for measure, Infinite; for duration, Eternal! Oh, the inexplicable joy of the full and everlasting accomplishment of the happy union of CHRIST and the believing soul; more fit for thankful wonder and ravishment of spirit, than for any definite apprehension! 1 Cor. ii. 9; 2 Cor. ix. 15; xii. 4. *Bp. Hall.*

24 FATHER, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world.

25 O righteous FATHER, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me.

26 And I have declared unto them Thy Name, and will declare *it*: that the love wherewith Thou hast loved Me may be in them, and I in them.

24 Sometimes, when He prayed for Himself, it was, “Not, as I will, but as Thou wilt;” but, when He pleads for His people, it

was peremptory, and as one, that would take no denial—*Father, I will, &c.* . . . CHRIST has authority to demand His people's Salvation, and everything, that shall promote it: for, though it is all free grace to us, it is all a due debt to Him; it is the purchase of His Blood, the "travail of His soul," and the "satisfaction," which the FATHER promised He should have. He desires that the promises may be fulfilled, and that the purchase of His Death may be granted, which carries in it the nature of the strongest Intercession. xi. 42; Isa. liii. 11; Ps. xxi. 2. *Hurrian.* (Sermons on CHRIST's Intercession.)

The Divinity of CHRIST's Person, and the surpassing value of His merits, put a commanding Sovereignty into all His desires; so that every thing, which He asked of His FATHER, was indeed a *Petition of Right*: and, since His Divinity made Him able to give, it was one part of His humiliation that He vouchsafed to ask. And for this reason some of His requests ran in *Stylo Imperatorio*, in a Kingly dialect; and we sometimes find Him not only preaching, but also praying, as one "having authority." S. John xvii. 24, "*I will,*" &c., is not a mere prayer, but a kind of compound Address, made up of petition and demand. . . . There could be no frustration or denial, where every request had the force of a claim, and every petition was founded on a purchase. iv. 7, 10; xi. 42. *Dr. South.* (Serm. 2 on 2 S. Pet. iii. 9.)

I will.—We may hence reasonably argue, that the utmost sanctification, (Verse 17) human nature is capable of, carries in it no presumption to Heaven; but that this is a title, that rises simply from the compact of our LORD's Mediation. *Dean Young.* (Serm. on S. Matt. xxvi. 35.)

The Queen of Sheba held it happiness to stand before Solomon, to hear his wisdom—what to stand before GOD, to see *His Glory*! Abigail thought it honour to be but David's hand-maid, but to wash his servant's feet—what to wait on GOD, and to "behold His face!" . . . To see GOD, not *in specie* (the Patriarchs saw Him so, saw Him in resemblance) but *in facie*, face to face; not, as now, *in speculo*, in a glass, but *in Se Ipso*, in Himself. The FATHER's Power, the SON's Wisdom,

the SPIRIT'S Goodness; the incomparable Beauty, the unutterable Majesty, the inconceivable Glory of the whole Trinity. . . . To see GOD is *Sanctorum præmium*, a reward, a prerogative, proper to the Saints. Job xix. 25—27; Isa. xxxiii. 17; Ex. xxxiii. 18—23; S. Matt. v. 8; 1 Cor. xiii. 12. *Dr. Richd. Clerke.* (Serm. on S. Matt. xxv. 46.)

That they may behold My Glory.—It was one of S. Austin's three famous wishes, to see CHRIST in the body; but it shall be our happiness in Paradise, not barely to see CHRIST'S Body, but also to see that Glory, GOD hath adorned it with there. . . . And the sight of this Glory will rejoice us the more, because our human nature is glorified in Him In Heaven we shall enjoy the glorious Presence of the Divine Majesty: here we shall "see GOD;" and, which is more, we shall "see Him, as He is:" here it is, that we shall see the King of Heaven in His perfect beauty, and we shall not only see Him, but we shall also enjoy Him, and have sweet and ravishing communion with all the Persons of the ever Blessed Trinity: and this is that, which is the very height of bliss. To enjoy the company of Saints and Angels is happiness, great beyond our utmost imagination; and yet they are but as little drops, if compared to that ocean of bliss, which will flow into the soul upon the enjoyment of GOD Himself. It was a noble saying of Luther's, that "he had rather be in hell with GOD'S Presence, than in Heaven without it:" and, if the Presence of GOD be thus able to convert even hell itself into Heaven, the enjoyment of this will certainly make Heaven become what it is styled in Scripture, "a Heaven of heavens." This, therefore, is the flower of joy, the quintessence of comfort, the crown of Blessedness, and the very soul of Heaven For, whilst we enjoy GOD, we must needs enjoy all things. All, that is good, did at first flow from Him, and therefore is more eminently to be found in Him, as in its fountain and original. All, that can delight our souls or ravish our hearts, all, that is lovely and desirable, are here to be found in their greatest perfections. Well might then the Psalmist say, (Ps. xvi. 11,) "in Thy presence there is fulness of joy, and at Thy right hand there are pleasures for evermore!" Acts vii. 56; 2 Cor. v. 8;

Phil. i. 21; Heb. xii. 22—24. *March.* (Serm. on S. Luke xxiv. 43.)

Stay, LORD; for my heart is not able to contain those joys, which Thou dost so liberally pour out upon me. (Refer to S. Matt. xxv. 21. *Card. Bellarmine.*) *S. Bernard.*

25 *Holy Father.—Righteous Father.*—A chief point of prayer is the presenting of the soul before GOD, remembering to Whom we speak, that it is to the Great King, the Holy GOD. Consider, if we find our hearts filled with Him, when we are before Him. Oh, how seldom think we, that He is GOD, even while we speak to Him, and how quickly do we forget it, and let slip that thought! When we have any thing of it, how soon are we out of it, and multiplying vain words! for so are all those, we utter to Him, without this. Oh, pray to be taught this point of prayer; and watch over your hearts in prayer, to set them thus, when you enter to Him, and to call them in, when they wander, and pluck them up, when they slumber, to think where they are, and what they are doing. Ps. v. 3; Eccl. v. 1, 2; 1 S. Pet. iv. 7; 1 Tim. vi. 15, 16. *Abp. Leighton.* (Serm. on Jer. xiv. 7—9.)

He, who came from the FATHER, and was in the world, seems, in the close of His Farewell Prayer, to have summed up His reflections on mankind in these words—*O righteous Father, the world hath not known Thee.* Did they but know Thee, they could not but love Thee. All, then, that is asked of you is this; learn to think rightly of GOD: your views of all things will then be rectified: you will “acquaint yourselves with Him, and be at peace.” iv. 10. *H. Martyn.* (Serm. on Eph. ii. 4—7.)

I have known Thee.—We are to acknowledge GOD, as the Original of our being, and FATHER of our spirits; to be thankful to Him, as preserving and maintaining us; to be governed by Him, being Supreme and Sovereign; to serve Him, as our LORD and owner; to reverence, admire, and adore Him, as the most perfect Being; to believe in Him, as most certain and infallible; to trust in Him, and commit ourselves and our concerns to Him, as being most faithful; to love and delight in Him, as the first and chiefest goodness; to rest in Him, as the

centre of immortal spirits: in all things to refer ourselves to Him, as being ultimate and final. iv. 23, 24; Prov. iii. 5, 6; 1 Cor. i. 30, 31. *Dr. Whichcote.* (Aphorisms. Cent. xii. 1173.)

26 That, which linketh CHRIST to us, is His mere mercy and love towards us; that, which tieth us to Him, is our Faith in the promised Salvation, revealed in the Word of Truth; that, which uniteth and joineth us amongst ourselves, in such sort, that we are now, as if we had but "one heart and one soul," is our *Love*. 2 Tim. i. 13. *Hooker.* (Serm. i. on S. Jude 17—21.)

I in them.—In that thou art united, O my soul, to thy body, thou impartest to it vegetation, sense, motion; and givest it a share in the exercise of all thy noble faculties: how much more entire and beneficial is the spiritual Union of thy God and thee! Alas, that bond of natural conjunction is easily dissolved by ten thousand ways of death: this Heavenly knot is so fast tied, that all the powers of hell cannot unloose it. And the blessings, communicated to thee by this Divine match, are so much more excellent, as the infinite Giver of them is above thy meanness. Lo, now thou art actually interested in all, that thy God is, or hath. His Kingdom is thine! His Glory is thine, to all eternity! Rom. viii. 31—39. *Bp. Hall.*

When (in his declining state of health) he was able to converse, his favourite subject was "The promise of the FATHER"—the Gift of the HOLY GHOST; including that rich peculiar Blessing of Union with the FATHER, and the SON, mentioned in the Prayer of our LORD. S. John xvii. Many were the sparks of living fire, which occasionally darted forth on this beloved theme. "We must not be content," said he, "to be only cleansed from sin: we must be filled with the Spirit." One asking him, "What was to be experienced in the full accomplishment of the Promise?" "Oh," said he, "What shall I say? All the sweetness of the drawings of the FATHER, (vi. 44,) all the Love of the SON, all the rich effusions of peace and joy in the HOLY GHOST;" more, than ever can be expressed, are comprehended here. Rom. v. 1—5; viii. 26; xiv. 17; xv. 13; Eph. i. 17—19; (Phil. i. 9, *πάσῃ αἰσθήσει*.) *John Fletcher.* (His Life, by Rev. J. Benson. Ch. 6.)

THE LORD, of His infinite mercy, give us hearts, plentifully fraught with the treasure of this Blessed assurance of faith unto the end! 1 S. Pet. v. 10. *Hooker.* (Serm. on S. Jude 17—21.)

CHAPTER XVIII.

WHEN JESUS had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples.

2 And Judas also, which betrayed Him, knew the place: for JESUS oftentimes resorted thither with His disciples.

3 Judas then, having received a band of men and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 JESUS therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye?

5 They answered Him, JESUS of Nazareth. JESUS saith unto them, I am *He*. And Judas also, which betrayed Him, stood with them.

6 As soon then as He had said unto them, I am *He*, they went backward, and fell to the ground.

1 The first breach, that the enemy made into the city, was at the brook Cedron, where they took CHRIST; and on the same day, that CHRIST was taken, was the city taken; on the same feast day, at the same feast of the year. The Emperor commanded the Jews to be whipped there, where they had whipped CHRIST. Thirty Jews were sold for a penny, as they sold

CHRIST for thirty pence. There is a prophecy (Amos ii. 6,) "For three transgressions of Judah and for four, I will not turn away the punishment thereof; because they sold the innocent for silver, and the poor for a pair of shoes." They, being urged to tell of whom the prophet meant in this place, knowing not how to shift it off, are fain to say, that it is of Joseph, that was sold of the Patriarchs for silver; and that for that cause they suffered their misery. Ps. xxviii. 4, 5; cxxxvii. 8. *Bp. Andrewes.* (On the Moral Law. Part. i.)

- 2 *Knew the place, &c.*—What an aggravation of the guilt of Judas! The place, which, of all others, should have been hallowed in his mind by the most Sacred of all associations; the very spot, in which his Divine Master had by His example taught him "how to pray;" was the scene of his black and monstrous deed of ingratitude and hypocrisy. Let us not, however, be so ready to condemn Judas in this matter. The House of Prayer may be the place, where we also betray JESUS, though we "ofttimes resort thither," as His professed disciples. ii. 16; Isa. i. 11—15; S. Luke xiii. 1. *J. F.*

LORD, wherefore wouldest Thou go to such a place, where Judas knew to find Thee?—that thou mightest know, that I went as willingly to suffer for thy sin, as ever thou wentest to any place to commit it.—LORD, wherefore did Thy three select disciples fall so fast asleep, when Thou beganst to fall into Thy agony?—to shew, that I alone wrought the work of thy Redemption. Isa. lxiii. 5.—LORD, why wouldest Thou suffer Judas (betraying Thee) to kiss Thee?—that, by enduring the words of dissembling lips, I might there begin to expiate sin, where Satan first brought it into the world. Gen. iii. 4, 5. *Bp. Bailly.* (A Divine Colloquy between the soul and her SAVIOUR, concerning the effectual merits of His dolorous Passion.)

- 3 *Deus enim latebat in carne;* for GOD lay hidden in the flesh; and the Everlasting Day was so obscured in its human tabernacle, that it must be sought out with *lanterns and torches*, although destined to destruction by the powers of darkness. i. 5; xiv. 9; Hab. iii. 4. *S. Augustine.* (In Joan. Tr. cxii.) They, that were against CHRIST, were stirring in the dead time of the night, and marched with swords and staves to appre-

hend Him, when they, that were about Him, though bidden and chidden too, could not hold from sleeping two or three hours before The children of this world, as they are very provident and subtile in forecasting, so are they very industrious and diligent in pursuing what they have designed. Wicked men are, therefore, in the Scriptures usually called *operarii iniquitatis*, "workers of iniquity," because they do *hoc agere*, make it their work and their business, and follow it, as their trade. (1 S. John iii. 4, 8. *Greek*.) 1 Cor. ix. 25. *Bp. Sanderson*. (Serm. on S. Luke xvi. 8.)

- 4 *Knowing all things*.—The whole life of JESUS was a Martyrdom: yes; and what rendered that Martyrdom still more terrible was the perfect foreknowledge He possessed of the torments He should endure in His Passion. From the first moment of His life He had present to His mind the scourge, the thorns, the cross, the outrages of that Passion, and the agonizing Death, which awaited Him. Saw He a lamb in the meadows, or victims in the temple? The sight reminded Him that He Himself was the Lamb of GOD, and that He was to be offered up a Sacrifice on the Cross. Cast He His eyes towards the city of Jerusalem? He remembered all the outrages, with which that ungrateful city would overwhelm Him. The sight of a mountain brought to His thought Mount Calvary, where He should shed all His Blood. When His eyes rested upon His loving mother, what were not then the harrowing feelings, which possessed His soul? Thus all things suggested to Him His Passion This cruel anticipation embittered all the moments of His life. xii. 27; Isa. liii. 3; Ps. lxxxviii. 15. *Pinart*. (Medit. on the Sufferings of CHRIST. Ch. 15.)

Went forth, xiii. 27; xiv. 31.—All His humiliations and sufferings were *quia voluit*, because He would. The officers, that came with Judas to take Him—fell they not before Him? They were many, and well weaponed; yet they had not the power so much as to touch Him, till He cried *ἀφες ἁρτι*, "Let them alone." S. Luke xxii. 51. . . . But read we not in Scripture, and that from CHRIST's own mouth, *An non oportuit*, "Ought not CHRIST to suffer?" S. Luke xxiv. 26. *Ought*

argues a necessity. It doth; but not *coactionis*, a necessity of force. Prophecies had foretold all His humiliations; they must be fulfilled: and God's Eternal counsel had decreed them; neither must that fail. But both the Prophet hath *quia voluit*, (Isa. liii. 7;) and in that counsel would, and should, are one. For, the Three Persons are peers in power; One could not force another: both in Power and Will *Unum sunt*, saith S. John: all Three are One. The Sacred Trinity graciously agree to humble GOD, so to save man. The SON offered Himself voluntarily; *Ecce Me, mitte Me*. His humiliation was *necessaria*, yet *voluntaria*, saith S. Ambrose: *Sponte*, saith Origen, of His own accord, not of constraint. CHRIST presented Himself an offering to His FATHER; but it was a freewill offering; and S. Ambrose observes the Evangelist's phrase, *Tradidit spiritum*, "He gave up the ghost." xix. 30. Yea, CHRIST Himself saith plainly, x. 18, "No man takes it from Me; but I lay it down of Myself." I do some wrong to such judicious hearers to press so plain a point so much. Lev. i. 3. *Dr. Richd. Clerke*. (Serm. on Phil. ii. 8.)

- 5 When the first Adam became obnoxious to the Divine justice, he fled and hid himself; and GOD called, "Adam, where art thou?" But the second Adam, when He was to be delivered into the hands of the enemy, called out, "Here am I." Gen. iii. 8; Ps. xl. 9, 10. *Rambach*. (Medit. on the Sufferings of CHRIST. P. i. S. 2. Ch. 3.)
- 6 If, in the days of His flesh, there appeared so much Majesty in His countenance, that, when the officers came to apprehend Him, *they went backward and fell to the ground*; how inconceivably greater must it be, when His design shall be, to manifest that Glory to the world, which He then concealed from it! If, in the short time of His Transfiguration on the Holy Mount, His own disciples were so far from being able to behold the Glory of His Presence, that they "fell on their faces and were sore afraid;" how shall His enemies abide the Day of His wrath; or, how can they stand, when He shall appear in the full Glory of His Majesty and Power! 2 Thess. i. 7—10; Rev. i. 16, 17; xx. 11. *Bp. Stillingfleet*. (Serm. on 2 Cor. v. 2.)

I will give another difference of this fear, according to the gestures of men, as they were good or bad. Abraham fell forward on his face, when the LORD spake unto him; in all probability so did S. Paul, when at his conversion the light from heaven did shine about, so that he and all, that were with him, fell flat to the ground, and were sore afraid. These in their fear fell towards GOD, and towards the Throne of His footstool: but those ungracious servants of the high priest's, that came to lay hold of our SAVIOUR, and to bind Him, as soon as CHRIST had said to them, "*Whom seek ye? I am He:*" *they went backwards and fell to the ground.* This is a naughty fear, which recoils from GOD, and runs back from His Commandments. Gen. iv. 16; Ps. xl. 17. *Bp. Hacket.* (Serm. on S. Luke ii. 10.)

Fell to the ground.—Why did they not fall into Hell? His goodness restrained Him. He meant them no harm, but intended this fall, to help them to rise; that the consideration of it and other evidences of His Divinity might one day bring them to a sense of their sin; nor will He any further employ His miraculous power, but only in the cure of an enemy, whom His too forward disciple had wounded. Ps. xxxvi. 1—6. *H. Scougal.* (Serm. on Lam. i. 12.)

Quid judicaturus faciet, qui judicandus hoc fecit? How will He act towards His enemies, as a Judge, who acted thus, as a criminal? Rom. ii. 5. *S. Augustine.*

Undè, viri? Quæ causa viæ? Quemve agmine tanto

Quæritis? Horrendo circum clamore frementes

Ingeminant, Nazarenum se quærere Jesum.

"En, Ego sum!" placido furibundis subjicit ore.

Ad vocem hanc subito percussi corda stupore

Mille viri, gladiis cincti et fulgentibus armis,

Allisi in terram, clypeos, ensesque, facesque

Impliciti super incumbunt. Exanguia credas

Corpora, et extremum spirare cadavera funus.

Si puri fulmen cœli placabile mentes

Concutit attonitas, quo læsi tela Tonantis,

Cæruleos inter nimbos vibrata, nocentes

Turbine percillant?

Si blandâ Ausonius parcentis voce satelles
 Corruit impulsus, funestique agmina Ditis
 Pænè sub ignivomi reciderunt claustra profundî;
 Quis tremor avulsos tumulis, Ereboque renatos,
 Supremâ involvet mundi sub luce nocentes,
 Cum solio residens Judex stellante, furori,
 Nescius inflecti, totas effundet habenas?

F. R. Clarke. (Christiados Lib. iii.)

7 Then asked He them again, Whom seek ye?
 And they said, JESUS of Nazareth.

8 JESUS answered, I have told you that I am *He*:
 if therefore ye seek Me, let these go their way:

9 That the saying might be fulfilled, which He
 spake, Of them which Thou gavest Me have I lost
 none.

10 Then Simon Peter having a sword drew it, and
 smote the High Priest's servant, and cut off his right
 ear. The servant's name was Malchus.

11 Then said JESUS unto Peter, Put up thy sword
 into the sheath: the cup which My FATHER hath
 given Me, shall I not drink it?

8 His Word was so full of Divine power, that they could lay no
 hands on His disciples; not even on S. Peter, when He re-
 quired, that they should *go their way*. Ps. lxxvi. 10; Jer. v.
 22. *S. Augustine.*

He removed His disciples out of reach of danger; as knowing,
 that He alone had to engage in this conflict, that to Him be-
 longed the work of our Salvation: for there was now need of
 one, whose nature was Sovereign, not servile. Gen. xxii. 12,
 13; Ex. xiv. 13, 14; Isa. lxiii. 3; S. Matt. xxvi. 36. *S. Cyril.*
 A common high-way faith will not serve . . . It is such a faith,
 as endears CHRIST to the soul, unites it to Him, makes CHRIST
 and it one, that makes all, that is His, to become ours. Then

we shall conclude aright—CHRIST hath suffered; therefore, I shall not. As He said to them, that came to take Him, “Is it I, you seek? then, let these go free:” so to the Law and the Justice of God He says; “Seeing you have sought and laid hold on Me, and made Me suffer, let these go free, who lay hold on Me by faith: if you have any thing to say to them, I am to answer for them; yea, I have done it already.” viii. 21; Ps. xxxviii. 15; Philemon 18, 19. *Abp. Leighton*. (Expos. of the Creed.)

- 9 This saying has two proper and literal meanings; the one, relating to temporal life; the other, to Eternal; and it plainly shews to us the copiousness of God’s Word. Rev. i. 16. *Quesnel*.

What I adore in the Scriptures is their fulness. Ps. xix. 7—14. *Tertullian*. (Adv. Hermog.)

Here was a true document both of His Royal and Spiritual power; of His Royal power, in that He could command them to forbear any violence towards His disciples; yea, not to oppose violence offered unto one of their company. . . . The touching the ear of Malchus, and healing him, was an act of His power Spiritual; so was that, likewise, in protecting His disciples from danger, as well of soul, as of body. For, as S. John (to my apprehension) intimates, if they had been put unto the same fiery trial, unto which He Himself was exposed, they had denied Him, and their former faith. xvii. 11. *Dean Jackson*. (B. viii. S. iv. Ch. 4.)

The beloved disciple mentions it, as if he had himself noticed this fulfilment of his LORD’s words; but, in his charity, he does not record all the declaration, which our LORD had pronounced that evening, the dreadful part of which was now also fulfilled; as if leaving to the awful reflections of those, that hear it, the concluding words of the sentence, which could not but suggest themselves and others on this occasion—and none of them is lost, but the son of perdition, that the Scripture might be fulfilled. (Refer to S. Luke iv. 20. *J. F.*) *I. Williams*. (The Gospel Narrative of our LORD’s Passion. S. 2.)

- 10 The very action of S. Peter, in striking at the head, seems to show the vehemency of his character. . . . The Evangelist

gives the name (*Malchus*), that those, who then read it, might have opportunity of inquiring into the truth of the account. (Conf. S. Mark xv. 21.) And he mentions, that he was *the servant of the high priest*; because, in addition to the miracle of the cure itself, this shews, that it was performed upon one of those, who came to take Him, and who shortly after struck Him on the face. *S. Chrysostom.*

‘Ο θεριὸς Πέτρος, say the Fathers. Peter was of a hot constitution; and CHRIST’s doctrine had not yet sunk down into his heart, to allay and cool it. Titus iii. 3—7. *Dr. Hammond.* (Serm. on S. Luke ix. 55.)

Love goes ever armed with zeal; this is her dagger, she draws against all the enemies of truth. *Qui non zelat, non amat*; he that is not zealous, doth not love. Now right zeal acts, like fire, *ad ultimum sui posse*, to its utmost power; yet ever keeping its place and sphere. xi. 16; 1 Kings xix. 4. *Gurnall.*

I see what is declared by S. Peter’s cutting off the *ear*; the means of hearing, possessed by the Jews, but possessed by them to no purpose. But why, O LORD, dost Thou restore the ear? I restore it not, as before: that was old; this is new: that was of the Jews; this of the Messiah: that the means of their hearing the Law; this an opportunity given them of hearing the Gospel of the SON of GOD. O happy *Malchus*, if you rightly understand the ear lost, and the ear gained! Acts xxviii. 26—28; Rom. xi. 7—12, 25, 26. *Natali.* (Medit. in loco.)

11 When S. Peter, that had the *Keys* committed unto him, made bold to draw the *sword*, he was commanded to *put it up*, as a weapon, that he had no authority to meddle withal; and, on the other side, when *Uzziah* the King would venture upon the execution of the Priest’s Office, it was said unto him, “It pertaineth not unto thee, *Uzziah*, to burn incense unto the LORD, but to the Priests, the sons of Aaron, that are Consecrated to burn incense.” xxi. 21, 22; S. Mark xii. 17. *Abp. Ussher.* (Speech in Parl.)

Any zeal is proper for religion but the zeal of the *sword*, and the zeal of anger; this is the bitterness of zeal, and it is a certain temptation to every man against his duty. . . . CHRIST, by

reproving S. Peter drawing his sword, even in the cause of CHRIST, for His Sacred and yet injured person, teaches us, not to use the sword, though in the cause of God, and for God Himself; because He will secure His own interest, only let Him be served, as Himself is pleased to command. And it is like Moses' passion; it throws the Tables of the Law out of our hands, and breaks them in pieces, out of indignation to see them broken. Judg. vi. 31; 2 Cor. x. 4; 2 Tim. ii. 24; S. James i. 20. *Bp. J. Taylor.* (Serm. iii. on Jer. xlviii. 10.)

The reverence and regard we owe the Divine Majesty is so awful and tremendous, that we ought, not only to detest whatever is spoken against His Religion, but also to take all the care, that may be, that what we ourselves offer in its defence be done with the greatest caution and circumspection imaginable. xvi. 2; S. Luke ix. 54—56; 2 Tim. ii. 5, 24. *Salvian.* (On God's Government. B. i. S. 5.)

The three first Evangelists record what is called our SAVIOUR'S Agony; that is, His devotion in the garden, immediately before He was apprehended; in which narrative they all make Him pray, that the "*cup* might pass from Him." This is the particular metaphor, which they all ascribe to Him. S. Matthew adds, "O My FATHER, if this cup may not pass away from Me, except I drink it, Thy Will be done." Now, S. John does not give the scene in the garden; but, when JESUS was seized, and some resistance was attempted to be made by Peter, JESUS, according to his account, checked the attempt with this reply; *Put up thy sword into the sheath; the cup, which My Father hath given Me, shall I not drink it?* This is something more than consistency; it is coincidence: because it is extremely natural, that JESUS, who, before He was apprehended, had been praying His FATHER, that "that cup might pass from Him," yet with such a pious retraction of His request, as to have added, "If this cup may not pass from Me, Thy Will be done;" it was natural, I say, for the same person, when He actually was apprehended, to express the resignation, to which He had already made up His thoughts, and to express it in the form of speech, He had before used—*The cup, which My Father hath given Me, shall I not drink it?* This is a

coincidence between writers, in whose narratives there is no imitation, but great diversity. *Paley*. (Evidences. P. ii. Ch. 4.)

The same Hand, that tempered that *cup* for CHRIST, tempers ours too, He mixes it with the same affection, and the same kind intentions; the promoting our good and His own Glory. He administers the bitter potion with such care, that, whatever danger it may seem to threaten, not one hair of our head shall perish by it. Nay, He never fails to qualify us for the kindly operation, and makes it a testimony of His faithfulness, "not to suffer us to be tempted above that we are able, but with the temptation also makes a way to escape, that we may be able to bear it." This undoubtedly is matter of mighty consolation, and what it will become us always to have a very thankful remembrance of. Prov. xvi. 11; Isa. xxvii. 7, 8; 1 Cor. x. 31. *Parsons*. (Christian Directory. P. ii. Ch. 3. S. 4.)

Crux sua quemque manet, certo quam pondere Summus
Arbiter ex magno mittit amore Deus.

Haeftenus. (Regia Via Crucis. Lib. i. Lect. 7.)

12 Then the band and the captain and officers of the Jews took JESUS, and bound Him,

13 And led Him away to Annas first; for he was father-in-law to Caiaphas, which was the High Priest that same year.

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter followed JESUS, and *so did* another disciple; that disciple was known unto the High Priest, and went in with JESUS into the palace of the High Priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto

the High Priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

12 The greater love, any one has for CHRIST, the more attentive will he be in considering the particular circumstances of His sufferings. S. John, "the disciple whom JESUS loved," and who loved JESUS with a most ardent affection, is the only Evangelist, who takes notice of the *binding* of our SAVIOUR. An affectionate soul, not only considers the sufferings of CHRIST in general, but dwells on every circumstance of His Passion. 1 S. John i. 1, 2. *Rambach*. (Medit. in loco.)

14 How these incidental notices of character, this identifying of certain persons by some particular action of their lives, whether good or bad, leads on our thoughts to the Judgment-Day, when we shall "be judged, according to our works!" *Caiaphas was he, which gave counsel to the Jews, &c.* Nicodemus is "he, which came to JESUS by night." vii. 50; xix. 39. Judas is he, "which betrayed Him." Verse 2. On the other hand, Mary, the sister of Lazarus, was she, "who anointed the LORD with ointment, and wiped His feet with her hair." The Evangelist was "the disciple, whom JESUS loved, who also leaned on His breast at supper, and said, LORD, which is he, that betrayeth Thee?" (xxi. 20.) Hence, we may ask ourselves, what particular action would be selected from out of all *my* life, as being the one, most descriptive of my character in the sight of GOD? What has Divine Omniscience recorded of *me*? What have I said? What have I done? For we shall be judged, not (as many persons vainly suppose) by what we are *on the whole*, but by our actions, viewed *in detail*. 2 Kings x. 29, 31; Eccl.

xii. 14; S. Matt. xxv. 35, 36; S. Mark xiv. 9; Rev. ii. 6, 14, 15, 20, 23. *J. F.*

15 LORD, I read, when our SAVIOUR was examined in the high priest's hall, that Peter "stood without," till S. John (being his spokesman to the maid, that kept the door) procured his admission in. S. John meant to let him out of the cold, (verse 18,) and not to let him into a temptation; but his courtesy in intention proved a mischief in event, and the occasion of his denying his Master. Oh, never let my kindness concur in the remotest degree to the damage of my friend . . . But, if I should be unhappy herein, I am sure Thou wilt not punish my good will, but pity my ill success. Rom. xiv. 13. *Th. Fuller.* (Scripture Observations. 5.)

I do not deny, but men may deal and traffic with men of a loose conversation, and not lose their seriousness, nor be discouraged from a holy preparation for a better life; so S. Paul may converse with Nero; and S. John, with Caiaphas; Daniel, with Nebuchadnezzar; and David, with King Achish. So the first Christians had commerce with the worst of heathens; and he, that lives in the world, or hath any considerable concerns in it, is forced to keep some correspondence with men of ill principles and worse practices. But there is a great difference between travelling through Ethiopia, and dwelling there; the former may not change the complexion, but the latter will infallibly do it. 1 Cor. v. 9—11. It is one thing to converse with a man, as a stranger; another, to converse with him, as "a brother:" one thing to pay the duty of civility to him; another, to admit him into the number of my friends: one thing to be necessitated to discourse with him; another to delight in it: one thing to go into such company with cautiousness and circumspection; another, to rush into it without fear or wit. The former doth not impart a necessity of pollution; the other makes the infection inevitable. xvii. 15; Ps. xxvi. 4; 1 Cor. vii. 31; Eph. v. 11. *Dr. Horneck.* (The great Law of Consideration. Ch. iv. S. 10.)

Daniel reconciled policy and Religion, abstinence and abundance, greatness and goodness, power and subjection, Heaven and the court, the favour of GOD and the favour of a king; and was

alike beloved by God and by man. Gen. xli. 38—45; Rom. xiv. 18; Phil. iv. 22; Acts iii. 47. *Bp. Ken.* (Serm. at Whitehall, 1685.)

16 *Brought in Peter.*—Satan uses every artifice to render the entrance into temptation easy, and the retreat difficult and hazardous. Prov. vii. 10—23; S. Matt. vii. 13. *Rambach.*

17 From Peter's "following afar off," we see that fear and shame had begun to work. When he got to the palace, instead of manfully following his Master up to the Council-room, to stand, as witness in His defence, he stood loitering at the gate below. Afterwards, he ventured not only to go amongst the servants of the high priest, but, as S. Luke tells us, even to sit down among them . . . Here let me warn young people, particularly, against going into the way of temptation. The very atmosphere, if I may so speak, where bad men assemble, is poisoned. The place is enchanted ground. It is infinitely perilous to remain in it The wise man wisely cautions you, when he says, "Go not into the way of evil men, avoid it, pass by it, turn from it, and pass away." (Prov. iv. 15.) The same idea is expressed in five different ways; as though he had said, "The great point is to avoid the evil way. Do not hesitate; do not stop to deliberate; do not attempt to parley with temptation; do not trust to your resolutions: the great point is to get out of the way of danger." Let me also warn you, my young friends, how you venture to stand a second temptation, when you have fallen by the first (verses 25, 27.) Sin generates sin. No man conceives the length, to which he afterwards sins, when he first enters into an evil way If you desire safety, you must resist temptation in the bud: if you suffer it to blow and blossom, depend upon it, you will not resist it then: it will grow, till it bear fruit, more bitter than the fruit of Sodom. Gen. xxxix. 12; 2 Kings viii. 13; Ps. i. 1; S. James iv. 7; 1 S. John ii. 13; v. 18. *R. Cecil.* (Serm. on S. Matt. xxvi. 75.)

We ought especially to beware of the beginning of things. It is the policy of Satan to draw men on by degrees, to entice them first into something of doubtful appearance, something, that borders upon sin, and yet strictly is not sin, or has an innocent look, however; and so by degrees, step by step, to what at

length is undoubtedly sinful and dangerous. The way to avoid this snare is to be wary and circumspect; not to venture to the utmost limits of what is lawful, but to keep at a due distance, and observe our compass; to deny ourselves some innocent liberties, for fear of their betraying us further; and not to trust ourselves, when we suspect the combat may be unequal, or our strength fail us. By these and other the like precautions, God's Grace preventing and assisting us, we may preserve ourselves from "presumptuous sins, may be undefiled and innocent from the great transgression." Ps. xix. 12, 13; S. Luke xiv. 18; 1 Cor. vi. 12; vii. 20. *Dr. Waterland.* (Serm. on Ps. xix. 13.)

18 *Warmed himself.*—*Otia pulvinar Satanæ.* Truly now dost thou tempt God to allow thy lock to be cut off, when thou art so bold to lay thee down on the lap of temptation. Judg. xvi. 19; 2 Sam. xi. 1, 2; Prov. xxiv. 30, 31; Titus iii. 14. *Gurnall.* (Expos. Eph. vi. 11. Ch. 5.)

19 The High Priest then asked JESUS of His disciples, and of His doctrine.

20 JESUS answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou Me? ask them which heard Me, what I have said unto them: behold, they know what I said.

22 And when He had thus spoken, one of the officers which stood by struck JESUS with the palm of his hand, saying, Answerest thou the High Priest so?

23 JESUS answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me?

24 Now Annas had sent Him bound unto Caiaphas the High Priest.

19 The reason why He said nothing of His *doctrine* in particular, and answered thus sparingly in general terms, is, because their examination served only to entangle Him, and out of His words to gather matter of accusation. After whose example we may learn that, being called to make answer of our faith and doctrine before our enemies, we are to do it so, as thereby we do not entangle ourselves, nor give any advantage unto them. The second thing to be observed, in CHRIST's answer, is, that He refers Caiaphas to the judgment of His hearers, being resolved of the truth of His own doctrine, though sundry of them were His utter enemies. Behold, then, a good example for all the Ministers of GOD's Word to follow; teaching them to deliver GOD's Word so purely and sincerely, that, if they be called into question about the same, they may be bold to appeal to the consciences of their hearers, although they be wicked men. Acts xxv. 10; xxvi. 3—5; 2 Cor. iv. 2; Tit. ii. 8. *Perkins*. (Expos. of the Creed.)

20 *I spake openly to the world.*—The Word of CHRIST hath been always a treasure, though precious, yet easy, as well to attain, as to find; lest any man, desirous of life, should perish through the difficulty of the way. Prov. i. 20—22; Isa. xxxv. 8; Rom. x. 6—10. *Hooker*.

Veritas nihil erubescit, præter abscondi; Truth blushes at nothing, but secrecy. vii. 26; Acts v. 20, 25. *Tertullian*.

I ever taught.—S. Austin telleth us of S. Ambrose, that he heard him rightly handling the Word of GOD in the pulpit every LORD's Day; yea, it should seem by the Homilies of S. Chrysostom, that he did often preach *daily* unto the people; and therefore we frequently meet with his *χθές*, “Yesterday, this and this I taught you.” Acts xx. 20, 21; 2 Tim. iv. 1. *Bp. Reynolds*.

The Country Parson is exceeding exact in his life, being holy, just, prudent, bold, grave, in all his ways. . . . He is very circumspect . . . lest, by having “fellowship with the unfruitful works of darkness,” he disableth himself of authority to “reprove” them: for sins make all equal, whom they find together; and then, they are worst, who ought to be best. . . . He orders his life in such a fashion, that, when death

takes him, as the Jews and Judas did CHRIST, he may say, as He did; *I sat daily with you teaching in the temple.* 2 Cor. vi. 3; 1 S. Pet. iii. 16. *G. Herbert.* (Priest to the Temple. Ch. 3.)

- 21 The LORD, in the Gospel, when it was said to Him, *Answerest Thou the High Priest so*, while still preserving the respect, due to the Sacerdotal character, said nothing against the High Priest; but only cleared His own innocence: and S. Paul, though he might have been justified in using strong language against those, who had crucified the LORD, yet answers, “I wist not, brethren, that he was the High Priest; for it is written, Thou shalt not speak evil of the Ruler of thy people.” S. Matt. xxiii. 2, 3; 2 S. Pet. ii. 10; S. Jude 8. *S. Cyprian.* (Ep. ad Pupianum.)

Ask, &c.—They believe things of us, which cannot be proved against us; and they are unwilling to make inquiry, lest they should detect their want of truth. iii. 20; Acts xxiv. 13. *Tertullian.* (Apol.)

- 22 The minutest circumstances in the sufferings of CHRIST receive an importance from the dignity of the suffering person. This is the method, which the HOLY SPIRIT observes in foretelling the contemptuous treatment of the Messiah. He is first introduced speaking in this manner—“At Thy rebuke I dry up the sea. I make the rivers a wilderness; I clothe the heavens with blackness; and I make sackcloth their covering.” (Conf. Verse 7.) After which, it follows—“I gave My back to the smiters, and My cheeks to them, that pluck off the hair: I hid not My face from shame and spitting.” (Isa. l. 5, 6.) *Rambach.*

Infelix, quæ te præceps dementia tantum
Impulit ad facinus? Non te natura furem
Terruit, arcano stringens præcordia morsu,
Sacrilegamque manum reprimens? Non horruit ipsa
Dextera, inauditi sceleris formidine torpens,
Artificem violare suum?

F. R. Clarke. (Christiados Lib. iii.)

- 23 Some one will ask here, why He did not do what He Himself commanded: i.e. not make this answer, but give “the other

cheek" to the smiter? (S. Matt. v. 39.) But what, if He did both; both answered gently, and gave not His cheek only to the smiter, but His whole Body to be nailed to the Cross? And herein He shews, that these precepts of patience are to be performed, not by the posture of the body, but by the preparation of the heart; for, it is possible that a man may give his cheek outwardly, and yet be angry at the same time. How much better is it to answer truly, yet gently, and be ready to bear even severer treatment with patience! Job xvi. 4, 5, 10; S. James i. 4. *S. Augustine.*

Didst Thou, O Blessed LORD, endure such "contradiction of sinners;" . . . and yet couldest Thou say, "My yoke is easy, and My burden is light?" How can this be? Thou Thyself givest us the reason; "For I am meek, and lowly in heart." It is this, that in the midst of all troubles procures "rest to my soul." So then to be "clothed with humility," is so far from being a burden, that, like our usual garments, it serves to defend us from the injuries of the air and weather; from piercing cold and scorching heat; from the cold of disdain and want, from the heat of injuries and persecutions. S. Matt. v. 5; 1 S. Pet. iii. 8—14. *Bonnell.* (Medit. on Humility.)

In the Christian combat, not the striker, as in the Olympic contest, but he, who is struck, wins the crown. This is the law in the Celestial theatre, where Angels are the lookers on. Heb. xii. 1; Rev. vi. 9, 11. *S. Chrysostom.*

Opposition helps grace, both to more strength and more lustre. When Christian charity is not encountered by the world's malignance, it hath an easier task; but assaulted, and overcoming, it shines the brighter, and rises the higher, and thus it is, when it "renders not evil for evil." . . . "It is the glory of man to pass by a transgression," (Prov. xix. 11.) It is the noblest victory. . . . Men esteem much more highly some other virtues, which make more shew, and trample upon these, love, compassion, and meekness. But, though these violets grow low, and are of a dark colour, yet they are of a very sweet and diffusive smell, odoriferous graces; and the LORD propounds Himself our example in them. xii. 3; S. Matt. v. 44—48;

1 S. Pet. ii. 19—23 ; iii. 4 ; S. James iii. 17, 18. *Abp. Leighton.*
(Comment. 1 S. Pet. iii. 9.)

24 *Bound.*—When we meet with the story of Isaac (Gen. xxii.) peradventure, some of us run through it too fast. Shall we stay a little, and look upon it, to see how even the parallel lines of it are laid to those of CHRIST? 1. For their persons. They were both the sons, and the only sons, and the only beloved sons of their fathers ; yet both determined to be put to death ; alike in that. 2. Then, in their obedience to either. They were both willing to be offered up for a sacrifice and to die ; *obedientes facti, usque ad mortem*, (Phil. ii. 8 ;) alike in that. 3. And in the manner of it alike. They were both of them *bound* for it. 4. The wood, whereupon they were to be sacrificed, was laid upon their shoulders, (xix. 17.) 5. They were either of them led away to the mount, and to the same mount both ; for Mount Calvary and Mount Moriah were but one and the same place. 6. Then, what was the ram, that came thither in the thorns, and was offered up to save Isaac's life, but the figure and pledge of Him, that came forth with the crown of thorns (xix. 5,) and offered up Himself to save ours? 7. And, lastly, the release of them both, which was the figure of the Resurrection in Isaac's story, and is there seldom taken notice of, fell out to be either of them on the third day (Gen. xxii. 4 ;) which circumstance of time, set forth for Isaac, needed not to have been mentioned there at all, unless it had referred here to CHRIST, that they might every way agree. v. 46 ; Heb. xi. 17—19. *Bp. Cosin.* (Serm. on S. John xx. 9.)

I pray Thee, LORD, by Those *bonds* and chains, which for my sake Thou didst condescend to endure, *bind* my heart to Thee, and draw it after Thee ; first, to Thy Cross ; and then, to Thy Kingdom. 2 Sam. vii. 14 ; Hos. xi. 4.

Crimina Te duro, fateor, mea fune ligarunt :

Dulcior astringat cor Tibi funis, Amor. . . .

Non flores, non poma meum cor debile poscit ;

Fulciet hæc Tua me, Christe, columna satis.

Cant. ii. 5. *Hæftenus.* (Schola Cordis,

Lib. iv. Lectio 2, 3.)

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of His disciples? He denied *it*, and said, I am not.

26 One of the servants of the High Priest, being *his* kinsman whose ear Peter cut off, said, Did not I see thee in the garden with Him?

27 Peter then denied again: and immediately the cock crew.

24, 25 Peter's *warming himself* almost seems to be mentioned in some contrast with CHRIST's being *bound*; for both are, in this chapter, mentioned twice. Rom. xv. 3; 2 Tim. ii. 3. *J. F.*

After our LORD's Resurrection, when Peter was *warmed* with the Heavenly flame, he entirely wiped away the enormity of his three denials by the avowal of his thrice declared love. xxi. 9, 17; S. Matt. xxvi. 20. *Beda.*

The Church of GOD, in several ages, hath had divers conflicts concerning the Saints, and their falls and infirmities Some have denied them to be Saints; others deny them to be men. We must go a middle way: reverence their sanctity; pity their infirmities: learn to distinguish *inter puritatem Fontis, et impuritatem vasis*. They have their flaws, and slips, and foils; that CHRIST only may be the "King of Saints," and "the Holy One of Israel." 1 Sam. ii. 2. *Bp. Brownrig.* (Serm. on 1 Kings xix. 4.)

25 Many would die with JESUS CHRIST, that would not endure a hard word for JESUS CHRIST: but he, who trembles at the noise of a leaf, shaken by the wind, how will he have courage to expect the blow of a sword ready to light upon him? Let us accustom ourselves to suffer patiently, even the least things; for he will never be able to overcome great ones, who has not learnt to overcome small difficulties. Jer. xii. 5; Heb. xii. 4. *Card. Bonaventura.* (In disc. ad Novit. in prologo.)

27 No man so fit to raise up such, as are fallen, or wallow in the filth of sin, as he, that hath firmly apprehended Grace from above (or rather is so apprehended by it;) and yet can withal, out of a sincere and humble acknowledgment of his relapses,

stoop lower than others, in spiritual graces his inferiors, and, as it were, let himself into the pit of despair, wherein sinners lie, linking their present frailty in his own forepassed infirmities. . . . He, that hopes with fruit to reprehend, or exhort men much daunted, or ashamed, at the foulness of their offences, must, as far as truth will suffer him, acknowledge himself to be a sharer in his own reproofs, to have been sometimes tainted with the original of their present grief; for so the parties grieved will be less jealous, and conceit the medicine better. S. Luke xxii. 32; Gal. vi. 1; 1 Tim. i. 12—16; Titus iii. 3. *Dean Jackson.* (Treatise on the Essence of God, &c. B. iii. Ch. 7.)

As those Christians, who have the strongest faith and resolution, may be alarmed at Peter's fall; so his repentance may inspire the most wretched sinner with a hope of acceptance with God. 1 Cor. ix. 27; x. 12; Gal. vi. 1; 1 Tim. i. 13—16. *Rambach.*

Preco diei jam sonat,
Noctis profundæ pervigil,
Nocturna lux viantibus
'A nocte noctem segregans.

Hoc excitatus Lucifer
Solvit polum caligine;
Hoc omnis errorum chorus
Viam nocendi deserit. . . .

Surgamus ergo strenuè;
Gallus jacentes excitat,
Et somno lentos increpat;
Gallus negantes arguit.

Gallo canente, spes redit,
Ægris salus refunditur,
Mucro latronis conditur,
Lapsis fides revertitur.

Jesu, labantes respice,
Et nos videndo corrige;
Si respicis, lapsus cadunt,
Fletuque culpa solvitur.

Tu, Lux, refulge sensibus,
Mentisque somnum discute:
Te nostra vox primum sonet,
Et vota solvamus Tibi!

S. Ambrose. (Hymni. 1.)

28 Then led they JESUS from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Pass-over.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If He were not a malefactor, we would not have delivered Him up unto thee.

31 Then said Pilate unto them, Take ye Him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death :

32 That the saying of JESUS might be fulfilled, which He spake signifying what death He should die.

28 They scrupled to enter the Judgment hall on Friday; but profaned the Sabbath by incurring the worst pollution, that of entering a tomb, and approaching a dead body. S. Matt. xxiii. 24. *J. Hales.*

This is horrid wickedness, to comply with the Word of GOD in little matters, on a design that you may covertly wrong Him in greater. Prov. xx. 10; Rom. ii. 17—23. *Gurnall.* (Expos. Eph. vi. 14. Ch. xi. S. 2.)

There is great difference in sins and actions, whether truly or seemingly offensive; there are “gnats” and there are “camels:” neither is there less difference in consciences; there are consciences so wide and vast, that they can “swallow a camel;” and there are consciences so strait, as that they “strain at a gnat;” yea, which is strange to observe, those very consciences, which, one while, are so dilated, that they strain not at a camel, another while, are so drawn together by an anxious scrupulousness that they are ready to be choked with a gnat. How palpably was this seen in the chief Priests, and Pharisees, and Elders of the Jews! The small gnat of “entering into the Judgment hall” of the Roman Governor, would by no means down with them; that heinous act would *defile* them, so as they should not eat the Passover; but, in the meanwhile, the huge camel of the murder of the LORD passed down glib and easily through their throats. . . . O GOD, I would not make more sins, than Thou hast made. I desire to have a heart wisely tender, not fondly scrupulous.

Let my soul endure no fetters but Thine. If indifferent things may be my gnats, let no known sin be other than a camel to me; and let me rather choke in the passage, than let down such a morsel. S. Matt. xxiii. 25; Ps. cxix. 128. *Bp. Hall.* (Soliloquies. 30.)

If a foul body be abominable to the LORD, shall a foul spirit be less odious? He, that defiles his soul, offends GOD in a much nearer concern of His; because that speaks nearer relation to Him, than the body: this was only His workmanship, made out of earth; the spirit was created out of Himself: a foul body is but filthy clay; but he, that does pollute his soul, does putrefy the Breath of GOD, and stains a beam of the Divinity. 1 Cor. iii. 16, 17; vi. 19. *Dr. Allestree.* (Serm. on Ps. lxxiii. 1.)

29 “Cave diaboli nomen.” Beware of *accusing* and defaming thy brethren. Remember the devil’s *name*, that thou be not like him. Remember, that, when thou hast drawn a false accusation against thy brother, thou hast drawn out a true one against thyself, which the devil will be ready to take up, and present before the Tribunal of GOD. S. Luke iii. 14; Ps. vii. 17; Rev. xii. 10. *Farindon.* (Serm. on S. Matt. iv. 1.)

30 (Refer to Illustr. S. Luke xxiii. 2; this extract being a continuation of the speech of Annas, as there quoted.)

“Quin ipsas, haud obscurâ, prò, voce, minatur
Dejecturum Aras, Seque igni Templâ daturum,
Templa olim impensis tantorum structa laborum.
Et jam jam volet ipsum etiam restinguere solem
Sideraque obsesso verbis deducere cœlo. . . .
Tum Festis, cum fas nihil exercere diebus,
Ipse tamen pellit morbos, ægrisque medetur.
Quid memorem, ut socii vetitis impune per ædes
Vescantur dapibus, Cereremque, et pocula tractent,
Haud prius ablutis manibus, sine more, sine ullis
Legibus immundi, contactuque omnia fœdent?
Scilicet Omnipotens placitos tot sæcula ritus
Retractet Pater, et mentem sententia vertat?
Quæ nova tempestas? Eane inconstantia Cœlo?
Dede neci, ne thuricremas, quibus imminet, Aras
Destruat; et posthac non ausit talia quisquam.

Dede neci: pœnas sceleri impius hauriat æquas :

'A Sacris prohibe infandos Altaribus ignes.'

Vida. (Christiados Lib. v.)

33 Then Pilate entered into the judgment hall again, and called JESUS, and said unto Him, Art Thou the King of the Jews ?

34 JESUS answered him, Sayest thou this thing of thyself, or did others tell it thee of Me ?

35 Pilate answered, Am I a Jew ? Thine own nation and the Chief Priests have delivered Thee unto me : what hast Thou done ?

36 JESUS answered, My kingdom is not of this world : if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews : but now is My kingdom not from hence.

37 Pilate therefore said unto Him, Art Thou a King then ? JESUS answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice.

38 Pilate saith unto Him, What is truth ? And when he had said this, he went out again unto the Jews and saith unto them, I find in Him no fault *at all*.

39 But ye have a custom, that I should release unto you one at the Passover : will ye therefore that I release unto you the King of the Jews ?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

33 *Art Thou the King of the Jews.*—Ask His poverty then ; and

that will bear witness, that He laid up treasures in the Heavens. Ask His humility ; and that will tell you, that He sought for the Glory of God only. Inquire of His charity and bounty, His wonderful bounty to all men ; and that will bear record both that all fulness is in Him, and that He will not envy anything He hath to His followers. Let His contentedness speak ; and that will assure you He was possessed of something greater than all worldly goods ; which He could tell better how to live without, than others to live comfortably withal. Examine His labours and pains, His travels and journeys ; trace His steps over sea and land ; and they will all confess, that He sought “ a better country, that is, a Heavenly.” Ask Him what He meant by His patience, His willing endurance of all reproaches, calumnies, hatreds, persecutions ; and they will likewise conclude in the same testimony, that He had “ a joy set before Him,” which made Him despise them all. In short, consult His fasting forty days, His enduring so many temptations of the devil, slighting his offers, rejecting his counsels, and you can have no account of them, but this ; that He had indeed the “ meat, that endures to Everlasting Life ;” that He verily believed the voice from Heaven, which said, He was “ the Son of God ;” and that He knew He had a greater Glory than all the Kingdoms of the world, which the devil offered Him. vi. 15 ; 1 Tim. vi. 13 ; Heb. xii. 2 ; 2 Cor. viii. 9. *Bp. Patrick.* (JESUS and the Resurrection. P. ii. Ch. 9.)

33, 34 Upon the first word you hear of our expectations of a Kingdom, you rashly conclude it must needs be a kingdom upon earth, notwithstanding all we can say, that 'tis one in Heaven ; and, though you have such an experimental proof to the contrary from our professing ourselves Christians, when we are examined, knowing, as we do, that death must be the certain consequence of such a profession ; but, were our thoughts fixed upon a kingdom in this world, we should surely deny our Religion for the safety of our lives, and have recourse to all the methods of concealment, to secure us in safety against that good day we expect. Since, however, our hopes do not fasten upon things present, the preservation of our lives is the least of our concerns ; because we know our murderers can cut us

short, only a few days; for all must die.¹ Ps. lvi. 5; Rom. viii. 18; Heb. xi. 24. *Justin Martyr.* (Apol. S. 11.)

36 The original constitution and design of the Christian Church is averse from pomp, doth reject domination, doth not require craft, wealth, or force, to maintain it: but did at first, and may subsist without any such means. I do not say that an Ecclesiastical Society may not lawfully for its support use power, policy, wealth, in some measure, to uphold or defend itself; but that a constitution, needing such things, is not Divine; or that, so far as it doth use them, it is no more than human. . . . Our SAVIOUR affirmeth that His *Kingdom is not of this world*, and S. Paul telleth us that it consisteth in a spiritual influence upon the souls of men, producing in them virtue, spiritual joy, and peace. (Rom. xiv. 17.) It disavoweth and discountenanceth "the elements of the world," by which worldly designs are carried on, and worldly frames sustained, (Gal. iv. 3, 9; Col. ii. 20.) It requireth not to be managed by politic artifices, or "fleshly wisdom," but by simplicity, sincerity, plain dealing. As every subject of it must lay aside all "guile and dissimulation," so, especially, the officers of it must do so, in conformity to the practice of the Apostles, (1 S. Pet. ii. 1; 2 Cor. i. 12; iv. 2; 1 Thess. ii. 3, 5.) It needeth not to be supported or enlarged by wealth and pomp, or by compulsive force and violence, (1 Cor. i. 27; S. James ii. 5; 2 Cor. x. 4.) It discountenanceth the imposition of new laws and precepts, beyond those, which God hath joined, or, which are necessary for order and edification, derogating from the liberty of Christians, and from the simplicity of our Religion, (S. Matt. xv. 9; Col. ii. 8, 20, 21; Gal. iv. 10.) The Government of the Christian state is represented purely spiritual, administered by meek persuasion, not by im-

¹ The Rev. Wm. Reeves, in his learned edition of the Apologies of Justin, Tertullian, and M. Felix, &c. appends this note to the above passage. "The primitive Christians were so warmed with the expectations of a Kingdom in the Heavens, that they did little else but prepare to die, and took the first opportunity they could of

getting out of the world; and, being continually discoursing of, and comforting one another with the hopes of, this Kingdom, were overheard by their enemies, and falsely accused, as treasonable affectors of the Empire, when alas! they meant nothing less, as Justin Martyr here assures the Emperors."

perious awe ; as an humble Ministry, not as a stately domination ; for the Apostles themselves did not “ lord it over men’s faith,” but did “ co-operate to their joy ;” they did “ not preach themselves, but CHRIST JESUS to be our LORD, and themselves their servants for JESUS’ sake,” (1 S. Pet. v. 1—3 ; 2 Cor. i. 24 ; iv. 5.) They are to be qualified with gentleness and patience ; they are forbidden to “ strive ;” they are to “ convince, to rebuke, to exhort with all long-suffering and doctrine,” (S. Matt. xx. 25, 26 ; 2 Cor. vi. 4 ; 1 Tim. iii. 3 ; Titus ii. 2 ; 2 Tim. ii. 24, 25 ; iv. 2.) They are to be furnished with no arms, besides the Divine panoply ; they bear no sword, but that “ of the Spirit, which is the Word of GOD ;” they may teach and reprove, they cannot compel. (Eph. vi. 13, 17 ; 2 Tim. ii. 4.) They are “ not to be entangled in the cares of this life.” *Dr. Barrow.* (Expos. of the Creed, and Serm. on Eph. iv. 4.)

Other warriors prepare their horses and their chariots, their bows, their spears, and their shields ; but Messiah disarms His followers, in order that they may overcome. Could a plainer declaration have been made, that the conquests of Messiah were not to be of a secular nature—that *His Kingdom was not of this world* ? *If My Kingdom were of this world, saith He Himself, then would My servants fight.* But lo, He taketh from them the weapons of war. “ Was there a shield, or sword, seen among the thousands of the Israel of GOD ?” No shield, but that of faith ; no sword, but that of the SPIRIT. Like their great Leader, His Apostles encountered their adversaries with patience, and overcame by suffering. xii. 12—16 ; Ps. xlv. 7 ; Isa. ii. 4. *Bp. Horne.* (Serm. on Zech. ix. 9, 10.)

Non vi, non opibus, Martis non utitur armis :

Sed Vivum in proprio Sanguine Semen habet.

L. Silneccerus. (Annot. Acta viii.)

37 If CHRIST be a *King*, where then are His complements ? Kings have their crowns, their thrones, and their anointing ; globes in their left hands, and sceptres in their right ; the robe Royal, their arms and their styles, their courts and their nobles, their guard and their champion ; swords are borne before them, and the people cry, “ God save the King !” . . . I say, CHRIST hath

them all; and, therefore, is a King. For throne and sceptre my text affordeth them, Heb. i. 8. Thou, Atheist, understandest them not; but, when CHRIST shall come to Judgment, then shalt thou tremble before His throne, and be smitten into hell with the stroke of His sceptre. He bears His unction in His Name; He was termed the Messias, i.e. the Anointed, and we call Him CHRIST; because, saith the Psalmist, "The LORD hath anointed Him with the oil of gladness above His fellows." His crown (Rev. xiv. 14) not of thorns, but of gold; the world is His globe, and He metes it with His fist (Isa. xl. 12;) Heaven is His court, and the Angels His nobility, and His guard thousand thousands of Saints, and ten thousand thousands of Cherubims (Dan. vii. 10;) His arms are the Cross; so the Fathers construe that (S. Matt. xxiv.,) which Himself calls "the sign of the Son of Man." Daniel saw His robe, a garment, white as snow; His style is on His thigh, (Rev. xix. 16.)—*Rex Regum, Dominus Dominantium*. His Word is His sword (Heb. iv. 12;) and His Martyrs are His champions; and the people saluted Him, as He rode into Jerusalem, with a solemn Hosanna, (S. Luke xix.) *Benedictus Rex!* Blessed be the King! *Dr. Richard Clerke.* (Serm. on Heb. i. 8.)

To this end, &c.—It is a matter of lamentation, that men know not to what end they were *born* into the world, till they are ready to go out of it. S. Matt. xxv. 3—13. *Sir Th. Smith.*

38 As if He had said, "Is this now a time to think about truth, when thy life is in danger? *What is truth*, that thou shouldest venture so much for it?" But a gracious soul may better ask in a holy scorn—what are riches and honours? What the fading pleasures of this cheating world? Yea, what is life itself, that any, or all these, should be set in opposition to Truth? Oh, Sirs, look what has your love; that will command purse, credit, life, and all. *Amor meus pondus meum.* (S. Augustine.) Every man goes, where his love carries him. If the world has your love, on it you will spend your lives: if Truth has your hearts, you will catch the blow, that is made at it, in your own breasts, rather than let the blow fall on it. Zech. iii. 8; Rev. xii. 11; S. James iv. 14. *Gurnall.* (Expos. Eph. vi. 14. Ch. v.)

The world cannot but misjudge the state of suffering Christians ; it sees, as S. Bernard says, their crosses, but not their anointings ; *vident cruces nostras ; unctiones non vident*. . . . The world thinks it strange to see the believer abridge himself in the delights of sin, their common pursuits and eager graspings after gains, or honours, or pleasures of sense ; but they know not the infinite gain, that he hath made, in that he hath exchanged this dross for down-weight of pure gold. The world sees what the Christian leaves, but they see not what he comes to, what his new purchase is in another place : they see what he suffers, but not what he expects, and shall attain, as the end of those sufferings, which shall shortly end. But he, knowing well upon what conditions all these things run, may well say, *Non magna relinquo, magna sequor*—How small is what I forsake ; how great that, which I follow after ! S. Matt. xiii. 45, 46 ; Heb. x. 34 ; Rom. viii. 18 ; 1 S. Peter iv. 4. *Abp. Leighton*. (Comment. on 1 S. Peter iii. 14, and v. 10.)

If it once comes to this, that you shall say, that you have nothing to do with Religion, as Rulers of the nation, God will quickly manifest, that *He* has nothing to do with you, as Rulers of the nation. Certainly, it is incumbent on you to take care, that “the Faith, which was once delivered unto the Saints,” in all the necessary concernments of it, may be protected, preserved, and propagated among the people, over whom God has set you. If a father, as a father, is bound to do what answers this, in his own family, to his children ; a master, as a master, to his servants ; if you will justify yourselves, as fathers, or Rulers of your country, you will find this to be incumbent upon you. Gen. xviii. 19 ; Isa. xlix. 23 ; 2 Chron. xvii. 7—9. *Dr. Owen*. (Serm. preached before the Long Parliament.)

The capital sophistry of sin, and that, in which she most prides herself, is to strike at the foundation of morality by discrediting the distinctions of *truth* and falsehood, from whence arise the differences of right and wrong. She now pretends that nature has involved its mysteries (if any such there be) in clouds and darkness, and doomed men to a total ignorance of

all things; that, therefore, doubt and uncertainty is the philosophy of the wise; that all distinctions of right and wrong, of good and evil, are the phantoms of metaphysic dreams; and, in fine, that nature has opened to us no other road to happiness, than by the senses. Col. ii. 6—9; S. Jude 3. *Bp. Warburton.* (Serm. on Heb. iii. 12, 13.)

What is Truth?—Quid est Veritas? Vir est, qui adest. xiv. 6.
Anagram by *K. Charles the First.*

39 *We have a custom.*—There are many amongst the vulgar (great and small) who understand no argument, but this of fashion and example. Error is always solicitous to procure an establishment in men's opinions; for, if this point is once gained, it will be an age at least, before any appeal from popular prejudices can come to a hearing. The Gospel, therefore, directs its followers to proceed upon more rational ground, than that of common report, warning us never to be influenced by the voice of a multitude; and it stigmatizes that childish humour of inconstancy, which accommodates itself to every new fashion, as a "turning about with every wind of doctrine," like a weathercock, which considers not whether the wind brings with it health, or pestilence, but always yields to the blast, that is strongest. vii. 48; Acts xxiv. 27; Eph. iv. 14. *W. Jones.* (A Letter to one, intended for Holy Orders.)

40 The preference given to Barabbas, a thief and a murderer, should warn us of what often hath happened, and often will happen; that treason, sedition, and murder shall, on certain occasions, when it pleases God to introduce confusion and misery, find better acceptance with the people, and with those, who mislead them, than the excellent doctrine and exemplary patience of JESUS CHRIST; which do not accord with the mistaken views of worldly and ambitious men, who are more nearly allied to Belial, the demon of discord, than to the God of peace and order. Ps. cxx. 6; Jer. v. 30, 31. *W. Jones.* (A Discourse on the Use and Intention of some remarkable passages of the Scripture, not commonly understood.)

Whosoever commits any action, which JESUS has forbidden, whoever cherishes any feeling or temper, which JESUS disapproves,

whoever prefers a gainful injustice, an angry passion, an evil lust, to the service of his LORD and Master—every such person by his deeds, if not by his words, declares, as plainly as the Jews did, “I will *not* have *this man* to reign over me, *but Barabbas!* I will have none of the purity and self-denial of JESUS; I like drunkenness, and rioting, and debauchery far better. I will have none of His humility; give me pride. I will have none of His gentleness; give me anger. I will have none of His tender-heartedness; give me an easy careless indifference to the sufferings and griefs of others.” How many in every place think thus, though they may not say it! Yet there can be no doubt, that every sinful action is an open rejecting of our LORD and Master, and a preferring of some vile Barabbas to Him. Josh. xxiv. 15; Ps. lxxiii. 24, 25; xlv. 21. *A. W. Hare.* (Serm. on Isa. lii. 7.)

O stelliferi Conditor orbis,
Qui perpetuo nixus solio,
Rapido cœlum turbine versas,
Legemque pati sidera cogis . . .
Omnia certo fine gubernans,
Hominum solos respuis actus,
Meritò Rector cohibere modo.
Nam cur tantas lubrica versat
Fortuna vices? Premit insontes
Debita sceleri noxia pœna:
At perversi resident celso
Mores solio, sanctaque calcant
Injustâ vice colla nocentes.
Latet obscuris condita virtus

Clara tenebris, justusque tulit
Crimen iniqui.
Nil perjuria, nil nocet ipsis
Fraus, mendacii compta colore. .
O! jam miseras respice terras,
Quisquis rerum fœdera nectis,
Operis tanti pars non vilis,
Homines, quatinus fortunæ
salo.
Rapidos, Rector, comprime
fluctus,
Et, quo cœlum regis immensum,
Firma stabiles fœdere terras.

Boetius. (Cons. Philos. Lib. 1. Metr. 5.)

CHAPTER XIX.

THEN Pilate therefore took JESUS, and scourged Him.

2 And the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe,

3 And said, Hail, King of the Jews! and they smote Him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him.

5 Then came JESUS forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

1 Night being come, and want of spirits increasing upon Fra Paolo, he caused to be read to him again the Passion, written by S. John. He spake of his own misery, and of the trust and confidence, which he had in the Blood of CHRIST. He repeated very often these words, Rom. iii. 25: *Quem proposuit Deus propitiatorem per fidem in Sanguine Suo*; in which he seemed to receive an extreme consolation. He repeated, though with much faintness, divers places of S. Paul. He protested, that, of his part, he had nothing to present God with, but miseries and sins, yet, nevertheless, he desired to be drowned in the abyss of the Divine mercy, with so much submission of one side, and yet so much cheerfulness of the other side, that he drew tears from all, that were present. Ps. cxxx.; Isa. liii.; 1 Cor. ii. 2. *Fra Fulgentio*. (Life of Paul Sarpi.)

2 Here was, in truth, the Vision of the LORD, displayed before Moses "in a flame of fire, out of the midst of the bush." We see our SAVIOUR mystically crowned with thorns; and we

know, why this bush "was not consumed." And so the ram, the substitute for Isaac, "caught in a *thicket* by his horns," (Gen. xxii. 13,) might be allegorized, as a part of His vicarious sufferings, as pointing to this *crown of thorns*, which pierced the Sacred brow of our adorable Emmanuel. Exod. iii. 2; Jud. viii. 16. *J. F.*

If thou canst find one sin, that had no hand in putting CHRIST to death, one vice, that did not come into the garden, nor upon Mount Calvary, that did not help to assassinate thy SAVIOUR, even take thy fill of *that*: but, if each had a stab at Him, if no one of thy vices could have been forgiven, had not thy JESUS died for it, canst thou expect He should have kindness for His agony, or friendship for the man, that entertains His Crucifiers in his heart? If worldly cares, which He calls *thorns*, fill thy head with contrivances of wealth and greatness, of filling coffers, and of plating coronets for thee, as the thorns did make Him a crown too, wouldst thou have Him receive thee, and these, in His bosom, to gore His heart, as they did pierce His head? Gen. iv. 9; Amos vi. 6; S. Matt. xiii. 22. *Dr. Allestree.* (Serm. on S. John xv. 14.)

Abstulit omnes aculeos mortis Dominici capitis tolerantia, saith Tertullian. There will be tribulation; there will be sorrows in the world; but the mortal sting is gone: the thorns of all our persecutions and vexations are stuck in the temples of our SAVIOUR: His sufferance hath blunted their sharp points; that they shall not run in so far, as to our heart, to make our spirit sad and heavy within us. xvi. 33; xviii. 18; 1 Cor. xv. 55; Heb. ii. 14, 15. *Bp. Hacket.* (Serm. on Gen. xxii. 13.)

Stat roseo è spinis capiti intertexta corona;

Cur metuis spinas, eliciturè rosas?

Fr. Bencius. (Carm. Lib. iv. Disticha 1.)

- 4 Having declared His innocence, Pilate, next of all, contrived how to appease their blind rage, only by giving Him the chastisement of *scourging*, which S. John tells us was bestowed on Him; and that the soldiers also added some ridiculous ensigns of Royalty, which they put upon Him to expose Him to the greater scorn, and made a mock proclamation, saying, *Hail, King of the Jews*. This Pilate imagined, would have given

satisfaction to their wrath; and therefore *went forth again*, to let them know that he *found no fault in Him*; but they might see that he had rendered Him so contemptible, that nobody hereafter would follow Him, as their King. For, he brought Him forth in that ridiculous dress, into which the soldiers had put Him, (v. 5,) and bid them look upon Him, whether He was not despicable enough. That seems to be the meaning of those words, that follow—*Behold the man!* See, what a poor despicable person, they have made Him! You need not fear, that such a man will do you any harm; for there is nothing of Royal Majesty in Him, more than this, which you laugh at. Ps. xxii. 6, 11—17; Isa. liii. 3. *Bp. Patrick.* (JESUS and the Resurrection, &c. P. i. Ch. 6.)

- 5 There are sundry sorts of *Ecces* in Scripture: there is *Ecce annuntiantis*, the Angel's *Ecce* to Mary, "Behold, thou shalt conceive;" and there is *Ecce indicantis*, John Baptist's *Ecce*, pointing at CHRIST; "Behold the Lamb of God:" and there is *Ecce admirantis*, (i. 47; 1 S. John iii. 1;) and Pilate's *Ecce homo* too; *irridens utique dixit*, saith S. Ambrose; he meant merely to scorn Him. xi. 36; Lam. i. 12; Isa. xlix. 7; Acts ix. 11. *Dr. Richard Clerke.* (Serm. on Gen. iii. 22.)

Then came Jesus forth.—In that Day, nothing shall be concealed; therefore His Body was stripped of His vesture, and made naked and bare. Honours will then torment; therefore He wore a crown of thorns. Our effeminacy and tenderness will then be given up to scourges; our souls, to sorrows; every part of the body to agony and pain; our intemperance to eternal hunger and thirst; instead of dainties, gall; and vinegar, for luxurious liquors; our eyes to be for ever shocked with ghastly sights; our ears with bitter reproaches; our tongue cleaving to the roof of our mouth: every sense, and every member, given up to its proper tormentor; the hands, that were full of injustice and violence, shall eternally be condemned to the Cross, which in life they refused to take up; the feet, that were swift to mischief, shall for ever be fixed to the Cross, which they used so nimbly to fly from; and the wretched heart pierced through with horror and deadly sorrows. The treachery and covetousness of Judas, the malice, envy, revenge, and fury, of

the Scribes and elders, the tergiversation of the multitude, the pride of "Herod, and his men of war," the barbarity and mockery of the soldiers, the perfidy and inconstancy of the disciples, the cowardice of Pilate, his injustice, and the slight regard he paid to truth, shall, if we be set to answer for ourselves, at the dread tribunal of Divine justice, be all found to be our crimes, and sink us down to everlasting perdition. But, if we die in peace with GOD, although such crimes may have brought us to the sentence of death, as they did our Blessed LORD, who suffered for them; yet shall they not be imputed to us, no more than theirs were to Him, for destruction or final reprobation. Our sins shall be destroyed: but we shall escape. 2 Cor. v. 21; 1 S. John ii. 1. *Wogan.* (On the Lessons, Good Friday, Evening Prayer.)

He wore the *crown of thorns*, which we had deserved, that we might wear the crown of Glory, which He merited for us. Let us be taught by these thorns, as Gideon taught the men of Succoth, (Judg. viii. 16,) to hate sin, and to be uneasy under it, and to be in love with JESUS CHRIST, who is here "a lily among thorns." Gen. iii. 18; Cant. ii. 2; 1 S. Pet. iv. 1, 2. *M. Henry.*

Destillat madidis lachrymarum flumen ocellis,
 Abluat ut lachrymas flebilis unda meas.
 Et, qui fœda lavat peccantis crimina mundi,
 Sanguinis ex isto corpore rivus abit.
 Gaudia nostra dolor, peperitque infamia famam;
 Et mea captivus libera colla facis.
 Quæ Te flagra premunt, flagris me absolvere possunt;
 Et, ne cædar homo, cæderis Ipse Deus.
 Cingit Spina caput, sed quæ marcescere nescit,
 Facta meo capiti Spina Corona fuit.
 Gestat arundineum Regalis dextera sceptrum;
 Ne desint titulis sceptrâ futura meis.
 Desereris, ne me pereuntem deserat æther;
 Et Tua fit questûs meta querela mei.
 Mors Tua Vita mihi est, atque isto funere Nascor;
 Quemque Tibi rapiunt, dant mihi fata, diem.

C. Barlæus. (Eleg. xviii.)

6 When the Chief Priests therefore and officers saw Him, they cried out, saying, Crucify *Him*, crucify *Him*. Pilate saith unto them, Take ye Him, and crucify *Him* : for I find no fault in Him.

7 The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the SON of GOD.

8 When Pilate therefore heard that saying, he was the more afraid ;

9 And went again into the judgment hall, and saith unto JESUS, Whence art Thou ? But JESUS gave him no answer.

10 Then saith Pilate unto Him, Speakest Thou not unto me ? knowest Thou not that I have power to crucify Thee, and have power to release Thee ?

11 JESUS answered, Thou couldest have no power *at all* against Me, except it were given thee from above : therefore he that delivered Me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release Him : but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend : whosoever maketh himself a king speaketh against Cæsar.

6 Pilate speaks roughly to CHRIST (xviii. 38,) but well of Him to the people. He used four means to deliver Him ; first, *loquendo*, by speaking for Him, when all the world was silent. Secondly, *mittendo*, by sending CHRIST to Herod. Thirdly, *jungendo*, by joining CHRIST and Barabbas together ; thinking they would rather have chosen CHRIST, than such a vile fellow. Fourthly, *flagellando*, by whipping of CHRIST. Two things made him condemn Him ; the importunity of the Jews—"Crucify Him, Crucify Him"—and his willingness to content them ;

or, the fear of losing Cæsar's favour. Hab. i. 2—4. *Edw. Leigh.* (in loco.)

7 Of all injustice, that is the greatest, which goes under the name of *Law*; and, of all sorts of tyranny, the forcing of the letter of the *Law* against the equity is the most unsupportable. Ex. xxiii. 2, 6; 1 Kings xxi. 8—14. *Sir R. L'Estrange.*

8 Judges ought to remember that their office is *Jus dicere*, and not *Jus dare*; to interpret *Law*, and not to make *Law*, or give *Law*. . . . There be, saith the Scripture, those that turn "judgment into wormwood;" and surely there be also, that turn it into vinegar; for injustice makes it bitter, and delays make it sour. The principal duty of a Judge is to suppress force and fraud; whereof force is the more pernicious, when it is open; and fraud, when it is close and disguised. A Judge ought to prepare his way to a just sentence, as God useth to prepare His way by raising valleys and taking down hills. So, when there appeareth, on either side, a high hand, violent prosecution, cunning advantages taken, combination, power, great counsel, then is the virtue of a Judge seen; to make inequality equal, that he may plant his judgment, as upon an even ground. Deut. i. 13—17; 2 Chron. xix. 6, 7; Job xxxii. 21, 22; Amos v. 7. *Lord Bacon.* (Essays. 56.)

Men, who have lost their innocence, cannot preserve their courage. It was said by one, who always spake excellently, that the Twelve Judges were like the twelve lions of Solomon; under the throne, in obedience; but yet lions. 1 Kings xii. 20; S. Matt. ii. 3; xiv. 2, 5, 9. *Lord Clarendon.*

A rule for Governors.

Tolle malos, extolle pios, cognosce teipsum;

Sacra tene, paci consule, disce pati.

Bp. Bailly. (Prefixed to his "Practice of Piety," and addressed to Charles the Second.)

The more afraid.—What shall we say of the Royal and Imperial dignity, which seems in human judgment to embrace all the happiness of the world? Honours, riches, pleasures, all are contained in it; but how small is a kingdom, since the whole earth, in respect of the Heavens, is no bigger than a point! Look not upon the crown, but upon the tempest of cares,

which accompany it; fix not thy eyes upon the purple, but upon the mind of the King, more sad and dark than the purple itself: the diadem doth not more encompass his head, than cares and suspicions his soul: look not at the squadrons of his guards (S. Luke xxiii. 11,) but at the armies of his molestations, which attend him; for, nothing can be so full of cares, as the palaces of Kings: but it is far otherwise in Heaven, the palace and house of GOD, where the just, without mixture or counterpoise of misery, are to enjoy Life Eternal. Ps. xxxix. 5; S. Matt. ii. 3; xiv. 9; Acts xii. 20—33; xxv. 23. *Bp. Taylor.* (Contempl. of the State of Man. Ch. 3.)

Maximum judicium malæ mentis fluctuatio; the vacillation of purpose, which is the consequence of a vitiated mind, is its sorest punishment. Exod. x. 8, 11, 24; 2 Sam. iii. 11; xv. 14; 1 Sam. xv. 24; Acts xxiv. 23—27. *Seneca.*

9 CHRIST could not plead guilty; for He had committed no sin: nor, not guilty; for He was then guilty of all our sins: neither could this distinction be mentioned to a heathen Judge, who would have taken it for distraction. Our SAVIOUR, therefore, “as a sheep before her shearers, is dumb.” *P. Skelton.* (Senilia. 62.)

10 By these words CHRIST taught us plainly, that even the wicked Rulers have their power and authority from GOD; and, therefore, it is not lawful for their subjects to withstand them, although they abuse their power: much less, then, is it lawful for subjects to withstand their godly and Christian Princes, which do not abuse their authority, but use the same to GOD’s Glory, and to the profit and commodity of GOD’s people. S. James v. 6, 10; 1 S. Pet. ii. 13—17. *Homilies.* (Of Obedience. P. 2.)

Law is made the instrument of wrong, when justice is delayed, baffled, or perverted, through bribery, perjury, faction, respect of persons, and various arts. I need not tell you how damnable a crime any thing of this nature is. It has been thought against the very law of Nature to poison a fountain, of which even an enemy was to drink: what must it be then to corrupt the Laws, which are the very fountains and springs of political life? To corrupt the Laws, and make them the instruments

of oppression and wrong, which should be our great security and relief, is a sacrilege next that of heresy, which profanes and perverts the Word of GOD, and turns the food of life into poison. In a word, nothing is more glorious and more wholesome to a nation, than the due administration of justice; nothing more fatal than the perversion of it. Justice is the great ligament of human society; the security of the rich, and protection of the poor; the encouragement of virtue, industry and trade; the terror of wickedness, contention, and ambition; and, in one word, the sinews of Government, the beauty of peace, and the support of the Prince's throne; being that, which charms the discontents and eases the burdens, to which the happiest people are, some time or other, subject According to that of Solomon (Prov. xxix. 2:) "When the righteous are in authority, the people rejoice; but, when the wicked beareth rule, the people mourn." Prov. xx. 8, 26, 28; Ps. lxxxii. 1—4; Rom. xiii. 3—6. *Dr. Lucas.* (Serm. on Acts xxiv. 16.)

- 11 CHRIST did not die an uncertain accidental death, but that, which was according to the "determinate counsel, and foreknowledge, of GOD." GOD not only foresaw what would be done; but Herod and Pilate, the Gentiles and the people of Israel were gathered together, "to do whatsoever GOD's counsel determined before should be done." CHRIST said to Pilate, *Thou couldest have no power at all against Me, except it were given thee from above.* Lest any should think those words, *power given thee from above*, should signify, that Pilate was not faulty, CHRIST added, *he, that delivered Me to thee hath the greater sin.* It may be said, if the power was *given from above*, he, nor they, were guilty of any crime: but this is objected to no purpose; for the word given in this place is permissive; as if He had said, "He has permitted these things to be, but this does not exempt you from being blameworthy;" as Chrysostom observes upon the place. Isa. iii. 14; S. Luke xii. 48. *Hurrian.* (Serm. viii. On the Knowledge of CHRIST Crucified.)

Satan's is a derived power; he hath it not in himself, but by Patent from another; and that no other, but GOD. (Rom.

xiii. 1.) Satan's power then shall never hurt thee. Would thy FATHER give him a sword to mischief thee, His child? "I have created the smith," said GOD, "that bloweth the coals; I have created the water to destroy;" and therefore assures them, "that no weapon formed against them shall prosper." If GOD provides His enemies arms, they shall (I warrant you) be such, as will do them little service. When Pilate thought to serve CHRIST with what he could do towards the saving, or taking away of, His life, He replies, that he *could do nothing*, &c. as if He had said, "Do your worst: I know who sealed your commission." Isa. liv. 16. *Gurnall*. (Expos. Eph. vi. 12. Ch. iv. S. 2.)

In a word, GOD is the Author of all good, by His Grace, working it; the permitter of all evil, by His Patience, enduring it; the orderer and disposer of both, by His Mercy, rewarding the one, by His Justice, revenging the other, and by His Wisdom, directing both to the ends of His Eternal Glory. Isa. xlv. 7; Amos iii. 6; Rom. xi. 36. *Bp. Reynolds*. (Serm. on Hosea xiv. 2.)

Deus actor in malo, sed non est author mali. GOD works by means of what is evil; but is not Himself the author of evil. Rom. ix. 17; S. James i. 13. *S. Augustine*.

All precepts, concerning Kings, are summarily comprehended in these two: "Remember, that thou art a man; and, that thou art instead of GOD." The one bridles their power; and the other, their will. x. 35; Ps. lxxxii. 6. *Palmer*. (Aphor. 1036.)

12 Could there be a more ignorant paralogism than this, where-with the foolish Jews beguiled themselves? As if these two, CHRIST and Cæsar, had been utterly incompatible: this senseless misprision was guilty of all the plots against CHRIST. Herod no sooner hears of a *King of the Jews*, than he startles up, and is straight jealous of his crown. The Jews hear of a King; and they are jealous of Cæsar's crown. The Cæsars following hear of a King, and they are jealous of the Jews; for, as Suetonius tells us in the life of Vespasian; "It was an old and constant conceit all the East over, that the Jews were about this time destined to rule." This was on all hands an ignorant, an injurious scrupulosity. O vain men! Could they but have

known, that this was He, that truly said, "By Me Kings reign," they had concluded, Cæsar could be no King, but from Him. Earthly jurisdiction is derived from this Heavenly. It is He, that makes this a monarch; that, a prince; that other, a peer. *Omnis potestas*, "All power is given to Him in Heaven and earth," and from Him to men. Cæsar hath his crown from CHRIST; so far is CHRIST from pulling the crown from Cæsar. Ps. ii.; S. Matt. ii. 1—3; S. Mark xii. 17; Acts xviii. 2. *Bp. Hall.* (Serm. on S. John xix. 15.)

"I deem it to be a king's true and genuine dignity (*germanam et genuinam dignitatem*,) if, in the Kingdom of CHRIST, which is the Church, he consider himself not a king, but a citizen; if he attempt not to exalt himself above the Priesthood, but submit himself reverently, and meekly to the laws of CHRIST, put forth by His ministers." Isa. xlix. 23; Ps. lxxii. 10, 11. *King Alfred.* (Harpsheld. Hist. Sax. Secul. viii. c. 5.)

13 When Pilate therefore heard that saying, he brought JESUS forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *Him*, away with *Him*, crucify Him. Pilate saith unto them, Shall I crucify your King? The Chief Priests answered, We have no king but Cæsar.

16 Then delivered he Him therefore unto them to be crucified. And they took JESUS, and led *Him* away.

13, 14 Policy is ever entering caveats against Piety. Thus men huckster, and stand upon abatements with CHRIST in the bargain of Salvation, not considering that the purchase of Heaven is like the buying of the Sibyl's prophecy; the longer we stand

off the dearer it will cost us every day ; the more tears, the harder repentance, the deeper sorrow, the stronger cries. These men know not the price of a soul, nor the worth of a SAVIOUR. Ex. x. 10, 11, 24 ; Phil. iii. 8—11. *Bp. Reynolds.* (Serm. on Hos. xiv. 12.)

Man without Religion is the creature of circumstances. Religion is above all circumstances, and will lift us up above them. Acts xxiv. 25—27 ; xxv. 10, 11. *A. W. Hare.*

The world is a net, wherein the more we stir the more we are entangled. S. Matt. xxvii. 3—5. *Bp. Hall.*

The sixth hour.—

Septenis hæc sunt quæ psallimus horis.

Matutina legat Christum, qui crimina purgat ;

Prima replet sputis ; fert causam *tertia* mortis ;

Sexta cruci nectit ; latus Ejus *nona* bipertit ;

Vespera deponit : tumulo *completa* reponit."

iv. 6. *Antonio Alvarado.* (De Off. Div.)

15 Our LORD endured contradictions manifold, of all sorts and in all respects ; to His Person, denied to be the SON of GOD ; to His office, not received, as the promised Messiah ; to His doctrine, given out, as a deceiver ; to His miracles, disgraced, as He had been a conjuror, and dealt with the devil ; to His conversation, defamed, as a glutton and a wine-bibber, a profane fellow and a Sabbath-breaker, a companion of Publicans and sinners ; to His very life and being—not Him, but Barabbas—" *Away with Him, Crucify Him, crucify Him !*" Acts xxviii. 22 ; Rom. xv. 3. *Bp. Sanderson.* (Serm. on Heb. xii. 3.)

All, that savour the things on earth, all, that prefer an earthly happiness above the LORD, all, that seek their own and not the things of JESUS CHRIST, belong to the City, called Mystical Babylon, and have the devil for their king : but all, who savour the things above, who meditate on Heavenly treasures, who live in this world with careful thought, lest they should offend GOD, who are afraid to sin, and, when they sin, not ashamed to confess and repent—the humble, the meek, holy, just, devout and good—these all belong to that one City, which hath CHRIST for its King. S. Matt. vi. 24 ; Rom. viii. 5—8. *S. Augustine.* (in Ps. lxii.)

Sin doth not often appear abroad without a veil ; and, the more atrocious the sin, the more specious must be the pretence, which is to cover it. Envy and malice crucified the SON of GOD ; but, during the course of proceeding against Him, we hear only of zeal for the Law, and loyalty to Cæsar. 1 Kings xxi. 9, 10 ; Acts vi. 11. *Bp. Horne.*

"He was *delivered* for our offences." Our offences were indeed the traitors, which by the hands of Judas delivered Him up. "He, that knew no sin, *was made sin for us ;*" that is, was accused, was condemned, was executed, as a sinner, for us. It was, therefore, we, who, by our sins did impeach Him : the spiteful priests were but our advocates ; we by them did adjudge and sentence Him. Pilate was but drawn in, against his will and conscience, to be our spokesman in that behalf. We, by them did inflict that horrible punishment on Him : the Roman executioners were but our representatives therein. "He became a curse *for us ;*" that is, all the mockery, derision, and contumely He endured did proceed from us ; the silly people were but properties, acting our parts. Our sins were they, that cried out *Crucifige !* "Crucify Him, crucify Him," with clamours more loud and more importunate, than all the Jewish rabble : it was they, that by the borrowed throats of that base people did so outrageously persecute Him. "He was wounded for *our* transgressions, and bruised for *our* iniquities." It was they, that by the hands of the fierce soldiers and of the rude populace did buffet and scourge Him ; they, by the nails and thorns, did pierce His flesh, and rend His Sacred Body. Upon them, therefore, it is most just and fit that we should turn our hatred, that we should discharge our indignation. 1 S. Pet. ii. 24 ; iii. 18. *Dr. Barrow.* (Serm. on Phil. ii. 8.)

16 It is a Sacred dictate, that the faults and infirmities of Governors are by GOD permitted for the punishment of the people. Ps. cix. 5. *Dr. Hammond.* (Practical Catechism. B. ii. S. 1.)

Set us not, O LORD, in places, that expose us to temptation ; nor suffer us to be struck at, where our weakness lies. Pilate saw the Truth, and while it was safe, professed it ; he argued

heartily for our SAVIOUR's release, and contrived expedients to effect it; but when they threatened his interest, he consulted with human policy, and threw away his conscience to save his estate. LORD, when Thou shalt expose us to trial for the proof of our faith, strengthen us in that point, where Thou knowest us to be weakest. Jer. xlv. 5; Eph. vi. 11, 13; Heb. xi. 24—27; xii. 13. *Austin.* (Medit. 283.)

Led Him away.—Can we accompany Him in the dolorous way, and see Him fainting and sinking under His heavy Cross; and not feel His sufferings? Can we ascend to Mount Calvary, and look on Him hanging on the infamous tree in the midst of thieves, suffering the utmost fury of malicious enemies; and not be crucified with Him? Can we hear the astonishing complaint of His deserted soul to the Judge of all the world doing extreme right on Him, as our surety; and not be overcome with grief and love? Shall not the warm streams, sadly running from His wounded head, and hands, and feet, melt our congealed affections? His pierced side discovers His heart, the vital fountain, opened to wash away our guilt; and shall our hearts be untouched? His bloody undeserved death, the precious ransom of our souls, makes Him our life; and shall it not render Him full of loveliness to our inflamed thoughts? He is more amiable on the Cross, than in the throne: for there we see the clearest testimony, and the most glorious triumph of His love. There He endured the anger of Heaven, and the scorn of the earth. There we might see joy saddened, faith fearing, Salvation suffering, and Life dying. Blessed Redeemer, what couldst Thou have done, or suffered more, to quicken our dead powers, and inflame our cold hearts toward Thee? How can we remember Thy bleeding dying love, without an ecstasy of affection? If we are not more insensible than the rocks, it is impossible but we must be touched and softened by it.

Dr. Bates. (Harm. of the Divine Attributes, &c. Ch. 11.)

Si jam fortè mori Tibi stat sententia, Christe,

Crux ferat una duos; mors ferat una duos.

xi. 16. *Car. Scribanius.* (Amor Divin. P. ii. Ch. 9.)

17 And He bearing His cross went forth into a

place called *the place* of a skull, which is called in the Hebrew Golgotha :

18 Where they crucified Him, and two other with Him, on either side one, and JESUS in the midst.

19 And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

17 Our SAVIOUR did *bear His cross* out of the Prætorium, or place of Judicature, all along the city, till He came to the public gate, where the soldiers meeting with "Simon, coming out of the country," (S. Mark xv. 21,) compel him to go back again with them, and bear the Cross to Golgotha. Gen. xxii. 6; Heb. xiii. 12—14. *Dean Jackson.* (On the Essence, &c. B. viii. S. 4.)

As Isaac was let go, and a ram offered, so here too the Divine Nature remains impassible; but the human, of which the ram was the type, the offspring of that straying ram, was slain. 2 Cor. xiii. 4. *Theophylact.*

Abraham laid the wood upon Isaac, his son, as a man carries his cross on his shoulders. (*Rabbinical Comment* on Gen. xxii. 6.)

As the Victim of GOD, He carries the wood for His sacrifice; as a Conqueror, the arms, with which He is to conquer the world; as a King, the sceptre, with which He is to rule His people. *Quesnel.*

Ille jacet pronus, caroque dat oscula ligno;

Injectâque tenet robora dura manu :

Dumque tenet, "Salve, Mea Crux, Mea gaudia," dixit;

"Aspera, sed, quamvis aspera, cara tamen :

Tam sperata Mihi, quàm formidata nocenti !"

Plura loqui lachrymæ carnificesque vetant.

Sidronius Hosschius. (Eleg. vii.)

The place, assigned for this unparalleled impiety, is Calvary, *a place of skulls*. What was the whole world before this act of mercy, but a *Golgotha*, a mansion of dead men? The sphere of this centre, a large field, like that of Ezekiel, "full of dry bones." O Thou, who gavest power to the dead body of Elisha, to revive a breathless corpse, be merciful to us, dead in sins

and trespasses; admit us to touch Thee dead, by faith; that so we may arise here to the first resurrection of Grace, hereafter to the other of Glory. Ezek. xxxvii.; Ps. lxxxiv. 6.
Sir J. Harrington. (Divine Meditations on Faith.)

- 18 *Where they crucified Him.*—And now behold the Priest, and the Sacrifice of all the world, laid upon the altar of the Cross bleeding, and tortured, and dying, to reconcile His FATHER to us: and He was arrayed with ornaments, more glorious than the robes of Aaron. The crown of thorns was His mitre; the Cross, His pastoral staff; the nails piercing His hands were instead of rings, the ancient ornament of priests; and His flesh, razed and chequered with blue and blood, instead of the parti-coloured robe. But, as this object calls for our devotion, our love, and eucharist to our dearest LORD, so it must needs irreconcile us to sin, which in the eye of the world brought so great shame, and pain, and amazement upon the SON of GOD, when He only became engaged by a charitable substitution of Himself in our place; and, therefore, we are assured, by the demonstration of sense and experience, it will bring death, and all imaginable miseries, as the just expresses of GOD's indignation and hatred: for to this we may apply the words of our LORD, in the prediction of miseries to Jerusalem, "If this be done in the green tree, what shall be done in the dry?" Ex. xxviii.; Acts xiii. 38—41; Heb. ii. 3. *Bp. J. Taylor.* (Life of CHRIST. S. xv. Disc. 20.)

There were three, hanging on the Cross. The first was the SAVIOUR; the second, one, to be saved; the third, one, to be damned: *omnium par pœna, sed dispar causa.* The pain of all three was one; but the cause diverse. *S. Augustine.* (In Ps. xxxiv.)

No longer is pain a curse: Thou, LORD, by feeling it hast made it blessed. No longer is hanging on a Tree a curse: Thou hast made it to penitents a step to Glory. Sanctify, O gracious LORD, I beseech Thee, my pain, which I now suffer; for by Thy feeling pain Thou hast sanctified it to all Thy faithful servants: let it make me fearful of that wrath, which devours to the nethermost hell; and of those pains, which shall never end. Let it make me zealous for the good of souls; and

labour to snatch them from "everlasting burnings." But, above all, let the sense of what Thou didst feel, make me undervalue my own sufferings, to whom pain and misery are naturally due; and not only let me patiently bear them, but rejoice that in this, at least, I am made like unto Thee. *Amen.*
J. Bonnell. (His exemplary Life, by Archdeacon Hamilton. P. 2.)

19 'Tis remarkable, that the holy Martyr S. Stephen calls out upon the Name of *Jesus*, rather than that of *Christ*; as if that only were the Name to hold by in our last and greatest agonies. Nor is it to be forgotten that this Name was set upon the Cross, over our SAVIOUR's head, to teach us, that 'tis a Name, which, set upon the head of all our crosses, will make them easy. The thought of *JESUS*, the reference to that Holy Name, the suffering under that, will give both a sweet odour, and a pleasant relish, to whatever it is we suffer. Come what can, the love of *GOD* in *JESUS* sweetens all. S. Matt. i. 21; 2 Cor. iv. 11; Phil. ii. 10, 11; Heb. xii. 2, 3. *Dr. Mark Frank.* (Serm. on S. Luke ii. 21.)

20 This title then read many of the Jews: for the place where *JESUS* was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the Chief Priests of the Jews to Pilate, Write not, The King of the Jews; but that He said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 Then the soldiers, when they had crucified *JESUS*, took His garments, and made four parts, to every soldier a part: and also *His* coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They

parted My raiment among them, and for My vesture they did cast lots. These things therefore the soldiers did.

20 Pilate commended CHRIST by this superscription in three things; first, for the remission of sins, in that he wrote JESUS; secondly, for the bestowing of grace, in that he said of *Nazareth* (i. 46); thirdly, for His power, in that he called Him, *King of the Jews*. And this is written in three tongues; for that, all sorts coming to the Feast, every tongue might confess JESUS the SON of GOD. It is written in *Hebrew* for the Jews, who gloried in the Law; in *Greek* for the Grecians, who gloried in wisdom; and in *Latin* for the Romans, who most gloried in dominion and power. And these three sorts, saith S. Augustine, may challenge unto them the dignity of the Cross; the religion, the wisdom, the power of the world confess CHRIST their King. . . . It was written in His Death, to shew, that, for all He suffered Death, He lost not His Kingdom. 1 Cor. i. 22, 23; Gal. vi. 14; Col. ii. 15. *Sutton*. (Disce Mori. 28.)

Scribitur et titulus, "Hic est Rex Judæorum,"
Quò nihil à Deitate vacet; nam Cœlitus actum
Hoc Hebræa refert, hoc Græca, Latinaque lingua.
Hoc docet una Fides Unum Ter dicere Regem.
Hujus in exuviis sors mittitur; ut Sacra vestis
Intemerata manens à Christo schisma vetaret.

Sedulius. (Carm. Lib. v.)

22 Most wonderful, that He, who was before as "a reed, shaken with the wind," is now as fixed, as a pillar of brass. Conf. verses 38, 39; 2 Cor. v. 17; Heb. xi. 34. *Flavel*.

These things, concerning CHRIST, did Pilate, already himself in his conscience a Christian, report to Tiberius, the Cæsar of that day; but the Cæsars also would have believed in CHRIST, if either Cæsars had not been necessary for the age; or, if Christians also could have been Cæsars. *Tertullian*. (Apol. c. 21.)

23 The *Quadripartite* outer garment of JESUS may be regarded, as emblematic of the Church in its Universality, extended to

the *four* corners of the earth, and diffused equally in all places : wherefore He says, that He will send His Angels to gather His elect from the four winds. S. Matt. xxiv. 31. *S. Augustine.*

It is noted by one of the Fathers, that CHRIST'S *coat* indeed had *no seam*, but the Church's vesture was "of divers colours;" whereupon he saith, *In veste varietas sit, scissura non sit* : they be two things, Unity and Uniformity. Ps. xlv. 10. *Lord Bacon.* (Essays Civil and Moral. 3.)

25 Now there stood by the cross of JESUS His mother, and His mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26 When JESUS therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son !

27 Then saith He to the disciple, Behold thy mother ! And from that hour that disciple took her unto his own *home*.

25 *Amans plus in amato, quàm in se ipso patitur.* Who are they, and what are those qualities, which are nearest to the Cross ? In S. John, we have calm courage, virgin purity, Divine Love. In Mary Magdalene, devout watchfulness and earnest penitence. In the other Mary, faithful patience and quiet constancy. But, as to the Blessed Virgin herself, she is hid, as if designedly, by a cloud from our view, and of her character we can divine but little. S. Matt. xxv. 37. *Is. Williams.* (Gospel Narrative of our LORD'S Passion.)

A work of Blood is our Salvation ; and we, as we would be saved, must draw near and gaze upon it in faith, and accept it, as the way to Heaven. No wonder, then, should we receive on ourselves some drops of the sacred Agony, which bedewed His garment ; no wonder, should we be sprinkled with the sorrows, which He bore in expiation of our sins. S. Mark xv. 21 ; Rom. iii. 25 ; Heb. ix. 22 ; 1 S. Pet. iv. 1. *J. H. Newman.*

Recordare paupertatis,
 Et extremæ vilitatis,
 Et gravis supplicii :
 Si es compos rationis,
 Esto memor Passionis,
 Fellis, et absynthii.

Cogitans hæc, ingemisce ;
 Et in istis planctum misce,
 Et cordis mæstitias.
 Corpus ange, corde plange,
 Mentem frange, manu tange
 Christi mortis semitas !

Card. Bonaventura.

26 Our Blessed SAVIOUR had no family to take care of. The whole world was His family, and all mankind, that heard and kept His sayings, were "His mother, and brethrea, and sisters." Yet some of His last thoughts were employed upon a subject, that will be sometimes rising uppermost in the minds of tender-hearted persons at their last moments; that is—What will become of my poor defenceless relations? Who will keep them unspotted from the contagion, and preserve them unhurt from the injuries, of this world, after I am departed out of it? At the very instant, that He expressed an unexampled love to mankind in general by dying for them; He yet exemplified a particular tenderness to His nearest relation. . . . The pains, that He sustained, the generous concern, that He felt for the world, could not swallow up all His regards of a more private nature. xvii. 11; Heb. ii. 17; 1 Tim. v. 4, 8. *Jer. Seed.* (Serm. 2, on Prov. xv. 17.)

Others have written of the world being shaken in the Passion of the LORD, and the heavens enveloped in darkness; that the sun withdrew; that the thief after his confession was received into Paradise. S. John hath taught us what the others have not; how, when laid upon the cross, He addressed His mother. He thought it of more moment, that, triumphing over His agonies, He exhibited these duties to His mother, than that He bestowed a Heavenly Kingdom of Eternal Life. xiii. 1; 1 Tim. v. 4; Eph. vi. 2. *S. Ambrose.*

Observe how imperturbable He is during His crucifixion, talking to the disciple of His mother, fulfilling prophecies, giving good hope to the thief; whereas, before His crucifixion, He seemed in fear: the weakness of His nature was shewn then, and the exceeding greatness of His power here. He teaches us too, herein, not to turn back, because we may feel disturbed at the

difficulties in prospect before us; for, when we are once actually under the trial, all will be light and easy. Deut. xxxiii. 25; S. Matt. vi. 34. *S. Chrysostom.*

Woman.—He called her not “Mother,” lest she might grieve the more from the tenderness of her intense love. *Card. Bonaventura.* (Life of CHRIST. Ch. 62.)

27 *Cruz pendentis cathedra docentis.* The cross of the crucified was the chair of the teacher. Ex. xx. 12. *S. Augustine.*

Imagination and thought are overwhelmed, when we look into that home, where CHRIST’s beloved disciple and CHRIST’s Mother were. Surely that place must have been the resort of Holy Angels, if any habitation on earth has been meet to be so. *Is. Williams.*

28 After this, JESUS knowing that all things were now accomplished, that the Scripture might be fulfilled, said, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to His mouth.

30 When JESUS therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost.

28 He could have borne His drought; He could not bear the Scripture not fulfilled: it was not necessity of nature, but the necessity of His FATHER’s Decree. Verse 28; iv. 32—34; S. Luke xxiv. 26; S. Mark xiv. 49. *Bp. Hall.* (The Passion Sermon.)

O my JESUS, who can hear Thee cry, *I thirst*, and not wish for rivers of tears? What canst Thou thirst for, but the Salvation of mankind? . . . The rude multitude fancied, it was either water or some cordial Thou wishedst for. They measured Thy condition by their own sensual appetite. But they were purer desires, that glowed in Thy breast. It is water, indeed, Thou thirstest for; but such water, as David made his

bed to swim in. The tears of a penitent soul are the wine, Thou longest for; they are the drink, the SON of GOD thirsts after. O LORD, I have given Thee gall to drink; I have offered Thee the cup of trembling and astonishment! Weep, weep, mine eyes; that the LORD JESUS may drink and be satisfied! Isa. lvii. 15; Jer. ix. 1. *Dr. Horneck.* (Fire of the Altar. Ch. i. 15.)

Sitis Tua Salus mea. Thy thirst is my Salvation. iv. 7; S. Luke xii. 50. *S. Bernard.*

Esse quid hoc dicam? De clavis nulla, nec ulla

De cruce, de sævâ sola querela siti.

Cætera, tamque diù, tacitè tormenta ferenti,

Crede mihi, solæ non sitiuntur aquæ.

Quæ petit in tantis sitiens solatia pœnis,

À nobis, non à fontibus, illa petit.

Hei mihi! Supremæ neque nos movère querelæ;

Nos quoque cum multo pocula felle damus.

Sidronius Hosschius. (Eleg. xii.)

Ah "Sitio!" clamas; absunt his rupibus undæ;

Sola fluunt oculis flumina; sola bibe.

Matt. Casim. Sarbievius. (Epigr. xvi.)

It is a sure and convertible rule; "Nothing was done by CHRIST, which was not foretold: nothing was ever foretold by the prophets of CHRIST, which was not done." *Bp. Hall.* (The Passion Sermon.)

30 *It is finished.*—This was the sixth remarkable word of CHRIST upon the Cross, uttered as a triumphant shout, when He saw the glorious issue of all His sufferings now at hand. Zech. iv. 7; Col. ii. 14, 15. *Flavel.*

In Himself, *it is finished*; in His members, it is not, till the world be finished. We must toil, and groan, and bleed, that we may reign. If He had not done so, it had not been finished. This is our warfare; this is the region of our sorrow and death. Now are we set upon the sandy pavement of our theatre, and are matched with all sorts of evils; evil men, evil spirits, evil accidents; and, which is worse, our own evil hearts: temptations, crosses, persecutions, sicknesses, wants, infamies, death, all these must, in our courses, be encountered by the Law of

our profession. What should we do, but strive and suffer, as our General hath done, that we may reign, as He doth? Rom. viii. 17; Col. i. 24; 1 S. Pet. iv. 1, 2; Heb. i. 10; xii. 1—4. (See at xvii. 18. *Bp. White.*) *Bp. Hall.* (The Passion Sermon.)

It was not, that *He bowed His head*, because He expired; but, because He bowed His head, He then expired: by mention of which the Evangelist shewed, that He was LORD of all. x. 18; Lev. i. 3. *S. Chrysostom.*

Look on your SAVIOUR in the garden and upon Mount Calvary; and you shall find Him there in as great agonies of affection, as torment, and *hanging down His head* upon the cross with languishments of kindness more than weakness; His arms stretched and racked, as if on purpose to the posture of receiving you to His embraces; and His side opened, not only to shed blood for you, but to make you a passage to His very heart. Look on Him offering up His tears, His prayers, and His soul for sin, and, in the midst of all, projecting happiness to you, as it were praying; “O My FATHER, here I charge Myself with all the guilt of those My friends. I, Thine only SON, GOD, One with Thee, am content to suffer torments, that they may be acquitted; here I lay down My life, that they may have Eternal life; let Me be Crucified, so they be glorified.” Ps. viii. 4; cxliv. 9; 2 Cor. v. 14, 15. *Dr. Allestree.* (Serm. on S. John xv. 14.)

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him.

33 But when they came to JESUS, and saw that He was dead already, they brake not His legs;

34 But one of the soldiers with a spear pierced His side, and forthwith came thereout blood and water.

35 And he that saw *it* bare record, and his record is true : and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the Scripture should be fulfilled, A bone of Him shall not be broken.

37 And again another Scripture saith, They shall look on Him whom they pierced.

33 *Dead already.*—Sin was heavy, even upon Him, in all those inconveniences, which we noted in a burden; *incurvando*, when He was bowed down, and gave His back to their scourges; *fatigando*, when His soul was “heavy unto death;” *retardando*, when they brought Him to think it long, *Utquid dereliquisti?* “Why hast Thou forsaken Me?” And then, *præcipitando*, to make that haste to the *Consummatum est*, to the finishing of all, as to die before His fellows, that were crucified with Him, died; to *bow down His head*, and to give up His soul, before they extorted it from Him. xiii. 27; Isa. xliii. 24; S. Luke xii. 50. *Dr. Donne.* (Serm. iii. on Ps. xxxviii. 4.)

The tyrant, that heard the poor martyr was *dead already* under his first torments, said, as one disappointed, *Evasit*, “He hath escaped me!” And it was the cruel counsel of another to the executioner; *Moriatur, ut sentiat se mori!* “Let him so die, as that he may feel himself to be dying.” *Flavel.*

If the Jews truly said of Him, at Lazarus’s grave, *Behold, how He loved him*, when He shed a few tears out of His eyes, much more truly may we say of Him, *Ecce, quomodo dilexit nos!* seeing Him shed both water and blood; and that, in great plenty, and that out of His heart, for us on the Cross. . . . As it was *sin*, that gave our LORD these wounds, so it was *Love* to us, that made Him receive them, being otherwise able enough to have avoided them all; so, that He was pierced with Love, no less than with grief; and it was that wound of Love, made Him so constantly to endure all the other. Which Love we

may read of in the palms of His hands (as the Fathers express it out of Isa. xlix. 16;) for, "in the palms of His hands He hath graven us," that He might not forget us. And "the print of the nails" in them are, as capital letters to record His Love towards us. For, CHRIST, pierced on the Cross, is the *Liber Charitatis*, the very Book of Love, laid open before us. And, again, this Love of His we may read in the cleft of His heart, *Quia clavus penetrans factus est nobis clavis reserans*, saith Bernard, *ut pateant nobis viscera per vulnera*. The point of the spear serves us, instead of the key; letting us, through His wounds, see His very bowels, the bowels of tender love and most kind compassion, that would for us endure to be so entreated. xix. 34. *Bp. Andrewes*. (Serm. on Zech. xii. 10.)

- 34 For the fuller conviction of this proposition, that the making of Eve out of Adam did type out something answerable in CHRIST and the Church, it will not be amiss to consider what an elegant parallel there is to that type in the Antitype. For, just as Eve was made out of Adam's side, when he was asleep in Paradise; so, when CHRIST was sleeping the sleep of Death upon the Cross, was His side likewise opened, and out of it flowed forth *water and blood*; one, for the justification, the other, for the sanctification, of the Church; or else, as S. Austin and others of the Fathers will have it, the types of the two Sacraments, Baptism and the Lord's Supper. This notion was so often alluded to, that the Schoolmen at last had got this pretty observation, *Ecclesia facta est de latere Christi dormientis in Cruce*; The Church had its being from the side of CHRIST sleeping on the Cross. Gen. ii. 21. *R. Cudworth*. (The Union of CHRIST and the Church in a shadow.)

CHRIST, in Baptism, is the morning light, which illuminates infants anon, after they peep into the world; and CHRIST, in His last Supper, is the evening star, *ultimum viaticum*, a light to shew every man the right way out of the world, that is going to Heaven. As one said of prayer, that it was due unto GOD, when we rise, and when we go to bed, as a morning, and an evening, Sacrifice; and therefore it might be called, *clavis diei et sera noctis*; the key to open the day, and the bolt to lock in the night. So I may say of the two Sacraments, that

they are *clavis Ecclesiæ et sera Cæli*; Baptism the key to open a door, and give us admittance into the Church of CHRIST; and the Eucharist is such a confirmation of Grace, that it is like a bolt, that shuts us up into Heaven. What reverence, what devotion can be too much for such Blessed mysteries? xiii. 1; Phil. i. 6. *Bp. Hacket.* (Serm. on 1 Sam. ii. 30.)

We have besides a second washing; itself also *one*, to wit, that of Blood; whereof the LORD saith, "I have a Baptism to be baptized with," when He had been already baptized. For He had "come by Water and Blood," as S. John hath written, that He might be washed by Water, Glorified by Blood. Wherefore, that He might make us to be called by water, chosen by Blood, He sent forth these two Baptisms from the wound of His pierced side; so far as that those, who believed in His Blood might be washed with water, and that those, who had been washed with water might also drink His Blood. This is that Baptism, *qui Lavacrum et non acceptum repræsentat, et perditum reddit*; which both standeth in the place of the Laver (of Regeneration) when not received; and restoreth it, when lost. xiii. 31, 32; S. Luke xii. 50; 1 S. John v. 6; S. Matt. xx. 16, 22, 23. *Tertullian.* (De Baptismo. S. xvi.)

That, in times of peace, men should be Baptized with water; and, in times of persecution, with their own blood. Rev. vi. 9. *S. Cyril.*

35 *His record is true.—He saith true.*—The Evangelists write in that artless, calm, and unguarded manner, which is natural to persons confident of the undeniable truth of what they assert: they do not write with that scrupulous caution, which would argue any fear that they might be confuted. They simply relate the naked facts, and leave them to stand upon their own evidence. They relate the most amazing the most moving things with the most cool serenity, without any passionate exclamations and warm reflections . . . They relate the most tragical circumstances of our LORD's condemnation and Death, calmly mentioning matter of fact without any invectives against the Jews, without any high eulogies upon CHRIST's innocence, without any rapturous celebrations of His grace in suffering all these things for sinners, and without any tender

lamentations over their deceased Master. It is impossible for a heart, so deeply impressed with these things, as theirs undoubtedly was, to retain this dispassionate serenity, unless laid under supernatural restraints; and there appear very good reasons for this restraint upon them; namely, that the Gospel history might carry intrinsic evidences of its simplicity and artless impartiality; and that it might appear adapted to convince the judgments of men, and not merely to raise their passions. In this respect, the Gospel history is distinguished from all histories in the world: and can we think so plain, so undisguised, so artless a composure the contrivance of designing impostors? Would not a consciousness that they might be detected keep them more upon their guard, and make them more ready to anticipate and confine objections, and take every artifice to recommend their cause and prepossess the reader in its favour? xxi. 24, 25; Acts xxvi. 25. *S. Davies.* (Serm. on S. Luke xvi. 27—31.)

I grant that several may die martyrs for an opinion, that is false; because, though it be false, they may be persuaded it is true. But miracles, upon which Christianity is founded, are matters of fact, of which the earlier followers of the Apostles must have been eye-witnesses. And nobody ever died to assert an untruth in matters of fact, as to which he could not be deceived, supposing the truth of his senses; though several have died, rather than renounce opinions, the falsity of which they had not judgment enough to discover. (Refer to S. Luke xxi. 16. *Paley.*) *Jer. Seed.* (Serm. on S. John iii. 2.)

To discover truth is the best happiness of an individual; and to communicate it is the greatest blessing he can bestow upon society. i. 41, 45; iv. 29; xxi. 24. *Dr. Townsend.*

That ye might believe.—S. John, in his Gospel, teacheth, especially, *Faith*; in his Epistles, especially, *Love*; in his Apocalypse, especially, *Hope*. *Dean Boys.* (Expos. of the Dom. Gospels and Epistles. Innocents' Day. Ep.)

36 This attestation of S. John's (Ex. xii. 46; Numb. ix. 12,) if my observation fail not, refers as literally and properly to that saying of David (Ps. xxxiv. 20,) when he was driven by Saul into the cave of Adullam, as unto the rite of the Paschal

Lamb. This was not a mere historical narration, but a speech typically prophetic; that is, first verified of David, and afterwards to be more exactly accomplished in the Son of David. Of the same rank was that, which followeth; "Evil shall slay the wicked, and they that hate the righteous shall be desolate. The LORD redeemeth the soul of His servants: and none of them, that trust in Him, shall be desolate." (Verses 21, 22.)

The truth of this observation was never so punctually proved, or exemplified, as in the death of the two malefactors, which were crucified with our SAVIOUR. Though neither of them had any interest in the former promise ("He keepeth all His bones; not one of them is broken;") yet the soul of the one, who trusted in the LORD, was instantly "redeemed," and taken unto Paradise by Him: the soul of the other, which did hate and revile Him, was (to say no worse) left "desolate."

Dean Jackson. (Treatise, &c. B. viii. Ch. 33, S. 7.)

He would have none of His bones broken, or taken off from the communion of His natural body, to note the indissoluble union, which was to be betwixt Him, and His members. Verses 23, 24: xvii. 11, 21. *Bp. Reynolds.*

Even in times of subjection and hottest use, the Jews conformed not unto the Roman practice of burning their dead; whereby the prophecy was secured, concerning the Body of CHRIST, that it should not *see corruption*, or *a bone should not be broken*: which we believe was also Providentially prevented from the soldier's spear and nails, that passed by the little bones, both in His hands and feet; not of ordinary contrivance, that it should not corrupt on the cross, according to the laws of Roman Crucifixion, or an hair of His head perish, though observable in Jewish customs to cut the hairs of malefactors. *Sir Thomas Browne, M.D.* (Hydriotaphia, p. 7. Ed. London. 1736.)

37 There is no part of the whole course of our SAVIOUR CHRIST's life, or death, but it is well our *looking on*; and from each part of it there goeth forth virtue, to do us good: but, of all other parts, and, above them all, this last part of His *piercing* is here commended to our view. . . . This term of *piercing* we shall the more clearly conceive, if, with the ancient writers, we sort it with the beginning of Psalm xxii.—the Psalm of the Passion.

For, in the very front and inscription of this Psalm, our SAVIOUR CHRIST is compared *Cervo matutino*, to the "morning hart;" that is, a hart roused early in the morning (as from His very Birth He was by Herod,) hunted, and chased all His life long. S. Mark xv. 1; Lam. i. 12; Rev. i. 7. *Bp. Andrewes*. (Serm. on Good Friday, Zech. xii. 10.)

Another Scripture.—All truth being consonant to itself, and all being penned by one and the selfsame Spirit, it cannot be, but that an industrious and judicious comparison of place with place must be a singular help for the right understanding of the Scriptures. S. Matt. iv. 7; 1 Cor. ii. 13; Heb. v. 6. *G. Herbert*. (Priest to the Temple. Ch. 4.)

In reading the history of our LORD JESUS CHRIST, we must consider Him, 1. As accomplishing all the Scriptures of the Old Testament. 2. As doing every thing in the spirit and power of the world's Redeemer from sin and spiritual death; all outward and visible works, wrought on the bodies of men, being so many pictures of those inward and spiritual works, which He is continually working by His Spirit on, and for, our souls. 3. We must ever join ourselves to Him, as being with Him, dying with Him, rising with Him, &c., He being made "one with us," by assuming our nature; we "one with Him," by being Baptized unto Him. Then have we studied the Scriptures to purpose, when the life of JESUS, foreshewed of old, and accomplished in the Body of His flesh, is manifest in ours. Rom. vi. 3—11; Gal. ii. 20. *Bp. Horne*. (Rules for Interpreting the Holy Scriptures.)

They shall look on Him.—We may "behold and see," (Lam. i. 12;) but all the glorious spirits in Heaven cannot look into the depth of this suffering. 1 S. Pet. i. 12. *Bp. Hall*. (The Passion Sermon.)

Erranti, pereunti, ægro, Via, Vita, Salusque;
Mors mortis pendes in cruce, Cruxque crucis!

Joan. Audenus. (Epigr. Lib. iii. 62.)

38 And after this Joseph of Arimathæa, being a disciple of JESUS, but secretly for fear of the Jews, besought Pilate that he might take away the body of

JESUS : and Pilate gave *him* leave. He came therefore, and took the body of JESUS.

29 And there came also Nicodemus, which at the first came to JESUS by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of JESUS, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

38 And now the Life of the world hangs dead upon a tree ; the Light of the world is for a time muffled up in a dismal cloud ; the Sun of Righteousness is set in the region and shadow of Death. The LORD is dead ; and He, that wears the Keys of the grave at His girdle, is now Himself to be locked up in the grave. Acts iii. 15 ; Rev. i. 18. *Flavel*.

Come, every one, that claims a share in the Passion of JESUS ; come, and with tears and reverence attend on this sad solemnity ; cover your faces with black, in sorrow for His death ; and spread ashes on your head, in repentance for your sins : come, and the service, you would offer His Person, perform to His poor. Whatever you do to any of His "little ones," you do to Him. Learn, O you great and "honourable," to be "good and just," and never "consent to the counsel" of the wicked : learn, O you "rich" and noble, to "wait for the kingdom of God," and employ your wealth and power in piety for religion, and charity for the poor. Let all learn to honour God in His Saints, and He will honour them in His SON. Zech. xii. 10—14 ; Rev. i. 7 ; S. Matt. xxvii. 57 ; S. Mark xv. 42 ; S. Luke xxiii. 50. *Austin*. (Medit. 297.)

Ille, meis quondam pondus qui dulce lacertis,

Exanimis gremio triste recumbit onus.

Plangite, Cœlicolæ, vos, turba domestica, mecum ;

Justa date lachrymis officiosa Patri.

Qui quondam Nato circum æthera dulce sonastis,

Extincto circum Nænia tristis eat !

(Planctus Mariæ Matris—cujusdam incerti.)

38, 39 Persecution was the trial of Nicodemus and Joseph of Arimathea, with whom it fared in their affection to CHRIST, as with Joseph, son of Jacob, in his affection to his brethren. When he saw them in anguish and distress, then he could conceal his affection no longer; but cried out, "I am Joseph your brother." For, "a brother," saith Solomon, "is born for adversity;" namely, then to discover his affection, if he have any. So, when these two saw the unjust and cruel dealings of the priests with CHRIST, their elder brother, then, though before they were but close disciples, and one could hardly tell what to make of them, yet then they manifested themselves; then their love, their zeal, and hearty affection to CHRIST brake forth: for, as Solomon discovered the true mother from the false, by taking a sword to cut the child in two; so do persecutors discover true children of the Church from false, when by the sword of persecution they strike at their Mother. Ps. lxxxi. 8; S. Luke ii. 34, 35. *Dr. Dyke.* (Mystery of Self-deceiving. Ch. 27.)

The Evangelist (vii. 50) describes Nicodemus by this remarkable act of his life—"He, that came to JESUS by night:" but here he adds, *came at the first*. Observe the loving spirit of S. John, as designing to wipe away this stain from the character of Nicodemus, and with a gentle hand to "take this mote from his brother's eye:" for it is, as if he had written; "Though *at the first* he was timid and time-serving, yet at the last he became bold and decisive. Behold, he now comes to JESUS openly, by day, and before the world, bearing with him the costly token and tribute of his faith and love." (See at xi. 52.) Gal. vi. 1. *J. F.*

There may be a faith, big enough to "remove mountains," and yet false (as is deducible from 1 Cor. xiii. 2;) and there may be a faith, no bigger than "a grain of mustard seed," and yet true. Little faith and true faith may go together. Peradventure, O soul, thou art grieved to see thy grace so little, and that makes thee fear it is false: but know this, thy fear is foolish. The least dust of gold is gold; and the least grain of grace is grace. In judging thy grace, O dejected soul, know thou shouldest eye its quality, not its quantity. S. Mark ix.

24. *Durant.* (Comfort and Counsel for dejected souls. S. ii. Ch. 2.)

It is not to be immediately concluded, that no good is done, because people do not choose at the time to attend, or to be better for our labours. Good, though we seldom know how, is certainly done, whenever the truths of the Gospel are clearly laid before men, whether they regard them duly or no. At least, the whole history of GOD's dealings with mankind is a proof that it is His will that such disclosures should be made and forwarded by us as extensively as possible. The event must be left in His hands. But natural piety assures us, that, where GOD's Will is done, there good, sooner or later, must be the result. ii. 22; vii. 39; xiv. 26; S. Mark iv. 27; S. Luke xv. 17, 18. *Keble.* (Serm. on 1 Thess. v. 19, 20.)

40 We know, that in the gifts of the wise men at His Birth, the gold is considered to imply His Kingship, and the frankincense His Divinity, and the myrrh His Humanity. Now on this occasion the *myrrh* alone of them is found. It is our LORD's Humanity, which is embalmed. Ps. xlv. 8; S. Mark vi. 29; Acts ii. 24, 27. *Is. Williams.*

Nothing to my mind affords such comfort to us, when shrinking from the outward accompaniments of death—the grave, the grave-clothes, the loneliness—as the thought, that all these had been around our LORD Himself, around Him, who died, and is now alive for evermore. Rev. i. 18. *Dr. Arnold.* (Life by Stanley. Ch. 4.)

The two great points of the Christian Religion being the Death and the Resurrection of JESUS CHRIST, it was necessary, that all possible conviction should be given to the world of these two most important passages. Were we not certain of his being really dead, we could not be certain that an Atonement was made for our sins; and, had we any reasonable ground to doubt the truth of His Resurrection, we could not depend upon that Atonement being accepted. Now, what the HOLY SPIRIT hath thought fit to record of His Burial is so ordered, as to leave no just suspicion, either that our LORD's Body was not actually dead; or, that the same Body, which so died, was not actually restored to life again. . . . I know not what proof

of this matter can be possibly desired more, than that a man's enemies have the killing, and his friends have the burying, of him. The one will be sure not to leave, or deliver him up, before he be dead; and the other will be as careful not to bury him, till after he is so. Verse 33; 1 Cor. xv. 3—8; 1 Thess. iv. 14. *Dean Stanhope.* (Comment. Gospel, Easter Even.)

41 Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they JESUS therefore, because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

41 It has been often observed, and it is something, which we may profitably meditate upon in our garden-walks, that in a *garden* sin was first committed, was first expiated (xviii. 1,) and was finally triumphed over. i. 48; Ps. cxxxix. 2. *J. F.*

In a *garden* there is something emblematic and suitable, where nature dies, and is again renewed; where the seed perishes, and is quickened, and brings forth an hundred fold. xii. 24; Cant. viii. 13; 1 Cor. xv. *Is. Williams.*

Bid Death to thy board; lodge him in thy bed; talk with him in thy closet; walk with him in thy *garden*, as Joseph of Arimathea did. Job xvii. 14. *Bp. Hall.* (Balm of Gilead. Ch. xiv. S. 2.)

There is no better way to keep fire alive than in its own ashes; and, if there be any sparks of reason or Religion in our souls, any sense of GOD and of our duty, nothing will ἀναζωπυρεῖν, stir and blow them up, (2 Tim. i. 6,) and kindle from them religious affections and pious performances better, than this knowledge and consideration of our own mortality. *Riveley.* (Funeral Sermon on the Death of Bp. Reynolds.)

This meditation of Death is, in reality, a meditation of Life. Eccl. vii. 2; Isa. xxv. 8; S. Luke xvi. 22; xxiii. 42; Job xxx. 23. *Erasmus.* (A Preparation for Death.)

What is all philosophy, but the contemplation of our Death?

1 Cor. xv. 31. *Plato.*

Si cupis immunem vitiis traducere vitam,
Ista sit ante oculos semper imago tuos.
Nam te venturâ crebrò de Morte monebit,
Quam repetens omni tempore cautus eris.
Da, precor, ut vero Te pectore, Christe, colamus ;
Omnibus ad Cœlum sic patefiet iter.

Imagines Mortis. (Inscription under the
Emblematical frontispiece.)

Our SAVIOUR was laid in *a new tomb*, not an ancient sepulchre, to which there might have been secret avenues, that had been so long forgot, that they were known only to some few persons. This was both newly made and hewn out of a rock : so it might have been well examined ; and a passage could not be wrought into it in a night or two. This happened likewise in the beginning of the Paschal solemnity, when it was full moon, which in so pure an air gives a very bright light. At that time Jerusalem was so full of people, all the Jews coming up to keep the Feast, that, it being then their summer, since we see handfuls of corn were to be offered up at that time, as the first fruits of the year's growth, we have reason to believe, that great numbers, who could not be conveniently lodged in Jerusalem, were in so pleasant a time, and at so great a rendezvous, walking in the fields in the night time Now, how His Body could have been stolen away by His disciples, when a watch was set, when the moon shone bright, and such numbers of men were wandering about in every corner, is not easy to be imagined. Some persons to a considerable number must be employed, if it had been to be carried to any distance ; and they could not think themselves safe, if it had been laid near the place of the sepulchre : some trace or print must have remained, if they had broken ground ; which they must have expected would have been looked for, and being found out, would have discovered all ; not to mention the natural horror, that all men have, at the handling dead bodies, even in what is necessary for their burial ; but, most of all, Jews, who by their Law became defiled to a high degree by it. *Bp. Burnet.* (Four

Discourses delivered to the Clergy of the Diocese of Sarum.
P. i.)

- 42 The reasons, why the Christians in particular are so solicitous for the decent burial of their friends, seem to be grounded on these three considerations. First, the consideration of their original, as being made after GOD's Image; which cannot be affronted, but the abuse will be reflected on Him, after whose similitude we are made. Secondly, the consideration of what they lately were in their lives, that is; "members of CHRIST," "Temples of the HOLY GHOST," and the receptacles of rational and noble souls; and, if we value the coat or the ring of a deceased friend, how much more ought we to regard these remains, which were once beloved by JESUS, and inhabited by the Divine Spirit? For, the remembrance of the sacred use, these limbs were formerly put to, commands us to pay a regard to them. Thirdly, the consideration of what they shall be again; for, indeed, the principal cause, why Christians bury their dead with so much cost and solemnity, is the assurance of the Resurrection. We know this corpse shall live again and be re-united to its soul; it is to be the subject of GOD's Omnipotence; who will come to awake them, and to raise them up from those beds, wherein we decently lay them to rest: nor do any deride this piety, but those profane atheists, who think nothing shall remain of us after death; while we by this officious care do manifest our modesty and humanity, our reverence to GOD, our respect to the soul, and our hope of a blessed Resurrection. v. 28, 29; xi. 24, 25; Acts viii. 2; Heb. xi. 22. *Dean Comber.* (Companion to the Temple. On the Burial Office.)

Tene ego sic lacerum indignos crudeliter artus
Sic positum aspicio? Quem non vasta atria Cœli
Non mundusve capit, tegit, Heu, brevis urna sepultum!
Nec miseri assiduos lachrymarum fundimus amnes,
Tanta nec æterno deflemus funera luctu. . . .
Heu dolor, Heu pietas! Heu quæ manus impia tantum
Ausa nefas? neque enim diris illa excidit ausis.
Anne parum fuerat patrium modo linquere Cœlum,
Nec dedignatum miseræ commercia terræ;
Quodque Deum jungens homini (mirabile dictu)

Induere humanos non fastidiveris artus ?
 Tristia quin diræ passus ludibria gentis
 Ferre necem, et nostro voluisti occumbere leto.
 Sic quondam, caræ divulsus ab ubere matris,
 Mitis ubi exstructas agnus mactatur ad aras,
 Nostra luis commissa, Tuo nos sanguine servas,
 Dulciaque Æternæ das noscere præmia vitæ.

Gabrielis Attilius. (Carm. ii.)

CHAPTER XX.

THE first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom JESUS loved, and saith unto them, 'They have taken away the LORD out of the sepulchre, and we know not where they have laid Him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together : and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in*, saw the linen clothes lying ; yet went he not in.

1 When our SAVIOUR came the third day out of His grave, it was done early in the morning ; the stone was rolled away, and no noise was heard ; all was transacted with a profound silence. The Resurrection of Lazarus was prefaced by " a loud voice." The Angel, at the great Day, shall summon the dead with " the sound of a trumpet." Was it, then, because the SON of God

would have His Resurrection an article of our Faith, and faith is of "things not seen?" It may be so: but withal He made it His business to conceal His own glory, and to honour and advance us. 1 Kings vi. 7; Josh. vi. 10; 1 Cor. xv. 52; 1 Thess. iv. 16. *Bp. Lake.* (Serm. on S. John xi. 43, 44.)

Yet dark.—There can be no perfect visions of God, but in the night of death; so darkness was before light, and the evening before the morning. Isa. xlii. 6; S. Luke i. 79. *Dr. Whitefoot.*

Mary did seek CHRIST in *the first day of the week*, and first hour of the day; but many defer to seek the LORD until the last week of their life, the last day of the week, the last hour of the day, the last minute of the hour. . . . Let us awake from sin with David, early; rise with Samuel, early; with Abraham send away Hagar, early; with CHRIST and His audience come to the Church, early; and seek the LORD with this holy woman, early. viii. 2; Ps. lvii. 9; 1 Sam. xv. 12; Gen. xxi. 14. *Dean Boys.* (Expos. &c. on Easter Day.)

3 We find not, that Peter, after his fall, saw CHRIST, till His Resurrection; and then none so particularly invited unto His sight, none so forward and hasty to have recourse unto the garden. . . . When the devil batters any one virtue in a Saint, he does, in the issue, nothing else, but pluck out the stones of his own building. Though he break David's bones, though he sift and winnow Peter's faith; yet both, when they are restored, will be, like a broken bone, stronger; and, like wheat sifted, finer; and will also by instructing, and confirming of, others, draw more men from him, than he had, before, drawn graces from them. Ps. xxiii. 3; li. 13; S. Luke xxii. 31, 32; Acts ix. 20. *Bp. Reynolds.* (Med. on the fall and rise of S. Peter. 29.)

4 S. John doth represent the contemplative; Peter, the active. The contemplative person is more nimble in his wit; the active man quick at his work. S. John did run faster; but Peter did go surer. xi. 20; xxi. 7. *Theophylact.*

They both ran.—It is a sad heavy thing to do anything, as in obedience to GOD, while the heart is straitened, not enlarged towards Him by His Divine love; but, that once taking pos-

session and enlarging the heart, that inward principle of obedience makes the outward obedience sweet; it is then a natural motion. Indeed, the soul *runs* in the ways of God, as the sun in its course, which finds no difficulty, being naturally fitted and carried to that motion. “He goes forth as a bridegroom, and rejoiceth as a strong man to run a race.” Cant. viii. 14; Acts viii. 30; 1 Cor. ix. 24—27. *Abp. Leighton.* (Serm. on Ps. cxix. 32.)

When the soul is once cleared from sin, it shall *run* to that Glory with joy; the least glimpse whereof now appals it, and sends it away in terror. S. Luke v. 8. *Bp. Hall.* (Contempl. on Exod. xxxiv.)

5 *Stooping down.*—None but humble men and meek men can see these mysteries. He, that will not *stoop* at CHRIST’s grave, shall never be partaker of His Death and Resurrection. See at v. 7. 2 S. Pet. v. 6. *Marlorate.*

Here, in a literal sense, was the ἀποκαρδοκία (Rom. viii. 19) and the παράκνυσις (1 S. Pet. i. 11, 12,) the inquiring, searching, longing, bending, look into the Mysteries of human Redemption. *J. F.*

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the Scripture, that He must rise again from the dead.

10 And the disciples went away again unto their own home.

6 It is remarkable, that, whenever these holy coverings of our LORD’s Body are mentioned, they are never called (S. John xi.

44,) "grave clothes," as in the case of Lazarus; but they are spoken of, as the *linen clothes*. 2 Cor. xiii. 4. *Is. Williams.*

- 7 When our LORD raised up Lazarus, he came forth of the grave "bound hand and foot with grave clothes." Though he was for the present rescued from death by the power of CHRIST, yet he must still be a subject to it: he is revived, but yet riseth with the bonds of death about him; he must die again: but, when our LORD riseth, He shakes off His grave clothes; the linen, that wrapped His Body in one place, and the linen, that bound His head, in another. Our LORD, being risen, "dieth no more; death hath no more dominion over Him." Acts xiii. 34—37; Rom. vi. 9; Heb. vii. 23—25; Rev. i. 18. *Sir M. Hale.* (Of the Knowledge of CHRIST Crucified.)

Lazarus rose out of his grave, but to die again; he was *virbius*; one poor life served him, to change it for two deaths; and therefore he came abroad, like a mortal man, with his rags wrapped about him to cover his nakedness. But CHRIST, says Nyssen, rose to Immortality; and therefore left those clouts in the grave, which had been cast about Him. That Blessed Life, we shall enjoy, needs not garments to clothe the body. In the days of innocency, Adam and Eve walked naked, and were not ashamed; they saw no uncomeliness in it. Then shall apparel be much less an ornament to a glorified body; and therefore Elias, mounting up to Heaven in the fiery chariot, left his mantle with Elisha: but Lazarus returned to the state of frailty and corruption: "his face was covered with a napkin." Isa. xxv. 8; 2 Cor. v. 1—5. *Bp. Hacket.* (Serm. on S. John xi. 44.)

Tremble not at the thought of laying aside your weak, sinful, mortal body. You will receive it again; not such, as it now is, frail, defiled, and perishable, but bright with the Glory, and perfect in the Image, of GOD. The body is that to the soul, which a garment is to the body. When you betake yourself to repose at night, you lay aside your clothes until morning, and resume them, when you rise. What is the grave, but the believer's wardrobe, of which GOD is the door-keeper? In the Resurrection morning, the door will be thrown open, and the glorified soul shall descend from Heaven to put on a

glorified robe; which was indeed folded up and laid away in dishonour, but shall be taken out from the repository, enriched and beautified with all the ornaments of nature and Grace. S. Luke xv. 22; 1 Cor. xv. 43; Phil. iii. 20, 21. *Toplady.*

Quem præferebas, horror ubi tuus,

O Orce, nondum funeribus satur?

Victoriæ, quas jactitabas,

O ubi sunt, avidum Sepulchrum?

Mors et Sepulchrum, cedite, cedite,

Vinclis solutis: nam moritur modò

Ut vincat, et Victor resurgit

Ad superos Deus, ut triumphet.

Vincent Bourne. (Hymnus Paschalis.)

It might be an evidence to the Jews to convince them; for they had given money to the soldiers to say "His disciples came by night, and stole Him away" (S. Matt. xxviii. 13). Now, it is like, that, if they had stolen away His Body, much more they would have taken away the fine linen sheets, He was wrapped in: and, again, if they had stolen away the Body of CHRIST, they would not have laid up the linen handsomely, but ill favouredly: therefore, this is an evidence to convince the Jews, that the Body of CHRIST was not stolen away. S. Luke i. 1; 2 S. Pet. i. 16. *John Smith.* (Expos. of the Creed. Serm. 31.)

8 They *believed* what Mary had said, that they had *taken away the Lord out of the sepulchre*. The Evangelist adds the reason of their belief; *for as yet they knew not the Scriptures, &c.* He preferred the mention of the *Scriptures* to the words of the LORD, respecting His own Resurrection; that he might commend the testimonies of the Scriptures, as the great foundation of the Christian faith.¹ 1 Cor. xv. 3, 4. *Is. Clarius.* (in loco.)

¹ This preference of the Written Word of God to oral Tradition seems strange, as proceeding from the lips of a Roman Catholic Commentator; but, when not expressly engaged in controversy, persons often follow the simple

leading of the Scripture; Truth taking them, as it were, off their guard. Notwithstanding the discouragement of external appearances, and the zeal of party spirit shewn in controversial disputes, let us hope that there is, yet,

9 Pilate, that condemned CHRIST, could have had *no power* so to do, if it had not been *given him from above*. (xix. 11.) And Judas, that betrayed Him, and the Jews, that crucified Him, did no more than what GOD in His determinate counsel had fore-appointed to be done. But neither Pilate, nor Judas, nor the Jews could hinder Him from rising again from the dead. The reason was, because in the eternal counsel of GOD CHRIST was to die and rise again; therefore, GOD suffered them to have power to procure His death; but they had no power at all to hinder His Resurrection. Job xxxviii. 11; Ps. lxxv. 7; Jonah ii. 10; Acts ii. 23. *Bp. Sanderson.* (Serm. on Prov. xix. 21.)

11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of JESUS had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my LORD, and I know not where they have laid Him.

14 And when she had thus said, she turned herself back, and saw JESUS standing, and knew not that it was JESUS.

15 JESUS saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou have

an internal root of substantial unity at the bottom, among all humble and sincere disciples of CHRIST; though belonging to different sections of His Church. Still, there is need for us to pray constantly for the

“peace of Jerusalem;” nor can we better do so, than by using that most Christian “Prayer for Unity,” which forms a part of the Service for the Accession. (See at S. Luke xvii. 10, foot-note.)

borne Him hence, tell me where thou hast laid Him, and I will take Him away.

16 JESUS saith unto her, Mary. She turned herself, and saith unto Him, Rabboni; which is to say, Master.

11 It is remarkable, that the Canticles, which are so much the language of earthly affections, speak more particularly of CHRIST's grave. (iv. 12, 14—16.) It is by mortification, by being dead and buried with CHRIST, that we arrive at Divine perfection. Isa. xxvi. 19; Rom. vi. 11; Col. iii. 1—5; 2 Tim. ii. 11, 12. *Is. Williams.*

GOD has not only given us doctrines and precepts in His Word, but in condescension to our weakness has illustrated these doctrines and exemplified these precepts by facts. For instance, we read of "faith, which worketh by love;" but, in the history before us, we may see the thing exemplified. I need no picture of Mary Magdalene, or any other Saint; I want no aid to my conceptions from any thing, studied by an artist; the life is before me; I see the principle itself, actually and visibly in exercise. . . . What are all the splendid exhibitions, which the world presents to our attention? What are its monuments, compared with this? What are all the grand sights, either of ingenuity or beauty, after which people so eagerly run? Shew me such a sight, as *Mary standing weeping at the sepulchre!* Such a monument, as this, of humility, patience, love, and faith, set up in the Christian Church, infinitely surpasses in real grandeur and worth all the most splendid monuments of worldly greatness and distinction. xi. 33—37; Gal. iii. 1. *R. Cecil.* (Serm. on text.)

En, meus est Crucifixus Amor! Me figite, clavi;

Et liceat Domino cum moriente mori.

Hæftenus. (Via Crucis. Lib. ii. c. xx.)

O my soul, should thy faith be so weak-sighted, as to make thy SAVIOUR's Death the utmost extent of thy prospects, thou mightest then, as one without hope, uncomfortably weep with the Marys at the foot of His Cross. But, thanks be unto God,

thou mayest overlook that fear, being assured that the grave of thy Champion is not His prison, but His resting place; the conclusion of the fight being the beginning of His victory. Upon the Cross, our Blessed SAVIOUR accepted the challenge of death; fulfilling that of the prophet, "O Death, I will be thy death;" and here in the sepulchre beginneth His triumph. For, "no man can enter a strong man's house and spoil his goods, except he will first bind the strong man; and then he will spoil his house." The grave is the metropolis of Death, which our General enters; that so the place might both assure us of His combat, His victory, and add glory to His triumph. S. Mark iii. 27; Rom. iv. 24; viii. 34; x. 9. *Sir J. Harrington.* (Divine Meditations on Faith.)

Oh, the incomparable sweetness of the Spirit of JESUS! The devout Magdalene *stood* weeping at the sepulchre, and He came to her; the holy women *ran* to tell the disciples, and He met them in the way. S. Matt. xxviii. 8, 9. In every state, if we do our duty, our LORD will not fail to reward us. If we delight in retirement and contemplation, His visits will comfort us. If we labour faithfully in an active life, in the midst of our business, His Blessings will meet us. In every state, if we do our duty, our LORD will not fail to reward us. vi. 37; Job xxi. 15; Ps. ix. 10; 1 Tim. iv. 8. *Austin.* (Medit. 303.)

12 An *Angel* in a sepulchre is a very strange sight. . . No Angel ever came there, till this morning; nor, till CHRIST had been there. . . . This very finding of Angels in the place of dead bodies may be, and is, to us a pledge, that there is a possibility and hope, that the dead bodies may come also into the place of Angels. Why not the bodies in the grave to be in Heaven one day, as well as the Angels of Heaven to be in the grave this day? S. Matt. xxii. 30. *Bp. Andrewes.* (Serm. on S. Mark xvi. 1—7.)

This position of our LORD was set forth by the Ark, "between the two Cherubims." Ps. xcix. 1. *Bp. Andrewes.*

In the Revelation of the Mystery of our LORD's Incarnation, the Angels themselves received an advancement of dignity. Even their joy was increased, when they began to receive men into their fellowship. CHRIST, indeed, died not for Angels; never-

theless, the fruits of His Redemption tend to their benefit. The enmity, which sin had caused between the Angelic and human nature, is done away; and even from the Redemption of men the loss of the ancient Angelic ruin is repaired: thus Heavenly and earthly things are renewed. i. 10, 51; S. Matt. xviii. 10; S. Luke xv. 10; Heb. ii. v. 16; 2 S. Pet. iii. 13. *S. Anselm.*

What reason was there for an Angel's *sitting*, when he could not be tired? He sat truly, *ut Fidei doctor, ut Resurrectionis magister*, as a teacher of the Faith, an instructor in the Resurrection; He sat too upon the rock, that by the strength of his position he might confirm our belief. On a rock did the Angel lay the foundations of our faith, that rock, on which CHRIST was to build His Church. Judg. vi. 20; S. Matt. v. 1; 1 Cor. xv. 12—23. *Pet. Chrysologus.* (Serm. 74.)

From the *white* garment of the Angels, who sat near the Sacred spot, where the Body of JESUS had lain, and from whence He arose from the dead, we seem to receive our *Chrisome*, our Baptismal wedding garment of holiness and innocency; for we are "begotten again by the Resurrection of JESUS CHRIST from the dead," and, "risen with Him" from our original sin, we walk before Him "in newness of life." Rom. vi. viii. 11. Hence, that day was called *White-Sunday*, when the ancients most frequently admitted persons to Baptism; and to such persons was applied the Roman term of *Candidates*. Lactantius expresses the grace bestowed, in the remission of sin, upon these snow-white Lambs of CHRIST's flock—

Candidus egreditur, nitidis exercitus undis,

Atque vetus vitium purgat in amne novo.

Rev. iii. 4. *J. F.*

All must not look for Angels to comfort or instruct them. S. Peter and S. John came to the sepulchre, but found no such favour; they came too late. The Angels were gone, before they came. The women had been before them, and had gotten the Blessing. It is they, who watch and rise up early to find their LORD, that meet Angels at their prayers. When the day breaks, the Angel must be gone (Gen. xxxii. 26) "to say his Matins," says the Chaldee; he will stay no longer. When we

come lagging in with our devotion, God's answers came lagging too. Extraordinary favours are the rewards of extraordinary attendance. Verse 24; Ps. lxxviii. 34; S. Matt. xxv. 11, 12. *Dr. Mark Frank.* (Serm. on S. Matt. xxviii. 5, 6.)

- 13 By these words, *Why weepest thou?* our LORD took away the old curse. . . . In the garden of Paradise He had subjected the woman to sorrow; so now in the garden He bids her sorrow no more. Ps. cxxvi. 6; Isa. xxxv. 10. *S. Cyril.*

If it be asked, *Where is Christ?* I will answer it four ways.

1. The Heavens have received His Bodily Presence: send up your prayers unto Him there.
2. "Where two or three are gathered together in His Name, there He is in the midst of them:" so that, if you be a sound orthodox part, united to the Body of His Church, He will give you of His Spirit, that you shall find Him there.
3. He gives us to know, that every poor afflicted member stands for His own Person—*Ecce illic Christus!* If you will distribute plentiful alms to your poor neighbours against the Blessed time—"Lo, there is CHRIST." 4. Behold a Table prepared for us, of which food CHRIST hath spoken, "This is My Body," &c., "This is My Blood," &c., and—"Lo, there is CHRIST." Exod. xx. 24; S. Matt. xxiv. 23; Acts vii. 55, 59. *Bp. Hacket.* (Serm. on S. Matt. ii. 1, 2.)

- 14 My soul, if thou at any time lose the Presence of thy God, seek Him with diligence and perseverance; seek Him with prayers, and sighs, and tears; and be sure, at last thou shalt find Him with joy. He hides not Himself that we may not find Him, but that we may seek Him, and be thereafter more fearful to lose Him. Despair not; He again will shew Himself: only go on, and seek Him still with hope, and thou shalt be sure to find Him at last with joy. Cant. ii. 14; S. Luke ii. 43—46; xv. 4. *Austin.* (Med. 30.)

- 15 *Borne Him away.*—The force of love has usually this effect on the mind, that it supposes none can possibly be ignorant of what is continually dwelling in our own thoughts. (It is thus, that S. Paul mentions "that Day." 2 Tim. iv. 8.) *S. Gregory.*

- 16 After she had failed to recognise Him, on hearing herself addressed with the title, belonging to her sex (*woman*,) He fixes her attention by addressing her in her proper name (*Mary*,) as

if He had plainly declared, *Recognosce Eum, à quo recognosceris!* "Know Him, who knows thee!" . . . Well does she then call Him "*Master*," *quia et Ipse erat, qui quærebatur, exterius; et Ipse, qui interius ut quæreret, docebat.* For He it was, whose bodily presence she sought; and He it was, who inwardly taught her to seek Him. i. 42, 48; vi. 45; x. 4; xiii. 13; xiv. 9. *S. Gregory.* (Hom. 25. In Evang.)

Observe, that it was not the form of CHRIST, His bodily appearance, that dispelled her doubt, and lighted up her soul with peace. It was His voice; that mighty voice, which had first bid away the demon throng, that ruled her wretched body. (S. Luke viii. 2.) The person of JESUS is now withdrawn from the eyes of His Church. His glorified Body is hid from our view in the curtained splendours of the Holiest of all. But His voice is still heard. The echoes of His tender soul are still preserved to us fresh, as they sounded to Mary, in His own Blessed Word. We can still write over every precious promise it contains; "*Thus saith the Lord*," "*Verily, verily, I say unto you.*" x. 27; Ps. xxix.; Rev. xix. 9. *Rev. J. R. Macduff.* (Memorials of Gennesaret. Ch. 19.)

Mary.—How gracious a word was that, which GOD said to Israel; "I have called thee by thy name, and thou art Mine!" He, that imposed that name upon Jacob, makes familiar use of it to his posterity. Neither is the case singular, but universally common to all his spiritual issue. There is not one of them, whom He doth not both call by his name, and challenge for His own. He, that "tells the number of the stars and calls them all by their names," hath also a name for every of these earthly luminaries. He, who brought all other living creatures unto man, to see how he would call them and would make use of Adam's appellation, reserved the naming of man to Himself; neither is there any one of his innumerable posterity, whom He knows not by name. But it is one thing to take notice of their names; another thing to "call them by their names." That denotes His Omniscience; this, His specialty of favour: none are thus graced, but the true sons of Israel. Gen. ii. 19, 20; Isa. xliii. 1; Ps. cxlvii. 4; S. Luke xix. 5; Acts ix. 4, 10. *Bp. Hall.* (Select Thoughts. 92.)

17 JESUS saith unto her, Touch Me not ; for I am not yet ascended to My FATHER : but go to My brethren, and say unto them, I ascend unto My FATHER, and your FATHER ; and to My God and your God.

18 Mary Magdalene came and told the disciples that she had seen the LORD, and *that* He had spoken these things unto her.

19 Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came JESUS and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when He had so said, He shewed unto them *His* hands, and His side. Then were the disciples glad, when they saw the LORD.

17 The short reply of our LORD to Mary Magdalene, after His Resurrection, "*Touch Me not ; for I am not yet ascended unto My Father,*" in my opinion must have been founded in a reference, or allusion, to some prior conversation ; for the want of knowing which, His meaning is hidden from us. This very obscurity, however, is a proof of genuineness : no one would have forged such an answer. (Refer to xiii. 23. *Dr. Lightfoot.*) "No remarks," as Dr. Beattie has properly said, "are thrown in by the writers of the Gospels, to anticipate objections ; nothing of that caution, which never fails to distinguish the testimony of those, who are conscious of imposture ; no endeavour to reconcile the reader's mind to what may be extraordinary in the narrative." "It doth not appear," says another author (Duchal), "that ever it came into the mind of those writers to consider how this, or the other action, would appear to mankind ; or, what objections might be raised upon them. But, without at all attending to this, they lay the facts before you, at no pains to think, whether they would appear

credible, or not. . . . They tell the truth, and attend to nothing else. Surely, this looks like sincerity; and that they published nothing to the world, but what they believed themselves." *Paley*. (Evidences. P. ii. Ch. 3.)

Dissuesce sensui, wean thyself from sense; habituate thyself to faith. *Touch Me*, with the finger of desire, the hand of faith, the embrace of love. 2 Cor. v. 16, 17. *S. Bernard*.

"Dwell not upon this passionate consideration of My bodily and Personal Presence; but send thy thoughts, and thy reverence, and thy devotion, and thy holy amorousness, up, whither I am going, to the right hand of My FATHER; and consider Me, contemplate Me, there." i. 50, 51; vi. 62, 63; Rom. viii. 34; Col. iii. 1—5. *Dr. Donne*. (Serm. on S. John xi. 21.)

Lo, He says not, "I am risen," but *I ascend*; as if He had forgot the earth, whence He arose, and thought only on that Heaven, whither He was going. Upon His Easter, His mind is on His Ascension-Day. As there had been nothing but discomfort in death, without a Resurrection, so there had been little comfort in a Resurrection, without an Ascension to Glory. There is a contentment in the very act, *I ascend*: even nature is ambitious, and we do all affect to mount higher; as to come down is a death: but this height is, like the Ascendent, Infinite, *I ascend to My Father*. There was the Glory, which He put off in His humble Incarnation; there was the Glory, which He was now to resume and possess to all Eternity. xvii. 5; Eph. vi. 8—10. *Bp. Hall*. (Select Thoughts. 99.)

JESUS CHRIST is the only SON of GOD by nature and generation; and through Him only it is, that we are made the sons of God by grace and adoption. "As many as received Him, to them gave He power to be *made* the sons of GOD." If we be the sons of GOD, we are made so; but He is the SON of GOD, not made, nor created, but begotten. "*I go to My Father, and to your Father*," saith He Himself. Mine, first: and then, and therefore, yours also. He is *medium unionis*, like the cornerstone, wherein both sides of the building unite; or, like the ladder, whereon Jacob saw Angels ascending and descending. All intercourse betwixt Heaven and earth, God and man, is in and through Him. If any grace come from GOD to us, it is by

CHRIST: if any Glory come from us to GOD, it is by CHRIST too. "Unto Him be glory in the Church by CHRIST JESUS." Eph. i. 10; ii. 14, 22; iii. 21. *Bp. Sanderson.* (Serm. on Rom. xv. 6.) *My Father and your Father.*—By our LORD's Resurrection we are assured of our acquittance from sin, and restitution to GOD's favour; and, perhaps, somewhat more: our pardon and acceptance seems not only declared, but also consigned and delivered up unto us, by our SAVIOUR's Resurrection. As we were punished in His *suffering*, so in His *Resurrection* we are restored. CHRIST merited our Justification by His Passion; but gave it us in His Resurrection; being that formal act of Grace whereby (after having undergone the effects of Divine displeasure) He was apparently re-instated in GOD's favour; and we virtually in Him. Eph. i. 18—20; ii. 4—6; 1 S. Pet. i. 3, 4. *Dr. Barrow.* (Expos. of the Creed.)

He says not, "to *our* FATHER and *our* GOD;" but, severally, *Mine* and *yours*; teaching us the order of the New Covenant, that the Sonship of JESUS CHRIST is not only more eminent in nature; but, in order, is the spring and cause of ours, as S. Cyril well observes. i. 12; xiv. 6; Eph. i. 3—6. *Abp. Leighton.* (Expos. of the LORD's Prayer.)

Jesu, spes pœnitentibus,
Quàm pius es petentibus!
Quàm bonus Te quærentibus!
Sed quid invenientibus?

Jesu, dulcedo cordium,
Fons vivus, Lumen mentium,
Excedis omne gaudium,
Et omne desiderium:

Nec valet lingua dicere,
Nec litera exprimere:
Expertus potest noscere
Quid Jesum sit diligere.

Jesum quæram in lectulo,
Clauso cordis cubiculo;
Privatim et in publico
Quæram amore sedulo.

Cum Mariâ diluculò
Jesum quæram in tumulto:
Clamore cordis querulo,
Mente quæram, non oculo.

Tumbam perfundam fletibus,
Locum replens gemitibus:
Jesu provolvar pedibus,
Strictis hærens amplexibus.

Jesu, Rex admirabilis,
Et Triumphator nobilis,
Dulcedo ineffabilis,
Totus desiderabilis;

Mane nobiscum, Domine,
Et nos illustra lumine:
Pulsâ mentis caligine,
Mundum reple dulcedine.

S. Bernard. (In Rhythmicâ Orat. ad Christum.)

18 She was an Apostle to the Apostles. *Card. Caietan.*

A woman was the first messenger of this, our joy; because a woman was the first minister of that, our sorrow. 1 Tim. ii.

14. *Greg. Nyssen.*

19 The first sight of the Risen Redeemer was granted to penitent love, in the person of Mary Magdalene, early in the morning of the Resurrection Day; to a less perfect repentance and to a more wavering faith, as exhibited in the persons of the Apostles, the glorious spectacle was not allowed, till the *evening*. With the early God will be early; and, according to the measures and capacities of every man's faith and love, hope and expectation, shall be his Beatific Vision of the LORD JESUS, somewhat even in this present world. Ps. xviii. 24—26; S. Matt. xxviii. 8, 9. *J. F.*

He came to them in the evening, because they would be most afraid at that time. S. Luke xxiv. 29. *Bede.*

[Largire, quæsumus, Domine,]

Ut, cum profunda clausurit
Diem caligo noctium,
Fides tenebras nesciat,
Et nox fide reluceat.

Dormire mentem ne sinas,
Dormire culpa noverit;
Custos fides refrigerans
Somni vaporem temperet.

Exuta sensu lubrico

Te cordis alta somnient;

Nec hostis invidi dolo

Pavor quietos suscitet.

Christum rogemus, et Patrem,

Christi Patrisque Spiritum;

Unum potens per omnia,

Fove precantes, Trinitas.

S. Ambrose. (Hymni, ii.)

This is not to be understood of the *doors being shut* in the very act of His entrance, but just antecedently to it; that is, CHRIST, coming to the place found the doors shut; yet, notwithstanding, by His immediate power, He caused them to fly open; and then He entered. Thus we read, "the lame walk," "the blind see;" not, indeed, while they continued lame and blind; but the lame and blind were first cured of those infirmities, and so made to walk and to see. vi. 21; Acts xii. 10. *Dr. South.* (Serm. on Eph. iv. 10.)

20 Ludolphus, in his Life of CHRIST, (P. ii. c. 78,) assigns nine reasons for the retention of the scars in the Blessed and Glorified Body of our LORD; and he supports each reason by

some appropriate Scripture, or by some testimony of the Fathers: these Scriptures are appended to this Note. Under the last reason, namely, that our LORD might through all Eternity wear the tokens of His victory and of Satan's overthrow, he observes, that these wounds will serve, not to disfigure, but to beautify, the Body of the SON of GOD and man; he cites the words of S. Chrysostom, that "they will shine more bright, than the Solar rays," and the words of S. Augustine, in his application of the subject to the martyred members of CHRIST'S Mystical Body; *In illo Regno apparebunt in corporibus Beatorum Martyrum cicatrices vulnerum, quæ pro Christi Nomine pertulerunt; sicut stella in cælo, sicut lapis pretiosus in annulo, sicut flos in stipite, et sicut rubens color in rosâ: non enim deformitas in illis, sed dignitas erit, et quædam, quamvis in corpore, non corporis, sed virtutis pulchritudo fulgebit.* (De Civit. Dei. L. xxii. c. 20.) S. Luke xxiv. 39; Rev. i. 5; Isa. liii. 5; Phil. ii. 5; Isa. xlix. 16; 1 S. John ii. 1. J. F.

I will not meddle with the question, whether the Glorified Body of CHRIST do as yet retain either the wounds, or the scars? But this is most certain, that the memory of it will be as fresh, and the impressions of love as deep, and its workings as strong, as if His wounds were still in our eyes, and His complaints still in our ears, and His Blood still streaming afresh. Now His heart is open to us, and ours shut to Him; but, when His heart shall be open, and our hearts open, Oh, the Blessed congress that there will then be! What a passionate meeting was there between our new-risen LORD and the first woman, that He appears to! How doth love struggle for expressions, and the straitened fire, shut up in the breast, strive to break forth! (S. Matt. xxviii. 9.) *Mary*, saith CHRIST: *Master*, saith *Mary*: and presently she clasps about His feet, having her heart, as near to His heart, as her hands were to His feet. What a meeting of love then will there be, between the new glorified Saint and the glorious Redeemer! But I am here at a loss; my apprehensions fail me, and fall too short. Only this I know; it will be the singular praise of our inheritance that it was bought with the price of that Blood, and the singular joy of the Saints to behold the purchaser and the price,

together with the possession. Neither will the views of the wounds of love renew our wounds of sorrow. He, whose first words after His Resurrection were, *Woman, why weepest thou*, knows how to raise love and joy by all those views, without raising any cloud of sorrow, or storm of tears, at all. He, that made the Sacramental Commemoration of His Death to be His Church's Feast, will, sure, make the real enjoyment of its Blessed purchase to be "marrow and fatness." And, if it afforded joy to hear from His mouth, "This is My Body, which was given for you," and, "This is My Blood, which was shed for you," what joy will it afford to hear, "This Glory is the fruit of My Body and My Blood!" And what a merry feast will it be, when we shall "drink of the fruit of the vine new with Him in the Kingdom of His FATHER;" as the fruit of His own Blood! S. Mark xvi. 9; Ps. cvi. 4, 5; Rev. xxi. 4. *R. Baxter.* (The Saint's Everlasting Rest. P. i. Ch. vii. S. 1.)

21 Then said JESUS to them again, Peace *be* unto you: as *My* FATHER hath sent Me, even so send I you.

22 And when He had said this, He breathed on *them*, and saith unto them, Receive ye the HOLY GHOST.

23 Whosoever sins ye remit, they are remitted unto them; *and* whosoever *sins* ye retain, they are retained.

21 I know well, that the expression, "*Peace be unto you*," is by many frigid and common expositors taken for no more, than an ordinary salutation among the Jews: by the best and most ancient it is taken for a higher and deep mystery; as being well assured, that CHRIST came not here among His disciples a visiting only, to spend away His time by seeing how they did, and so bid them good morrow; but that His coming was for greater matters, (Acts i. 3,) to leave that *Peace*, first, which He had so lately purchased betwixt God and man, among men

themselves; and then to leave that Power, which God had bestowed upon Him, (S. Matt. xxviii. 18,) for the benefit of His Church for ever. Before He put the Apostles, then, into any other commission, He puts them first here into the Commission of Peace. Before He gives them the Spirit of Peace, He will have order taken, that they be peaceably given, first; and, when they are so fitted for Him, they shall *receive* Him. Thus was way made for the gift of the Spirit then: and, look, as His former gift was, so will His after-gift be too; as He was given here, so He must and will be given still; the Spirit of Unity to them, that keep the Unity of the Spirit; and the Author of peace to them, that are maintainers of the bond of peace. (See the Seventh Question, proposed by the Bishop, in the "Ordering of Priests.") S. Matt. v. 9; S. Luke ix. 55; 2 Tim. ii. 24; Tit. i. 7; Eph. iv. 3. *Bp. Cosin.* (Serm. on text.)

22 *Verus homo, qui spirare; verus Deus, qui Spiritum potuit donare.* As if He had said, "As ye perceive the breath to proceed from My Body; so understand, that the HOLY SPIRIT proceeds from My Person, even from the secret of My Deity." xv. 26. *S. Anselm.*

By breathing into Adam, the FATHER gave the soul, the author of the life natural: the SON, by breathing gives the life spiritual, the HOLY GHOST, who is the Author of it. The same passage, the same ceremony, held by both. Gen. ii. 7; 1 Cor. xv. 17. *Bp. Andrewes.* (Serm. on text.)

Hence we may plainly see, how our SAVIOUR would be with His Apostles, after His Body was removed from them, even by His HOLY SPIRIT, which He therefore breathes from Himself into them; by that means consecrating them His Apostles and vicegerents upon earth; telling them withal, that, *as the Father sent Him, so He sent them*: whereby He certifies them, that, whatsoever Power He had received from the FATHER for the instruction and government of His Church, He now left the same with them; or, rather, with the HOLY SPIRIT, which He breathed into them; and, by consequence, that, as He sent them, so were they to send others by conferring the Spirit upon them, and so from one to another all along; that the

Spirit, which they now received, might continue with them and their successors, and so supply His place upon earth, "until His coming again." xvii. 6, 8, 17; Acts i. 22; Titus i. 5.

Bp. Beveridge. (Sermons on the Ministry. Serm. i.)

Non flat, sed spirat. Ours is *spiritus*, rather than *ventus*; a calm and peaceable one; a *breath*, rather than a wind; a Spirit, proceeding from the God of Peace, bequeathed and sent us by the Prince of Peace; so still and so even, that it did not so much as disorder a wreath of that Holy flame, which encircled the heads of the disciples, (Acts ii. 3,) but let that Heavenly fire sit quietly upon them From the beginning it "moved upon the waters," (Gen. i.;) but did not swell them into waves or billows, as natural winds commonly do; nor does it now, but only guides all our waters, passions, and motions, into their proper place with sweetness and order; which is a supernatural work. 1 Kings xix. 11, 12; S. Jude 12. *Dr. Mark Frank.* (Serm. on S. John iii. 8.)

The cause, why we *breathe* not, as CHRIST did on them, unto whom He imparted Power, is; for, that neither Spirit nor spiritual Authority may be thought to proceed from us, who are but delegates, or assignees, to give men possession of His graces. Now, besides that the power and authority, delivered with these words, is itself χάρισμα, a gracious donation, which the Spirit of GOD doth bestow, we may most assuredly persuade ourselves, that the hand, which imposeth upon us the function of our Ministry, doth, under the same Form of words, so tie itself thereunto, that he, which receiveth the burden, is thereby for ever warranted to have the Spirit with him, and in him, for his assistance, aid, countenance, and support, in whatever he faithfully doth to discharge his duty. Knowing, therefore, that when we take Ordination, we also receive the presence of the HOLY GHOST, partly to guide, direct, and strengthen us in all our ways, and partly to assume unto itself, for the more authority, those actions, that appertain to our place and calling; can our ears admit such a speech uttered in the reverend performance of that solemnity; or, can we at any time renew the memory, and enter into serious cogitation thereof, but with much admiration and joy? Remove what these words imply;

and what hath the Ministry of GOD besides, wherein to glory? . . . Whether we preach, pray, baptize, communicate, condemn, give absolution, or whatsoever, as disposers of GOD's Mysteries, our words, judgments, acts, and deeds are not ours, but the HOLY GHOST's. . . . Therefore, He, which giveth this power, may say without absurdity, or folly, *Receive the HOLY GHOST*—such power, as the Spirit of CHRIST hath endued His holy Church withal; such power, as neither Prince, nor Potentate, King, nor Cæsar, on earth can give. Job xxxiii. 23, 24; 2 Chron. xix. 6; Eph. iii. 7—10; iv. 8—14; 2 Tim. i. 6. *Hooker.* (Eccl. Pol. B. v. S. 77.)

23 CHRIST gives the Minister power to forgive sins to the penitent in the same words (*ἀφῆτε*.) that He teacheth us in the LORD's Prayer (*ἄφεσις*) to desire GOD to forgive us our sins; to assure all penitent sinners, that GOD, by His Minister's Absolution, doth fully, through the merits of CHRIST's Blood, forgive them all their sins: so that what CHRIST decreeth in Heaven, *in foro Judicii*, the same He declareth on earth, by His reconciling Ministers, *in foro Pœnitentiæ*. 2 Cor. ii. 7, 10; v. 18, 19; Heb. v. 14; S. Luke x. 16. *Bp. Bailly.* (Practice of Piety. p. 435. Edit. 62nd. London, 1757.)

As the LORD Died, as a Sacrifice, once for all men; so, as often as sins are remitted, or absolved, we receive the Sacrament of His Body; that the remission of sins, which is granted, may be conveyed by His Blood. 1 Cor. v. 7; xi. 26. *S. Ambrose.* (De Pœnit. Lib. ii. c. 3.)

This power to remit and to retain sins is given not only to the Governors of the Church, in respect to the censures, to be inflicted or relaxed by them, but to all GOD's faithful Ministers, in relation to the sins of men; a power, not Sovereign and absolute, but limited and Ministerial, for either quieting the conscience of the penitent; or further aggravating the conscience of sin, or terror of judgment, to the obstinate and rebellious. Neither is this only by way of bare verbal declaration (which might proceed from any other lips,) but in the way of operative and effectual application, by virtue of that delegate or missionary Authority, which is by CHRIST entrusted with them. For certainly our SAVIOUR meant, in these words, to

confer somewhat upon His Ministers, more than the rest of the world should be capable to receive or perform. The Absolution, therefore, of an authorized person, must needs be of greater force and efficacy, than of any private man, how learned or holy soever; since it is grounded upon the Institution and Commission of the SON of GOD, from which all power and virtue is derived to all His Ordinances And we may well say, that, whatsoever is in this case done by GOD's Minister (the Key not erring) is ratified in Heaven. Job xxxiii. 19—30. *Bp. Hall.* (Cases of Conscience. See the whole passage. Decade iii. Case 9.)

Do I feel the remission of sins applied to me, when I hear the gracious promises of the Gospel, shed upon repentant sinners by the mouth of His Minister? Have I a true and solid consolation, when I receive the seal of His pardon in the Sacrament? Beloved, not in any moral integrity, not in keeping the conscience of an honest man, in general, but in using well the means, Ordained by CHRIST in the Christian Church, am I justified. 2 Sam. xii. 13; Acts ii. 47. *Dr. Donne.* (Serm. on S. John v. 22.)

For the Forms of Absolution in the Liturgy, though I shall not enter into consideration of the question concerning the quality of the Priest's power, which is certainly a very great Ministry; yet I shall observe the rare temper and proportion, which the Church of England uses in commensurating the Forms of Absolution to the degrees of preparation and necessity. At the beginning of the Morning and Evening Prayer, after a general Confession, usually recited before the devotion is high and pregnant, whose parts, like fire, enkindle one another, there is a Form of Absolution in general; Declarative, and by way of proposition. In the Office of the Communion, because there are more acts of piety and repentance, previous and presupposed, there the Church's Form of Absolution is Optative, and by way of intercession. But, in the Visitation of the Sick, when it is supposed and enjoined, that the penitent shall disburden himself of all the clamorous loads upon his conscience, the Church prescribes a medicinal form by way of delegate authority, that the parts of justification may answer to the

parts of good life. For, as the penitent proceeds, so does the Church: pardon and repentance, being terms of relation, they grow up together, till they be complete. This the Church with the greatest wisdom supposes to be at the end of our life; Grace by that time having all its growth, that it will have here; and, therefore, then also the pardon of sins is of another nature, than it ever was before; it being now more actual and complete; whereas, before, it was *in fieri*, in the beginnings and smaller increases, and upon more accidents apt to be made imperfect and revocable. So that the Church of England, in these matters of dispensing the power of the Keys, does cut off all disputings and impertinent wranglings, whether the Priest's power were Judicial or Declarative; for possibly it is both; and it is Optative too; and something else yet; for it is an emanation from all parts of his Ministry; and he never absolves, but he preaches, or prays, or administers a Sacrament: for, this power of remission is a transcendent, passing through all the parts of the Priestly Offices; for, the Keys of the Kingdom of Heaven are the promises and the threatenings of the Scripture, and the prayers of the Church, and the Word, and the Sacraments, and all these are to be dispensed by the Priest,¹ and these Keys are committed to his Ministry; and, by the operation of them all, he opens and shuts Heaven's gates Ministerially; and therefore S. Paul calls it *Verbum reconciliationis*, and says, it is dispensed by Ministers, as by "Ambassadors," or delegates; and, therefore, it is an excellent

¹ Hence it appears, that, in our Ordinal, after the Commission has been authoritatively given to the Priest, the appropriate Charge follows; as if to shew by what means that Commission is to be exhibited and put in practice; "And be thou a faithful Dispenser of the Word of God, and of His Holy Sacraments." Viewed in this light, the doctrine of Absolution assumes a definite and consistent, a safe and a guarded, character; for, it is linked to

certain fixed and Divinely appointed Ordinances in CHRIST's Church. Without needlessly inquiring into details, we must look to the broad, practical, and Scriptural principles, on which this Divine Institution is retained and exemplified among us. Here, as at Ch. iii. 5, the Author has endeavoured to illustrate the subject by selecting passages, which may not be so generally known.

temper of the Church, so to prescribe her Forms of Absolution, as to shew them to be results of the whole Priestly Office, of preaching, of dispensing Sacraments, of spiritual cure, and authoritative deprecation. And the benefit, which pious and well disposed persons receive by these public Ministries, as it lies ready formed in our Blessed SAVIOUR's promise, *erit solutum in Cœlis*; so men will then truly understand, when they are taught to value every instrument of Grace, or comfort, by the exigence of a present need, as in a sadness of spirit, in an unquiet conscience, in the arrest of death. *Bp. J. Taylor.* Isa. xl. 1, 2. (Preface to the Apology for Authorized and Set Forms of Liturgy.)

Vitiis nunc excute pectus onustum,
 Conscius, ostendens tibi te: peccata fateri
 Ne dubita, atque oneris magnam deponere partem,
 Tristia suffusus generoso corda pudore:
 Te tua crede Deo, at veniam spe præripe certâ.
 Audin', ut attentum lætabilis exit in aurem
 Pacati vox illa Dei, recitante Ministro,
 Æternâ dubiam solvens formidine mentem?
Burton. (Sacerdos Parœcialis.)

24 But Thomas, one of the twelve, called Didymus, was not with them when JESUS came.

25 The other disciples therefore said unto him, We have seen the LORD. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.

26 And after eight days again His disciples were within, and Thomas with them: *then* came JESUS, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy

hand, and thrust *it* into My side : and be not faithless, but believing.

28 And Thomas answered and said unto Him, My LORD and my GOD.

29 JESUS saith unto him, Thomas, because thou hast seen Me, thou hast believed : blessed *are* they that have not seen, and *yet* have believed.

24 Why was it said, *one of the Twelve*, in this place, when it is certain, Judas being dead, they were now, but Eleven? I cannot omit this note; that God, "who calls things, that are not, as though they were," (Rom. iv. 17,) respected not the present number, which was but Eleven, but His own Ordinance, which was Twelve. Twelve He had chosen; and Twelve they must be. And, though one of them was a devil, and fell away, yet Matthias (in God's election) had supplied his place, before the lot fell on him (in the first of the Acts :) and so they were Twelve still, in God's account. vi. 70; Rom. xi. 29. *Wm. Austin.* (A Meditation on S. Thomas' Day.)

Didymus.—Thomas had a Greek name, as well as a Hebrew one; which is a probable argument that he had a conversation with the Greeks, and perhaps had learned from them, that μέμνησο ἀπιστεῖν, "have a care of being credulous," was the grand advice of one of their Sages; and therefore he resolved not to believe, without further conviction than this. *Dean Young.* (Serm. on Rom. i. 22.)

You greatly deceive yourself, Thomas, if, when apart from the College of the Apostles, you hope to see the LORD. Truth has no love for corners; *non ei diversoria placent*; no delight in places of private resort; Truth stands "in the midst" (Verse 19,) and it finds pleasure in a community, as to men's lives, and studies, and social order. Prov. i. 20—23; Acts xxvi. 26; Ex. iii. 5; S. Luke ii. 46. *S. Bernard.* (De Ascen. Serm. vi.)

25 *We have seen the Lord.*—What is *Sancta expectatio fidei*, the thing a Christian's faith longs for at the Resurrection? It is the seeing of his SAVIOUR, the beholding his GOD, the enjoying of his Redeemer. . . . 'Tis not, that we shall live for ever, "but

be ever with the LORD." It was small joy for Absalom to dwell at Jerusalem, and not to be admitted to see the King's face. (2 Sam. xiv.) The good women at the sepulchre saw a vision of Angels; but that contented them not, till CHRIST appeared. . . . Heaven, as it is *cœnaculum Sponsi*, the guest-chamber for the Supper of the Lamb, 'tis a place of comfort; but, as it is *thalamus Sponsi*, the Bride-chamber of the Lamb, where the spouse enjoys Him, whom her soul loves, it is the place of Blessedness. xvii. 24; Ps. xxvii. 4; lxxiii. 23—27; Isa. xxv. 9; S. Luke xxiii. 43. *Bp. Brownrig.* (Serm. on Job xix. 25—27.) Had he then forgotten the reproof of his LORD, conveyed almost in the same words—"Except ye see signs and wonders, ye will not believe?" iv. 48; xiv. 8. *J. F.*

The Apostles many times in their writings, and S. Paul, giveth us warning to take heed of the flesh of the soul, *τὴν σάρκα τῆς ψυχῆς*. The meaning of this is, that we have an affection in us; and that affection is called *φιλαίσθητον*, a desire to feel, or see, Him. This was S. Thomas his disease . . . and of Mary, about the death of her brother, . . . and of all the Apostles, who desired that CHRIST might stay to erect an earthly kingdom; insomuch that He was fain to tell them, that, except He were taken from them, the Comforter could not come to them. Such a thing there is in Religion. In Exodus, Moses had been in the Mount but a few days, but there is a general cry of the Israelites, a little after they came out of Egypt, *Fac nobis Deos Visibiles*, "Make us Gods, that we may see, to go before us." This affection of man's nature—to see—was the beginning of all Paganism and Idolatry. . . . This desire of sense was the cause of all evil in the Primitive Church. xii. 21; xiv. 8; Eccl. i. 8; S. Luke xxiii. 8; 2 Cor. v. 7; Heb. xi. 1; 1 S. Pet. i. 8. *Bp. Andrewes.* (On the Moral Law. Comm. 2.) We are too prone to carry our faith with Thomas at our fingers' ends; and to trust God no further, than our hand of sense can reach. iv. 48. *Gurnall.* (Expos. Eph. vi. 17. Ch. 29.)

26 Instead of stretching our thoughts to the Mystery of Creation, and soaring above the stars, when we think of God, which, for the most part, is setting Him at a distance from us, it may be of great use to consider Him, as present in the room, or little

spot, where we are, and as it were, circumscribed within it, in all His glory, majesty, and purity. i. 48; Ps. cxxxix. 1, 2; S. Matt. vi. 6. *Adam.* (Private Thoughts. Ch. 3.)

27 Here we see the tender care of CHRIST, that, having but one disciple, that did remain in unbelief, yet could not be at rest, till He had cured that one: so we see the care of CHRIST doth not extend, only in general, to all His disciples, but also, in particular, to every one: which is a sweet comfort to a Christian . . . so that, if there be but one weak and frail member of His Church, He hath a care of that one. ix. 18; x. 30; S. Luke xv. 4—6. *John Smith.* (Expos. of the Apostles' Creed.)

In all respects and circumstances the Gospel of CHRIST shewed itself to proceed from the great "FATHER of lights, in whom is no darkness at all." It was established upon proofs, as authentic, public, and solemn, as can well be imagined; bright, evident, and powerful, as the sun at noonday. As its Founder once appealed to His disciples, and said, "Handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have" (S. Luke xxiv. 39;) so may the doctrine itself make a like challenge to its enemies, and say, "Handle me, and see; for delusion and imposture hath not such substantial evidences, so open, ocular, and sensible a demonstration to boast of, as I have." "This thing was not done in a corner." i. 46; xviii. 20; Acts i. 3; xxvi. 26; 1 Cor. xv. 6. *Bp. Atterbury.* (Serm. on Acts xxvi. 26.)

As Elisha, when reviving the son of the Shunammite (2 Kings iv. 34) laid his mouth to the mouth of the child; so the gaping orifice of CHRIST's wounds must, spiritually, by preaching, be put close to the mouth of the wounds of the conscience. Happy that skilful architect, that can shew the sick man that the head-stone of his spiritual building must be laid with shouts, crying, "Grace, Grace." Zech. iv. 7; Ruth i. 16, 17. *Th. Fuller.* (Cause and Cure of a wounded Conscience. Dial. vii.)

Be not faithless.—O admirable sweetness of our SAVIOUR's spirit! Thomas was absent, and incredulous, and peremptory; and our LORD forgives him all, and restores him to His favour, with the

easy penance of a gentle reproof. xxi. 15—17. *Dr. Hickes.*
(Devotions. Festival of S. Thomas.)

Salve, latus Salvatoris!
In quo latet mel decoris,
In quo patet vis amoris,
Ex quo scatet fons cruoris,
Qui corda lavat sordida.

Ecce, Tibi appropinquo!
Parce, Jesu, si delinquo:
Verecundâ quidem fronte,
Ad Te tamen veni sponte,
Scrutari Tua Vulnera.

Salve, mitis apertura!
De quâ manat vena pura;
Porta patens et profunda;

Super rosam rubicunda;
Medela salutifera.

Plaga rubens, aperire;
Fac cor meum Te sentire,
Sine me in Te transire,
Vellem totus introire;
Pulsanti pande pauperi.

In hâc fossâ me reconde;
Infer cor meum profundè;
Ubi latens incalescat,
Et in pace conquiescat,
Nec prorsus quemquam timeat.

S. Bernard. (In Rhythmicâ Orat. ad Christum.)

28 *Videbat hominem; confitebatur Deum.* He saw CHRIST, as man; but believed in Him, and confessed Him, as GOD. xv. 24; S. Luke xxiii. 41, 42. *S. Augustine.*

Aliud vidit, aliud credidit. Sense saw but His Humanity; faith confessed His Godhead. *S. Gregory.*

Tolle Meum, et tolle Deum. Take away *My*; and you may take away GOD. This, as it was the shortest, so it was the most complete Confession of Faith. Ps. lxiii. 1; Gal. ii. 20. *Bullinger.*

To see all the Articles of my faith ratified and confirmed to my understanding, to see the greatest treasure and inheritance in the world sealed and delivered to me in my hand, written in a character and language, that I am perfectly skilled in—Oh, what a comfort is this to a Christian soul! Oh, what a fulness of joy to have all the Mysteries of my Salvation transcribed out of the Book of the LORD, and written in my heart, where I can turn and survey, and make use of them, as much, and as often, as I will! . . . This serves me, instead of having lived, and conversed, and been acquainted, with CHRIST. By this I have my fingers “put into the print of the nails,” and my hands “thrust into His side,” and am as sure, as ever Thomas was; I see Him, as palpably, as he, that handled Him, that He

is "*my LORD and my GOD.*" iv. 42; 1 S. John i. 1—4; iv. 16.

Dr. Hammond. (Serm. on S. John vii. 48.)

The more slow I was in finding the object of my pursuit, the faster did I cleave to Him, when once found. 1 Cor. xv. 10.

Bede. (in Cant. c. iii.)

Christus nostra caro est; mihi solvitur, et mihi surgit:

Solvor morte meâ, Christi virtute resurgo.

Quum moritur Christus, quum flebiliter tumultatur,

Me video: è tumulto quum jam remeabilis adstat,

Cerno Deum. Si membrorum phantasma meorum est,

Et phantasma Dei est: mendax in utroque necesse est:

Sit Christus species, si Christus fallere novit;

Si non verus homo est, quem mors hominem probat ipsa,

Nec verus Deus est, operis quem Gloria prodit

Esse Deum. Vel crede mori, vel adesse refelle,

Et geminâ verum Christum ratione negato.

Prudentius. (Apotheosis. Adv. Phantasticos.)

29 The Apostles beheld the LORD present in the midst of them; but they did not see the Church, spread into every part of the world: they saw the Head, and they believed, in respect to the Body. We take our turn: we have before us the grace of a Gospel propagated and distributed among us: the times, in which we live, are so ordered, as to supply the most certain proofs of the truth of our common Faith. They saw the Head, and believed in the Body; we see the Body, and believe in the Head. iv. 36—38. *S. Augustine.* (Serm. ccxlv.)

Miracles, had they not ceased, would have eclipsed the glories both of the New and Old Testament. Men and women would have neglected the Bible, to go hunting after signs and wonders; and faith, conversant with sense, would have nestled with the lark on the ground, instead of soaring with the eagle in the skies, with the family of Heaven on her wings. It is the Divine privilege of modern believers, in the exercise of that faith, which is "the evidence of things not seen," whether past, present, or future, to converse more sublimely with miracles, than those ancients, who once witnessed their astonishing realities. Having answered their appropriate end, in their once new and therefore surprising effects, their wonders wisely and mercifully

ceased ; that the Glory of the God, who gave them, might survive in the page of Inspiration, to address the immortal spirit, rather than the senses, of every believer—*Because thou hast seen Me, thou hast believed, &c.* He, who has comprehensively considered, and profoundly felt, the internal evidences of the Christian Religion, would deprecate the intrusion or interruption of a miracle, while blissfully engaged in Communion with his God. To waive at the present most of the incontrovertible attestations of Divine truth, I would affectionately remind the infidel, that the LORD addresses his awful responsibility, by the medium of his senses, in the present state of the Jewish people ; involving far greater wonders, than all the miracles, that the sun has ever beheld. xiv. 8, 9, 22—24 ; S. Luke x. 20 ; 1 Cor. xiv. 22—25. *Howels.* (Memoirs, prefixed to his Sermons.)

How easily could I be drawn to envy the privilege of those eyes, which saw Thee here walking upon earth, O GOD and SAVIOUR, in the days of Thy manifesting Thyself in the flesh ! Oh, what a happy spectacle was this, to see the face of Him, in whom the Godhead dwelt bodily ! . . . But Thine holy Apostle checks this useless curiosity in me, while he says, “ If we have known CHRIST after the flesh, yet now henceforth know we Him no more.” (2 Cor. v. 16.) It is not the outside of Thy human form, the view whereof can make us more holy or more happy. Judas saw Thee, as well as he, that lay in Thy bosom ; those saw Thee, that maligned and persecuted Thee, and shall once again see Thee, to their utmost horror ; see Him, “ whom they pierced.” They saw that flesh, in which God was manifested ; they saw not God, manifested in the flesh. It is our great comfort and privilege, that it was flesh, wherein God was manifested ; but it is not in the flesh, but in the Deity, to render us *Blessed*. S. John vi. 63 ; xv. 24 ; Rom. x. 17 ; viii. 34 ; 1 S. Pet. i. 7, 8. *Bp. Hall.* (Serm. on 1 Tim. iii. 16.)

It is a more noble and commendable act of faith to acquiesce in a rational evidence, and to entertain the doctrines and relations of the Gospel upon such testimonies and assurances of the truth of things, as will satisfy a wise and sober man, though

he did not see them with his own eyes. *Dr. Cave.* (Lives of the Apostles. S. Thomas.)

O beloved SAVIOUR, as Thou hast made us to *believe* in this manner, so make us likewise thus *Blessed*. As we have received Thee, though we have not seen Thee; so let this be the reward of our receiving Thee, that we may *see* Thee. xvii. 24; 1 S. Pet. i. 8. *Bp. Patrick.* (The Glorious Epiphany. Ch. 8.)

30 And many other signs truly did JESUS in the presence of His disciples, which are not written in this book.

31 But these are written, that ye might believe that JESUS is the CHRIST, the SON of GOD; and that believing ye might have life through His name.

30 *Many other things.*—To be willing to be ignorant of what our great Master has thought fit to conceal, is no inconsiderable part of Christian learning. viii. 6; Acts i. 7. *Dr. Doddridge.* The Signs, omitted in S. John's account, were done *in the presence of the disciples* of JESUS, and were consequently of as good authority, as those related by himself. This was but a necessary piece of caution: for, S. John wrote his Gospel late towards the end of his life, after the Apostles and disciples of CHRIST had spread the Gospel far and near, and had both by preaching and writing published the great works and signs, done by their Master. To prevent, therefore, the suspicions, which some might be apt to entertain of their teachers, when they found the great evidences, insisted on by them, not mentioned by S. John, who, being the last writer of the Apostles, would naturally for that reason be supposed to be the most accurate; he declares, that he had not recounted all the Signs, done by JESUS, but that there were many others, which, having been wrought *in the presence of the disciples*, might very well be taught and published by them, though omitted by himself. xxi. 24, 25. *Bp. Sherlock.* (Discourse on text.)

31 *These are written.*—S. Jerome tells us, that, when the Ebionites and Cerinthians, in the life of S. John the Apostle, en-

deavoured by various ways to refute, or render disputable, the Divinity of our Blessed SAVIOUR, that Apostle recounted to the then Clergy of Asia some passages of his Blessed Master's life and conversation, omitted by the other Evangelists; whereby that Divinity was placed beyond the reach of question, or cavil. On hearing these, the Clergy solicited him to give the Church a Fourth Gospel, wherein might be authenticated and recorded the aforesaid important passages; not, that the other three Evangelists had been silent on the subject; but because the authority of S. John was qualified to make it still a clearer point. His answer was, that he was then too old to undertake the work. However, being pressed by their entreaties, and by the urgent necessity of the business, he desired them to fast and pray for the Divine assistance requisite. They obeyed, and he wrote the Gospel, which now carries his name. Acts xiii. 3; S. Jude 3. *P. Skelton.* (Senilia. 53.)

The New Testament was closed up and finished by S. John the Apostle, who, to exclude all writers, that should come after him, from having any part or fellowship in the Divine Canon of Scripture, setteth this seal upon his Book, (Rev. xxii. 18,) wherewith the whole body of the Bible is now concluded; that, "if any man shall add unto these things, God shall add the plagues unto him, that are written in this Book, &c." For to that, which is perfect, nothing may be added; nor anything taken away from it. Those Books, therefore, which were thus delivered to God's Church at first, as His undoubted Word and Verity, whereby all points of Faith and Religion are for ever to be ordered, ought still to be retained, and no more to be added to them, in either of these Two Testaments. *Bp. Cosin.* (Scholastic History of the Canon of the Scripture. Ch. i. S. 5.)

We deny not that there are traditions (2 Thess. ii. 15), nor that there must be ceremonies; but that matters of Faith should depend on these, or be made of these, *that* we deny; and that they should be made equal to the Scriptures; for with that doth Tertullian especially reproach the hereticks, that, being pressed with Scriptures, they fled to traditions, as things equal, or superior to, the Word of God. *Nobis curiositate opus non*

est, post Jesum Christum; nec inquisitione, post Evangelium. Have we seen that face of JESUS CHRIST here upon earth, (Gal. iii. 1,) which Angels desired to see, and would we see a better face?—traditions, perfecter than the Word? Have we read the four Evangelists, and would we have a better library?—traditions, fuller than the Word? *Cum credimus, nihil desideramus ultra credere;* when I believe GOD in CHRIST, dead and risen again, according to the Scriptures, I have nothing else to believe. *Hoc enim prius credimus, non esse, quod ultra credere debeamus;* this is the first Article of my faith, that I am bound to believe nothing, but Articles of faith, in an equal necessity to them. Will we be content to be well, when we are well, and thank GOD, when we are well? Hilary tells us, when we are well; *Bene habet, quod iis, quæ Scripta sunt, contentus sis;* then thou art well, when thou satisfiest thyself with those things, which GOD hath vouchsafed to manifest in the Scriptures. *Si aliquis aliis verbis, quàm quibus à Deo dictum est, demonstrare velit,* if any man will speak a new language, otherwise than GOD hath spoken, and present new Scriptures, *aut ipse non intelligit, aut legentibus non intelligendum relinquit;* either he understands not himself; or, I may be very well content not to understand him, if I understand GOD without him. xiv. 26; xvi. 13; xvii. 8; Exod. xvii. 14; 2 Tim. iii. 16, 17; 1 Cor. xv. 1—4; Gal. i. 8. *Dr. Donne.* (Serm. on Ezek. xxxiv. 19.)

The singular benefit, that hath grown unto the world, by receiving the Laws of GOD, even by His own appointment committed unto *writing*, we are not able to esteem, as the value thereof deserveth. v. 47; Exod. xxiv. 4; Isa. xxx. 8; Hos. viii. 12; Rev. i. 11; xiv. 13. *Hooker.* (Eccl. Pol. B. i. S. 13.)

GOD is only a worthy witness of Himself in His Word, and by His Spirit, (Isa. lix. 21); which gives mutual testimony one to the other, and works that assurance of faith in His children, that no human demonstration can make, nor persuasions and enforcements of the world can remove. vi. 63; S. Luke i. 1; Prov. i. 23; 2 Sam. xxiii. 2; Jer. xxxi. 33; Rev. xxii. 17, 18. *Abp. Ussher.* (Sum and Substance.)

CHAPTER XXI.

AFTER these things JESUS shewed Himself again to the disciples at the sea of Tiberias ; and on this wise shewed He *Himself*.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of His disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth and entered into a ship immediately ; and that night they caught nothing.

4 But when the morning was now come, JESUS stood on the shore : but the disciples knew not that it was JESUS.

5 Then JESUS saith unto them, Children, have ye any meat ? They answered Him, No.

6 And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom JESUS loved saith unto Peter, It is the LORD. Now when Simon Peter heard that it was the LORD, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship ; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

1 “He manifested Himself.”—JESUS was no longer in a state to be naturally visible to any man. His body was become that Body, which S. Paul describes, (1 Cor. xv. 53, 54,) which, having no sympathy with the gross bodies of this earthly sphere, nor any place among them, must be undiscernible to the human organs; till they shall have undergone a similar refinement. Phil. iii. 21; Rev. i. 13—18. *Bp. Horsley.* (Four Discourses on the Resurrection. 4.)

Conf. Acts x. 40, with this Verse.—The former text takes something from CHRIST, as man; in which capacity He was at the disposal of the FATHER: but the latter restores it to Him again, as GOD; under which character He is at His own disposal, and in Unity with the FATHER. The same is to be said of the passages, which follow; Conf. S. John iii. 16—Eph. v. 25. Eph. iv. 32—Col. iii. 13. *Wm. Jones.* (On the Trinity. Ch. i. S. xxvii.)

To the disciples.—To the objection of Celsus, that, if JESUS had wished to demonstrate the reality of His Divine Power, He should have shewed Himself after His Resurrection to the Jewish rulers, who persecuted Him; to Pilate, who condemned Him; and, in short, to the whole world; Origen makes this sagacious and profound reply: that it was not fit that He should shew Himself to persons of this character; that in mercy He forbore to shew Himself to such wretches, as Pilate and the Jews; lest they, on beholding His Divine person, should be struck with blindness, as the men of Sodom were at the sight of the destroying Angels; and that it was His pleasure to shew Himself to those only, “the pure in heart,” who were worthy to “see Him, as He is.” Ps. xxv. 8; Acts x. 41; S. Matt. vii. 6; S. Mark v. 40. *Dean Lowe.* (Serm. on S. John xxi. 12.)

2 The seven disciples, with whom the LORD dined after His Resurrection, mystically set before us the Seventh-day rest, which comes after our Resurrection; during which all the Saints will be regaled by CHRIST with the Eternal Feast of joy. xii. 1, 2; Heb. iv. 4—9. *Isidore of Seville.* (Alleg. Nov. Test.)

3 As bodily respiration without intermission, or impediment

doth concur with all our actions; so may the breathing of soul, which preserveth our spiritual life, and ventilateth that Holy flame within us, well conspire with all other occupations. For Devotion is of a nature so spiritual, so subtle, and penetrant, that no matter can exclude or obstruct it. Ps. cxix. 131; Rom. xii. 11. *Dr. Barrow.* (Serm. on 1 Thess. v. 17.)

Nunc lege, nunc ora, nunc cum fervore labora :

Sic erit hora brevis ; sic labor ille levis.

A Monastic Rule.

- 4 What does the sea represent but this present world, which dashes itself with the tumults of business, and the waves of this corruptible life? What is represented by the solidity of *the shore*, but the perpetuity of Eternal rest? . . . It is, as if our LORD spake to them thus, by facts, of the mystery of His Resurrection: "Now, from henceforth, I appear not unto you on the sea, (S. Matt. xiv. 25,) being no longer exposed, together with you, to the disturbance of the waves." xvii. 13, 14; Deut. xii. 9. *S. Gregory.* (Hom. 24. In Evang.)

The parable at S. Matt. xiii. 48, 49, is a parable by word, not by action: but here the LORD hath shewn by action how it will be with the Church in the end of the world; just as, in another fishing, He hath shewn how the Church is now. In that He did that at the beginning of His preaching, but this after His Resurrection, He teaches, that the first draught of fishes signifies the good and the bad, which the Church now contains; but the latter only good, which the Church shall contain for ever, when the Resurrection of the dead is accomplished at the end of the world: accordingly, JESUS did not then, as here, *stand on the shore*, when He commanded them to take the fish: but He "entered into one of the ships," &c. and then the fishes they caught were in the ship; they did not, as here, draw the nets to land. S. Matt. xxv. 31—33. *S. Augustine.*

- 5 *They answered Him; No.*—Our LORD first makes us feel, and acknowledge our own spiritual poverty; and then He feeds us out of the exceeding riches of His grace, to the surprise and joy of our hearts. Verse 13; ii. 3; iv. 13; vi. 5; xi. 39, 40. *J. F.*

- 6 In the miraculous draught of the fishes in S. Luke v. 4, it

had been simply said, "Let down your nets for a draught;" neither right, nor left, was specified: but here it is, *Cast ye the net on the right side*. This circumstance both S. Augustine and S. Gregory particularly notice; for, on the former occasion, there was set forth, in figure, the Church Visible; the net, spoken of in the parable, as "gathering of every kind," and being "filled with bad and good:" and the net, therefore, is thrown at random, neither to the right nor left. But here, when the Church Invisible of the Elect is represented, such, as is filled only with those, that are finally saved and come to the land of Everlasting Life, it is said, "Cast ye in on the *right side*." Here is choice and election, as designed in secret knowledge by CHRIST Himself. S. Matt. xxv. 34; Ezek. iv. 4, 6; Ps. xlviii. 10; cviii. 6. *I. Williams*. (The Gospel Narrative of our LORD's Resurrection, &c. P. 2, S. 2.)

7 S. John, first, knew CHRIST; S. Peter, first, came to Him. xi. 20; xx. 3—6. *S. Chrysostom*.

It is the Lord.—The Church sees her Beloved, as well through the lattice, as through the open window. x. 4, 14; Cant. ii. 9. *Bp. Hall*.

When our distresses are beyond the succours of men's powers and counsels, if deliverance come, we must needs know, it is from above. The prophet speaks of men, as apt to "sacrifice to their net, and burn incense unto their drag," (Hab. i. 16,) with which they catch, ascribing their successes to themselves. But, when the Apostles use their net all night, and can take nothing, then, if one upon the shore, whom they know not, bid them cast in, and they do catch, straight one of them crieth out—*It is the Lord*. When out of a desperate condition of affairs we see hope dawn, we know it is "the day-spring from on high." Ps. xxx. 5; cix. 26, 27; cxix. 126. *Dr. Allestree*. (Serm. on Ps. cii. 13, 14.)

When Simon Peter heard that it was the Lord, &c.—The flame, that is beaten down by the blast of the billows, rises higher than otherwise it would; and the spring-water, that runs level in the plain, yet, if it fall low, it will therefore rise high; the shaken tree roots the deeper. "Not that we should sin, that grace may abound: GOD forbid." He can never hope to be

good, that will be therefore ill, that he may be the better; but that our holy zeal should labour to improve our miscarriages to our spiritual gain, and the greater glory of that Majesty, whom we have offended. To be bettered by Grace is no mastery; but to raise more holiness out of sin is a noble imitation of that Holy God, who brings light out of darkness, life out of death. Ps. li. 12, 13; S. Luke vii. 47; xxii. 32; 1 Cor. xv. 9, 10; Eph. iv. 28. *Bp. Hall.* (Select Thoughts. 39.)

S. Peter, though called from his business in life to be a follower of JESUS, and a "fisher of men," had, yet, kept his *fisher's coat*. His was a lawful calling. But, as S. Gregory observes, we hear nothing of S. Matthew, the publican, ever returning, after his conversion, to the trade of making money. 1 Cor. vii. 20; Titus iii. 14. *J. F.*

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 JESUS saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 JESUS saith unto them, Come *and* dine. And none of the disciples durst ask Him, Who art Thou? knowing that it was the LORD.

13 JESUS then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that JESUS shewed Himself to His disciples, after that He was risen from the dead.

9 This miracle was not wrought out of subject matter, already

in existence, like His others. . . . Those, so wrought before His Crucifixion, were in character with that dispensation. Ps. xxiv. 1; l. 10, 12; S. Matt. xiv. 2. *S. Chrysostom.*

- 10 As the large capture of fish was to them the pledge and promise of a labour, that should not be in vain, so the meal, when the labour was done, a meal of the LORD's own preparing, and upon the shore, was the symbol of the great Festival in Heaven, with which, after their earthly toil was over, He would refresh His servants . . . And, as they were bidden to bring fish to that meal, so should the souls, which they had taken for life be their crown and rejoicing in that Day. S. Luke xvii. 8; xii. 37; Rev. vii. 9; 1 Thess. i. 19, 20. *R. C. Trench.* (On the Miracles.)

Though our LORD Himself, by His Divine power supplied the fish, together with the means of dressing it, yet His disciples are commanded to bring food out of their own store and catching. GOD's Grace, towards man, which is the fruit of His Resurrection, does not supersede our endeavours, but rather excites them, and works with them. Both, in union, prepare us for the Heavenly Feast. (Verse 13.) vi. 9, 11, 27, 28; xi. 39. *J. F.*

- 11 Oppianus, the poet, who wrote a work on fishing, ἀλιευτικά, observes, that their *genera* amount in number to one hundred and fifty-three, which prettily accords with this mystery. Isa. lxvi. 18; Rev. vii. 9. *Clarius.* (in loco.)

Hence we infer, that these were good fish, by whom the *net was not broken*; for heretics and schismatics are continually breaking through the Gospel net. 1 S. John ii. 19. *Euseb. Emisenus.*

- 12 The first and last Chapters of S. John seem to meet here, and to embrace each other. "Come, and see," (i. 39,) "Come and dine;" one, the early encouragement, given to a convert's faith; the other, the fruit of faith, the gracious reward of believing in CHRIST, and of following Him. There is a like connexion in the Book of Psalms. The first Psalm begins with the assurance, "Blessed is the man, that walketh not in the counsel of the ungodly;" the last invites our praises, the happy testimony of our experience, and the "fruit of our lips."

"Praise ye the LORD." Ps. l. 23; Prov. ix. 5; Heb. xiii. 15; Rev. xix. 9. *J. F.*

13 It is observable, that, on this occasion, He distributed the food without previously invoking God's Blessing on it, as His custom was in the days of His humiliation in the flesh. vi. 11; S. Luke xxiv. 30; Rev. i. 18. *Dean Lowe.* (Serm. on S. John xxi. 12.)

He no longer "looks up to heaven," nor does things, according to a man; as shewing, that on the former occasions He had done them by condescension. xi. 41. *S. Chrysostom.*

As it was said in S. Luke xii. 37, concerning those servants, who should be found expecting the return of their LORD; in the first place, that He should "make them to sit down to meat," and then, that He should "come forth, and serve them." xiii. 4. *Rupertus.*

Unless we are frequently strengthened with this spiritual food, we cannot properly draw CHRIST's net to land. *Euseb. Emisenus.*

The third time.—Call to mind that the LORD was angry with Solomon, because his heart was turned from the LORD GOD of Israel, "who had twice appeared unto him," (1 Kings xi. 9.) Once the LORD hath appeared to us, in the token of His love, by Water; and once again He appears unto us, in the Elements of His Holy Table. Twice He hath appeared to Bless thee. Job xxxiii. 14; S. Luke xiii. 34. *Bp. Hacket.*

LORD, Thou hast made this Blessed Festival seem to us, as the forty days after Thy Resurrection did to Thy disciples; when every day Thou didst present Thyself to them, sometimes in one form, sometimes in another; now to this company, now to that; reviving their hearts by turns, and cheering them with Thy gracious Presence, and filling their souls with joy and comfort. So art Thou now pleased to be continually, as it were, coming to and fro among us; sometimes visiting us in Thy Worship, sometimes in Thy Word, sometimes in Thy Sacraments, sometimes in this assembly, sometimes in that; and in all places dost Thou meet us at every turn, like a gracious Master of a feast, that goes to and fro among his many guests, to see that all be served, all abound, and none want; ordering,

one while, wine; another while, music; another while, choicer messes; and calling upon all to be welcome, and make good cheer. So graciously busy and kind hast Thou been amongst us in this Holy time. Dost Thou not fulfil Thy Word, that "Thy delight is with the children of men?" Oh, let our delight be with Thee, while Thou art thus graciously pleased to be with us! x. 9; Gen. xliii. 44; Exod. xx. 24; Acts i. 3; Ps. xxxv. 27; cvi. 5; lxix. 24; Rom. i. 14; Heb. i. 1. *Bonnell.* (Medit. on the Festival of our LORD's Nativity.)

15 So when they had dined, JESUS saith to Simon Peter, Simon, *son* of Jonas, lovest thou Me more than these? He saith unto Him, Yea, LORD; Thou knowest that I love Thee. He saith unto him, Feed My lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou Me? He saith unto Him, Yea, LORD; Thou knowest that I love Thee. He saith unto him, Feed My sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, LORD, Thou knowest all things; Thou knowest that I love Thee. JESUS saith unto him, Feed My sheep.

15 *Summa diligibilitas unicè amari debet.* He, who is in Himself the height of all loveliness, ought to be the alone object of love. *Card. Bonaventura.*

Sincerity is the highest perfection attainable in this life; that, which is wanting in the measure of obedience and holiness, is made up in the truth and soundness thereof. Therefore S. Peter, being asked of the *measure* of his love to CHRIST, *Lovest thou Me more than these*, answereth only, concerning the *truth*; being asked of the *quantity*, answereth only, concerning the

quality—"Lord, Thou knowest that I love Thee. For the quantity, it matters not so much with Thee; none loves Thee so much, as he ought; but, for the sincere quality, which is all in all with Thee, as for that, I appeal to Thyself." Hence it is, that, where the Scripture speaketh of perfection, it is to be understood of sincerity in the feeling of imperfection, and an earnest desiring and aspiring after perfection: those, that in one place are said to be perfect, in another, by way of exposition, are said to be upright. 1 Chr. xii. 33, 38; 2 Cor. i. 12. Dr. Dyke. (The Mystery of Self-deceiving. Ch. 30.)

It is an error in many Christians, especially young converts, that they bring their graces rather to the balance, than to the touchstone; they weigh them, when they should try them. S. Peter, being asked by CHRIST, *Simon, lovest thou Me more than these*, answers not, about the measure of his love, as he did before, but about the truth of his love—"LORD, I love Thee;" and *Thou knowest that I love Thee!* 1 Cor. xvi. 22. *Chr. Love.*

Feed My lambs.—Learn what account GOD makes of your soul, and how highly it ought to be valued by yourself, for the safety of which He hath made such careful and plentiful provision; having, next to the gift of His SON, and of the HOLY GHOST, settled an Order of men to Minister unto souls, to look after them, and see that they do not perish, for want of instruction or good advice. As He would have our SAVIOUR lay down His life for them, so He hath, thereby, made Him a most compassionate High Priest, and preferred Him to a Kingdom; which is nothing else, but an office, power, and authority to take care of souls, and do them good continually. By virtue of which He hath committed authority unto others, in a perpetual Succession, that they should "watch for men's souls," as the Apostle to the Hebrews speaks, (xiii. 17,) declaring to them their own worth and His love; ingrafting that Word in them, which is able to save them; calling them to repentance; establishing them in the faith; encouraging their progress in virtue; ordering their goings; feeding them with His Blessed Body and Blood; absolving them from their sins, (xx. 23;) assisting

them in their last agony, that they may "finish their course with joy." This is the effect of a peculiar kindness to souls. He hath not dealt so with our bodies: for we never heard of a company of men, appointed by GOD to invent pleasures and contrive ways for the feasting of our senses. There are none separated and set apart by Him to teach the world how to get riches, and improve their estates, and fill their coffers: but all the Wisdom of Heaven is employed to other purposes; having ordained men to teach us how to live above those things, and to replenish our minds with His knowledge, and our wills with His love. This He hath made their constant function and perpetual employment to the world's end. And, therefore, be not slack to use their Ministry, nor doubt of the Blessing of GOD upon it: but have so much love to your soul, as to apply yourself to them for assistance, who are particularly concerned to give it; and have so much love to GOD, as to be confident He will make those means successful, which He hath particularly ordained for your good. Ps. xxiii.; Eph. iv. 11—14. *Bp. Patrick.* (Advice to a Friend. S. 14.)

Feed them with thy mind; feed them with thy mouth; feed them with thy labour: feed them with the prayer of thy heart, the admonition of thy word, the sight of thy good example. Isa. xxxii. 20; 1 Thess. iv. 1; 2 Cor. xii. 15. *S. Bernard.* (Ep. 201.)

What is said to Peter, is said to all the Apostles. Not *thy* lambs, or *thy* sheep; but "*My* lambs, and *My* sheep." 1 Cor. i. 13; 1 S. Pet. v. 2—4. *S. Augustine.* (De Agon. Christi. c. 34, et Verb. Dom. Serm. 62.)

16 Love is the affection, that is principally required in Ministers. This we see typified in Aaron's breastplate; the names of the Israelites were engraven and set upon the Holy Pectoral: not upon the shoulders, only for care and burden; but upon the breast, the seat of love: they must be dear and tender to him. . . . As S. Bernard observes of CHRIST's provision for His mother at His death; He commended her to S. John, His loving disciple, and in terms of love—"Behold thy mother!" Phil. i. 6; 1 Thess. ii. 8. *Bp. Brownrig.* (Serm. on 1 Cor. xiv. 1.)

Love is the great endowment of a shepherd of CHRIST's flock.

He says not to Peter, Art thou wise, or learned, or eloquent? but *Lovest thou Me?* Then, *Feed My sheep.* Love to CHRIST begets love to His people's souls, which are so precious to Him, and a care of feeding them. He devolves the work of love towards Him upon His flock, for their good; puts them in His room, to receive the benefit of our services, which cannot reach Him, considered in Himself. He can receive no other profit from it. Love, much love, gives much unwearied care and much skill in this charge. How sweet is it to him, that loves, to bestow himself, to "spend and be spent," upon His service, whom he loves! Gen. xxix. 20; 2 Cor. xii. 15; 2 and 3 S. John. *Abp. Leighton.* (Comment. on 1 S. Pet. v. 2—4.)

He, which will set the hearts of other men on fire with the Love of CHRIST, must himself burn with Love. v. 35. *Hooker.* (Serm. on S. Jude 17—21. P. 2.)

If thou love Me, think not to feed thyself, but My sheep; feed them, too, as Mine, not as thine: in them seek My Glory, not thine; My gain, not thine. *Ne sis eorum societate*, be not found in the company of those, who belong to "the perilous times," those "lovers of themselves;" nor connect thyself with all those evils, which have their origin in self-love. Hab. i. 10; Phil. ii. 21; 2 Tim. iii. 1—5. *S. Augustine.*

17 *Ut trinā confessione amoris deleret trinam negationem timoris*, that he might blot out his three denials by a threefold confession, and give as many proofs of his affection and zeal, as he had done of his infidelity and fear. Acts xxvi. 20. *S. Augustine.* (Verb. Dom. Serm. xlix.)

Non sustinuit mors secundas voces Domini, says S. Augustine; death was obedient at the first command; our SAVIOUR called but once, and no more—"Lazarus, come forth!" Could you blame S. Peter, whose heart yearned and was sorrowful, that CHRIST said *the third time; Peter, lovest thou Me?* One word is enough to make hell itself fly open. O LORD, are our hearts more hard, than hell, that Thou hast so often spoken, and still they are shut up? Job xxx. 14; Eccl. xii. 10, 11; Phil. iii. 1; Acts x. 15. *Bp. Hacket.* (Serm. on S. John xi. 43.)

Qui monet, ut facias quod jam facis, ipse monendo

Laudat, et hortatu comprobata suo.

2 S. Pet. i. 13; iii. 1; 1 S. John ii. 13—17. *Anonym.* (Quoted by Bp. Bailly in his Dedic. to the "Practice of Piety.")

O LORD of Love, how are these lambs, and sheep of Thine, beloved by Thee! No less than *thrice* must he profess love to Thee, who is made the representative of those, to whom Thou committest them. Love must take care of them; Love must govern them; Love must feed them; for, Love Redeemed them. x. 17; Acts xx. 28; Eph. iv. 15, 16; 2 S. John; 3 S. John. *Austin.* (Medit. 310.)

O Deus! ego amo Te;
Nec amo Te, ut salves me,
Aut quia non amantes Te
Æterno punis igne:
Tu, Tu, mi Jesu, totum me
Amplexus es in Cruce;
Tulisti clavos, lanceam,

Multamque ignominiam,
Innumeros dolores.
Sudores, et angores,
Ac mortem, ut hæc propter me
Ac pro me peccatore.
Cur igitur non amem Te,
O Jesu, amantissime?

Franc. Xavierius.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake He, signifying by what death he should glorify God. And when He had spoken this, He saith unto him, Follow Me.

18 Among the various points of peculiar interest, which belong to the Gospel of S. John, must be reckoned the few but expressive references to the future lives and deaths of the Apostles. Verse 33; xiii. 36; 2 S. Pet. i. 14. *Bp. Medley.* (Serm. on S. John xiii. 36.)

When all looks fair about, and thou seest not a cloud, so big as a hand, to threaten thee, forget not the wheel of things: think of sudden vicissitudes, but beat not thy brains to foreknow

them. Be armed against such obscurities, rather by submission, than by foreknowledge. The knowledge of future evils mortifies present felicities; and there is more content in the uncertainty or ignorance of them. This favour our SAVIOUR vouchsafed unto Peter, when He foretold not his death in plain terms, and so by an ambiguous and cloudy delivery damped not the spirits of His disciples. Deut. xxxiii. 25; Ps. x. 6; S. Matt. vi. 34; 2 S. Pet. v. 7. *Sir J. Browne.* (Christian Morals. 16.)

There is nothing more odious, than fruitless old age. Now, for that no tree bears fruit in autumn, unless it blossoms in spring, to the end, that my age may be profitable and laden with fruit, I will endeavour that my youth may be studious and flowered with the blossoms of learning and observation. Deut. xxxiv. 7; Ps. xcii. 13; Gal. vi. 17. *Bp. Hall.*

19 *He should glorify God.*—The revelation of GOD unto the world by the Gospel, is called “the light of the knowledge of the Glory,” that is, of the manifestation of GOD, in the Face of JESUS CHRIST; and in 1 S. Pet. iv. 14, those, that suffered for CHRIST, are said, in allusion to the Shechinah, to have “the Glory and Spirit of GOD to rest upon them;” because, I conceive, GOD appeared as eminently in them in their confessions and sufferings, as if His Glory had descended upon them in lambent fires and rested upon their heads. Isa. xxiv. 15; S. Matt. v. 11; Acts ii. 3. *Dr. Hickes.* (Serm. on 1 Cor. x. 32.)

Among those, saith Lactantius, (Inst. Lib. v. c. 23,) that are spectators of the Martyrs, some, wondering at their patience, ask; “What that good thing is, for the obtaining whereof they endure such losses and pains?” And so they come to be informed of the Gospel. Other some inquire, “What evil that is, the forbearing whereof maketh them to be handled so cruelly?” and they come thereby to learn the vanity of idols. Both ways, *Sanguis Martyrum fit semen Evangelii*; by Martyrdom the Gospel gaineth ground, and idolatry doth lose it. Phil. i. 12; Zech. iii. 8. *Bp. Lake.* (Serm. on S. Luke xviii. 7, 8.)

Take courage to thyself, my soul, and follow thy LORD, wherever He calls thee. His Grace is sufficient; and it will assist thee. His bounty is infinite; and it will reward thee a hundred fold

here, and, in the world to come, Eternal Life. Fear not to forsake all, that prejudices thy happiness, how dear soever it seems to thy nature; fear not to trust the fidelity of thy God; thy venture is safe, and He cannot deceive thee; thy gain is great, and He will infinitely recompense thee. viii. 12; x. 27; Numb. xiv. 24; S. Matt. xix. 27; Heb. vi. 12; 1 S. Pet. iii. 13. *Austin.* (Medit. 194.)

Peter's life, after his recovery from his fall, was specially adorned, as was meet and right, with humility. When S. Paul "withstood him publicly to the face," (Gal. ii. 11,) we hear of no resistance offered, no proud offence taken on his part; and, in his Epistles, he particularly exhibits in himself, as well as inculcates on others, the same fundamental grace. But the brightest display of his humility was reserved, like the glory of the setting sun, to his death, when he chose to be crucified with his head downwards, fearing, as S. Augustine expresses it, (De Sanctis. Serm. 29,) to be honoured even by the kind of his punishment—*honorari etiam supplicii genere pertimescens.* 1 S. Pet. v. 6. *J. F.*

Plus solito coeunt ad gaudia; dic, amice, quid sic
 Romam per omnem cursitant ostantque?
 Festus Apostolici nobis redit hic dies triumphi,
 Pauli atque Petri nobilis cruore.
 Unus utrumque dies, pleno tamen innovatus anno,
 Vidit superbâ morte laureatum
 Prima Petrum rapuit sententia, legibus Neronis
 Pendere jussum præminente ligno.
 Ille tamen veritus celsæ decus æmulando mortis
 Ambire tanti Gloriam Magistri,
 Exigit, ut pedibus mersum caput imprimant supinis;
 Quo spectet imum stipitem cerebro.
 Figitur ergo manus subter, sola¹ versus in cacumen;
 Hoc mente major, quo minor figurâ.
 Noverat ex humili cælum citius solere adiri;
 Dejecit ora, spiritum daturus.

Prudentius. (Peristephanon. Hymnus xii. in
 Pass. Petr. et Paul.)

¹ Secundum sola; id est, soleas, vestigia.

Cur Petri sursùm plantæ, Christique deorsùm ?

Sub terras ibat Christus, in astra Petrus.

B. Bauhusius. (Epigr. Lib. i.)

20 Then Peter, turning about, seeth the disciple whom JESUS loved following ; which also leaned on His breast at supper, and said, LORD, which is he that betrayeth Thee ?

21 Peter seeing him saith to JESUS, LORD, and what *shall* this man *do* ?

22 JESUS saith unto him, If I will that he tarry till I come, what *is that* to thee ? follow thou Me.

20 The LORD speaks to Peter ; S. John hears ; he at once applies the word spoken to himself, and *follows*. The sensitive conscience of an advanced Christian catches at the first intimation of a duty, however indirectly made ; nor does it fail to do so, even when, as here, the call is to suffering. Trials, undertaken in this spirit, the ready ventures of a true faith and love, shew our wills to be united to the Will of GOD, and that we are indeed “in the Spirit,” lively members of the Body of CHRIST. Ps. lxxxv. 8 ; Acts xxi. 11—14. On the other hand, the mistake of the other disciples, who spread the saying, that *that disciple should not die*, shews how prone we sometimes are, through that infection, that remains in the regenerate, to construe the promises of GOD in a mere temporal or worldly sense ; and we are the more inclined to do this, if, by means of such interpretations, we can escape all necessity of suffering, and spare ourselves. Ps. cxix. 25 ; Acts iii. 5 ; 2 Cor. v. 16, 17. *J. F.*

Growth in grace manifests itself by a simplicity, that is, a greater naturalness of character. There will be more usefulness, and less noise ; more tenderness of conscience, and less scrupulosity ; there will be more peace, more humility. When the “full corn is in the ear,” it bends down, because it is full. S. Luke vii. 5, 6. *R. Cecil.* (Remains. Appendix.)

True humility is like the violet : it grows low to the ground, hangs

the head downwards, and hides itself with its own leaves. S. Mark vii. 24. *S. Bernard.*

The true sign, that, in every thing, we love GOD alone, is when, in every thing, we love Him equally and alike; for, since He is always like unto Himself, any inequality in the love, we bear Him, can only originate in something, which is not Himself. *S. Francis de Sales.* (L'Esprit. P. iii. Ch. 16.)

Perfect love is a kind of self-dereliction, a wandering out of ourselves, a voluntary death. *Scougal.* (Life of GOD, &c. Disc. i. S. 26.)

Quàm leve, Sponse, jugum Crucis efficit una voluntas!

Te mihi Crux sociat; me caro sumpta Tibi!

Haeftenus. (Regia Via Crucis. Lib. iii. c. 9.)

21 It is a kind of sacrilege to break into GOD's Holy place, and pry into His secret Sanctuary, and to know more than He would have us to know. *Salvian.* (On GOD's Government. P. 3.)

22 S. Peter speaks of following CHRIST, who "suffered for us, leaving us an example, that ye should *follow* His steps;" S. John, of *abiding* in CHRIST; knowing, that, "when He shall appear, we shall be like Him, for we shall see Him as He is;" S. Peter, of "*hastening* unto the coming of the day of GOD;" S. John, of *waiting* for His coming, and praying, "Even so, come, LORD JESUS." S. Peter acts, and suffers, because he follows CHRIST Crucified; S. John loves, and suffers not, because he follows CHRIST Risen. But these must never be separated; love cannot be without suffering: these two disciples cannot be parted asunder; nor can the active life be without the contemplative; both are needful, both must exist together; contemplation without action melts into air; action without contemplation sinks to earth. S. Peter has the Pastoral crook to guide the sheep; S. John, the fountain of living waters, where they drink. S. Peter hath the Keys; S. John lies on his Master's bosom. S. Peter hath the Spouse of CHRIST committed to his charge; S. John, our LORD's virgin Mother. His LORD loved John most of all, but Peter, says S. Augustine, most loved his LORD. 1 S. Pet. ii. 21; 1 S. John iii. 2. *Is. Williams.* (Narrative of our LORD's Resurrection. P. ii. S. 2.)

Till I come.—By the "former" times, mentioned in Scripture, is

meant the times, preceding the Christian æra ; by the “latter,” the times, subsequent to it. Correspondent to this partition of time, is the double Advent of CHRIST. His first Advent was, when He came in the flesh at Jerusalem ; His second Advent is to be understood of His coming in His Kingdom, through all the ages of the Christian Church. But though “the latter times,” in the general sense of Scripture, be thus comprehensive, they are further subdivided into other constituent portions, in which some particular state of CHRIST’s Kingdom is administered, and within which it is completed. In reference to this subordinate division of time in the Christian Dispensation, the *coming* of CHRIST is also proportionably multiplied. He *comes* in each division ; that is, as oft as He thinks fit to interpose by any signal act of His power and Providence. The whole period, in which any distinct state of His Kingdom is carrying on, is likewise called “the latter time ;” and the concluding part of that period is distinguished by the name of “the last hour ;” as if the whole of each period were considered, as one day, and the close of each period, as the end, or last hour of that day. Thus, the time, that elapsed from CHRIST’s Ascension to the destruction of Jerusalem, being one of the sub-divisions before mentioned, is called “the latter times ;” and the eve of its destruction is called “the last hour.” He was coming through the whole time ; He came in the end of it : and the like use of these terms is to be made in other instances. We are to apply them in the same manner to the reign of Antichrist, to the Millennium, to the day of Judgment. Each of these states, into which the latter times, or the times of Christianity, are divided, is likewise spoken of, under the idea of the latter times ; and the season, in which each is drawing to an end, is the last hour of that state. Heb. i. 1 ; ii. 5 ; 2 S. Pet. iii. 4 ; 2 Tim. iii. 1 ; 1 S. John ii. 18. *Bp. Hurd.* (Introduct. to the Studies of the Prophecies. Serm. 7.)

S. Peter himself was sharply chid for prying out of curiosity into that, which concerned him not. This sharp rebuke, saith one, might, possibly, make him give so strict a guard, and set so black a brand, against this very sin, when he ranks “the busy-body,” with murderers, and thieves. (1 S. Pet. iv. 15.) That

learned German, Johannes Funccius, who, of a minister of the Gospel in his Prince's Court, turned minister of State to his Prince, and was at last for some evil counsel (at least, so judged) condemned to die, before he suffered, much lamented the leaving of his calling; and, to warn others, left this distich—

“Disce meo exemplo mandato munere fungi;

Et fuge, ceu pestem, τὴν πολυπραγμοσύνην.”

Numb. ii. 2; Deut. xxix. 29; 1 Cor. vii. 17, 21; 2 Thess. iii. 11; 1 Tim. iii. 15. *Gurnall*. (Expos. Eph. vi. 14. Ch. ii.)

It is a great performance, *Hoc agere*, to mind and attend to what we are about. He, who hath not a certain mark in his eye, will shoot at rovers. *Anima, quæ ubique est, nullibi est*. He, that thinks of every thing, thinks of nothing. The most busy men make the least riddance of work. It is not within our measure and proportion to be good at every thing. Gen. xxxix. 11; Prov. xviii. 1; S. Luke x. 42; Ps. xxvii. 4; Phil. iii. 13. *Dr. Whichcote*. (Aphor. Cent. xi. 1041.)

It is as true of Grace's, as of nature's ordination—*εἰς πρὸς ἕν*. The power and efficacy of CHRIST's chief Apostles is restrained unto their proper and limited sphere; GOD always blessing those endeavours best, that are employed within the precincts of that peculiar charge, whereunto He appoints us. Acts xvi. 10; Gal. ii. 7, 8; 2 Cor. x. 16. *Dean Jackson*. (Treatise, &c. B. iii. Ch. 7.)

23 Then went this saying abroad among the brethren, that that disciple should not die: yet JESUS said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which JESUS did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

23 Observe, how much more ground of dependence there is in the Scripture, than in tradition. A *saying* may among brethren be interpolated, through mere error, without any fraudulent design. The hand of the Apostle (i.e. in writing) heals the error, and preserves the truth to the present day. Ezra i. 1; Gal. vi. 11; 2 Tim. iii. 17. *Bengel*.

He shall not die.—We read but of two only, of all mankind, exempted by peculiar grace and privilege, from the law of death, Enoch and Elias. God strangely tacked their temporal and Eternal life together, and made their time flow into Eternity without any interruption; like rivers, which glide along into the sea with a free and undisturbed course; while others must first sink, and find a passage under ground. Heb. xi. 5. *Bp. Hopkins*. (Serm. on Eccl. ix. 5.)

Longævitæ Joanni Martyrium quoddam fuit. Living to such extreme old age was to him a kind of Martyrdom. Ps. xc. 10. *Lorinus*. (in Ps. cxx.)

Observe the sincerity of S. John, who would not suffer a false report to be spread among the brethren, though it were for his own honour. Rom. xii. 10; 1 Cor. xiii. 5. *Aretius*.

24 It is an argument of S. John's humility, that he does not call himself a Master in Israel, or a Doctor, but a *disciple*; and that, five times in this Gospel. xiii. 23; xix. 26; xx. 2; xxi. 7, 23; Rev. xxii. 8, 9. *Marlorate*.

How exact a counterpart to the blessed humility of S. John, as here exemplified, is found in the conduct of S. Peter, who, with greater pretensions to some priority among the Apostles, is content to be no more in their eyes, and before the Church, than an "elder," "a partaker" of grace with his brethren, "a servant of JESUS CHRIST;" not, as being "Lord over God's heritage, but an ensample to the flock;" not, as having "dominion over their faith," but as a "helper of their joy." Oh, may this meek unassuming spirit be ever found in his successors! 1 S. Pet. v. 1—3; 2 S. Pet. i. 1; 1 Cor. ii. 24. *J. F.*

Divers causes cast on S. John divers titles; but the man is the same; one of the Twelve, that kept with CHRIST, and so called an *Apostle*; one of the four, that wrote of CHRIST, and so

also an *Evangelist*; the *Elder*, for his age, or his dignity in the Church; and *the Divine*, for the high beginning of his Gospel with the Deity of CHRIST. John, an Apostle, a chief Apostle; more, as S. Paul phraseth it, more than a chief Apostle; CHRIST's cousin-german; dear unto Him—the *disciple whom the Lord loved*; near unto Him—for he “leaned on His breast:” nay, an Apostle, an Evangelist, and a Prophet too; and so was never any. Luke, an Evangelist; but no Apostle: S. Paul, an Apostle; but no Evangelist: S. Matthew, both; but no Prophet: S. John, all three. To him the LORD vouchsafed this Vision. Peter and James, CHRIST called, as well as John, to see His Transfiguration; but He held John only worthy to hear His Revelation. *Dr. Richd. Clerke.* (Serm. on Rev. vii. 9.)

Ut Verbum Omnipotens, dictu mirabile, Verbum
 Illapsum cœlo moribundos corporis artus
 Induerit Deus, et nostris habitavit in oris,
 Factus homo, &c.

Quis canat hæc, nisi Divino qui Numine plenus?
 Cuive olim Rege Ipse satus radiantis Olympi
 Eximio præsens eadem instillârit amore?

Quis canat hæc, nisi Joannes, quem maximus Heros
 Unigena in terris socium Sibi pectore toto
 Junxit, præque aliis miro dilexit amore,
 Atque unum erudiit, Superumque arcana retexit?
 Ales Joannes tu certè; ille inclytus ales
 Alta petens sensu, cœlique abstrusa recludens!

Vida. (Hymn. in Joan. Apost.)

- 25 This statement being hyperbolical, of course admits of no historical proof; yet, to be convinced of the numerous unrecorded Miracles performed by Him, who, “in the days of His flesh, went about doing good,” we may see at S. Matt. ix. how many He wrought in the brief space of a single day. Again, no account is given in any of the Gospels of the performance of miracles at Chorazin; nor are we even told, that JESUS was ever there; and, yet, “the mighty works,” as our LORD calls them, done in that city, would have been sufficient to make the inhabitants of Tyre and Sidon repent, had they seen them.

(S. Matt. xi. 20, 21.) "It is probable," writes Dr. Macknight, (Harm. of the Gospels. Prel. Observ. ii.) "that those recorded were more remarkable than the rest, either for the number of the witnesses, who were present at them; or, for the character and quality of these witnesses; or, for the places, where they were performed; or, for the consequences they gave rise to; or, for the reports, which went out concerning them, and the fame, which accrued to JESUS from them." The miracles, then, wrought at Chorazin, were left unrecorded, because they, who witnessed them, "repented not;" but other miracles were noted in the Sacred narrative, and that very particularly, as in the Gospel of S. John, because of the momentous truths of doctrine, which they illustrated and ushered in, and because of their important practical results, both in those, who believed, and in those, who believed not. The same may be said of our LORD's discourses. vii. 31; ix. 39; x. 32; xi. 47; xii. 11, 37; xx. 30, 31. *J. F.*

As high walls, and huge waves, are said to reach Heaven, (Deut. i. 28; Exod. iii. 17; Ps. cvii. 26;) even so these Books, hyperbolically, to be greater than all the world. Others construe this literally. JESUS is that Eternal Word in the Beginning, by whom "all things were made" (i. 3), and, by whose mighty word all things are sustained (Heb. i. 3; Col. i. 17), working from the foundation of the world hitherto (v. 17): so that, if everything, that JESUS did, as GOD, both afore the world, and in the world, should be registered; all this huge Universe (though it be GOD's fair Library, Rom. i. 19, 20,) *could not contain the books, that should be written.* And thus, as you see, the conclusion of this Gospel is answerable to the beginning; both intimating CHRIST's Incomprehensible Divinity. He made the whole world, at the first; and He governs all things in the world, ever since; and, therefore, most impossible that all His words, and works, and wonders should be recorded in books; albeit every plant were a pen; every drop of water, ink; every foot of land, paper; and every living creature, a ready writer. (See S. Luke xxiv. 53. *J. F.*) Ps. cvi. 2; cxxxix. 13; cxlv. 10. *Dean Boys.* (On Gospel of S. John Evang. Day.)

The tongues of men are not for a subject, above the thoughts of Angels: they are but desiring to "look into it," (1 S. Pet. i. 12;) they have not fully seen through it: *that* is the work of Eternity. Men may speak and write of our Redemption by CHRIST; but it is not so proper to describe it, as to tell, that it cannot be described. We may write about it; but, if all its Glory were described, the world would not contain the Books. We may speak about it; but the most we can say about it, is to say, that it is unspeakable; and the most, that we know is, that it passes knowledge. . . . What we can know of it here is but little; but that little incomparably transcends all other knowledge; and all earthly things are but loss and dung to it, (Phil. iii. 8, 11.) The least we can do is, with the Angels, to desire "to look into these things;" and we should put up these desires to Him, who can satisfy them, that He may "shine in our hearts by the light of the knowledge of the Glory of GOD." i. 18; xiii. 7; Isa. ix. 6; 1 Cor. ii. 9; 2 Cor. iv. 6; ix. 15. *Maclaurin.* (Serm. on Gal. vi. 14.)

It may be one of the employments of the family of the Redeemed in Heaven, to hold converse together on "all, that JESUS began to do and to teach," in the days of His humiliation, including, as a most interesting part, His unrecorded Miracles and Discourses: but, as no number of Books in this world could comprehend so vast a theme, so Eternity in the world to come will prove all "too short, to utter all His praise." S. Luke ix. 31. *J. F.*

Quàm dulce est sine nube ipsum deprendere Verum,
 Mundique causas Fonte mirari in suo;
 Æternamque sitim æterno restinguere potu
 Sese fruendum largientis Numinis!
 Hic legere, inque uno fas omnia discere verbo,
 Et quod librorum tot mihi volumina,
 Tot fando nunquam potuere evolvere linguæ,
 Sine voce reserat eloquens silentium.
 Discendi labor omnis abest; infusaque menti
 Oblivionem non timet scientia.
 Cumque olim innumeris confuderit ora loquelis
 Mortalium audax scandere in cælum furor,

Sermo unus placuit Superis ; et fœdere pulchro
 Conjungit idem pectora et linguas Amor.

Joan. Commirius. (Idyl. Sacra. Ode xxiv.)

What else shall be our occupation, where we shall neither give over, for sloth ; nor be at a loss, for want ? God Himself will be the end of our desires, who without end will be seen, without cloying will be loved, without weariness be praised. This office, this affection, this action, like Eternal Life itself, will be in common to all. For there we shall rest and see ; see and love ; love and praise. Behold here what shall be the end without any end. *Non alius finis, quàm pervenire ad Regnum, cujus nulla est finis* : because other end have we none, save to reach that Kingdom, which is without end, and everlasting. Ps. xxxi. 21 ; xxxvi. 8 ; Rev. vii. 15—17. *S. Augustine.* (De Civit. Dei. Lib. xxii. c. 30.)

GLORIA SIT TRIADI ! SIC ERAT, EST, ET ERIT !

THE END OF THE
 GOSPEL
 ACCORDING TO S. JOHN.

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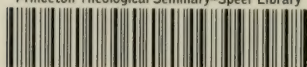
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